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P. Gaston Pickman

27. Dec. 1830 -

Contains Tale and Song
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THE BOOK OF
MMON PRAYER,

AND ADMINISTRATION OF

THE SACRAMENTS,

AND

HER RITES AND CEREMONIES

OF

THE CHURCH,

ACCORDING TO THE USE OF THE

Church of England and Ireland:

TOGETHER WITH

The Psalter or Psalms of David,

AS THEY ARE TO BE SUNG OR SAID IN CHURCHES.

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of Religion.

14

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P. Gaston Pickman

27. Dec. 1930 -

P. Gaston Pitman

27. Dec. 1830 -

¶ PROPER LESSONS

To be read at Morning and Evening Prayer on Holy-day throughout the Year.

	Mattins.	Evensong.
Circumcision.		
1 Lesson.	Genesis 17	Deu. 10 v. 12
2 Lesson.	Romans 2	Colos. 2
Epiphany.		
1 Lesson.	Isaiah 60	Isaiah 49
2 Lesson.	Luke 3 to (v. 23	John 2 to (v. 12
Conversion of S. Paul.		
1 Lesson.	Wisdom 5	Wisdom 6
2 Lesson.	Acts 22 to (v. 22	Acts 26
Purific. of the Virgin Mary.	Wisdom 9	Wisdom 12
S. Matthias.	——— 15	Ecclus. 1
Annunciation of our Lady.	Ecclus. 2	——— 5
Wednesday before Easter.		
1 Lesson.	Hosea 13	Hosea 14
2 Lesson.	John 11 v. 45	
Thursday before Easter.		
1 Lesson.	Daniel 9	Jeremi. 31
2 Lesson.	John 13	
Good Friday.	(v. 90	
1 Lesson.	Gen. 22 to	Isaiah 53
2 Lesson.	John 18	1 Peter 2
Easter Even.		
1 Lesson.	Zechariah 9	Exodus 15
2 Lesson.	Luke 23 v. 50	Hebrews 4
Monday in Easter Week.		
1 Lesson.	Exodus 16	Exodus 17
2 Lesson.	Matth. 28	Acts 3
Tuesday in Easter Week.		
1 Lesson.	Exodus 20	Exodus 32
2 Lesson.	Luke 24 to (v. 13	1 Cor. 15

	Mattins.	Evensong.
S. Mark.	Ecclus. 4	Ecclus.
S. Philip and S. James.		
1 Lesson.	——— 7	———
2 Lesson.	John 1 v. 43	
Ascension-Day.		
1 Lesson.	Deut. 10	2 Kings
2 Lesson.	Luke 24 v. 44	Eph. 4 to
Monday in White-Week.	(v. 10	16 to v.
1 Lesson.	Gen. 11 to	Num. 13
2 Lesson.	1 Cor. 15	1 Cor. 11 (v.
Tuesday in White-Week.	(v. 18	
1 Lesson.	1 Sam. 19	Deut.
2 Lesson.	1 Thes. 5 v. (12 to v. 24	1 John 4 (v.
S. Barnabas.		
1 Lesson.	Ecclus. 10	Ecclus.
2 Lesson.	Acts 11	Acts 15 (v.
S. John Bap.		
1 Lesson.	Malachi 3	Malachi
2 Lesson.	Matth. 3	Matth. (to v.
S. Peter.		
1 Lesson.	Ecclus. 15	Eccles.
2 Lesson.	Acts 3	Acts
S. James.	Ecclus. 21	Ecclus.
S. Bartholo.	——— 24	———
S. Matthew.	——— 35	———
S. Michael.		
1 Lesson.	Genesis 32	Dan. 10 v.
2 Lesson.	Acts 12 to (v. 20	Jude v. 6 (v.
S. Luke.	Ecclus. 51	Job
S. Simon and S. Jude.	Job 24, 25	———
All Saints.	(v. 10	(v.
1 Lesson.	Wisd. 3 to	Wisd. 5
2 Lesson.	Heb. 11 v. (35 & ch. 12 (to v. 7	Rev. 19 (v.

¶ PROPER PSALMS ON CERTAIN DAYS.

	Mattins.	Evensong.
Christmas Day.	19, 45, 85	89, 110, 132
Ash-Wednesday.	6, 32, 38	102, 130, 143
Good Friday.	22, 40, 54	69, 88

	Mattins.	Evensong.
Easter-Day.	2, 57, 111	113, 114, 1
Ascension-Day.	8, 15, 24	24, 47
Whit-Sunday.	48, 68	1

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1900, July 13.
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THE CALENDAR; WITH THE TABLE OF LESSONS.

MARCH hath XXXI Days.

				MORNING.		EVENING.	
				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
	1	d	David, Archb.	Deut. 15	Luke 12	Deut. 16	Ephes.
	2	e	Chad, Bishop.	17	13	18	Philip.
	3	f		19	14	20	2
	4	g		21	15	22	3
	5	A		24	16	25	4
	6	b		26	17	27	Colos.
	7	c	Perpetua M. M.	28	18	29	2
	8	d		30	19	31	3
	9	e		32	20	33	4
	10	f		34	21	Joshua 1	1 Thes.
	11	g		Joshua 2	22	3	2
	12	A	Gregory, M. B.	4	23	5	3
	13	b		6	24	7	4
	14	c		8	John 1	9	5
	15	d		10	2	23	2 Thes.
	16	e		24	3	Judges 1	2
	17	f		Judges 2	4	3	3
	18	g	Edward King of	4	5	5	1 Tim.
	19	A	(West Sax.	6	6	7	2, 3
	20	b		8	7	9	4
14	21	c	Benedict, Abbot.	10	8	11	5
3	22	d		12	9	13	6
	23	e		14	10	15	2 Tim.
11	24	f	Fast.	16	11	17	2
	25	g	*Annunc. of V. M.*		12		3
19	26	A		18	13	19	4
8	27	b		20	14	21	Titus
	28	c		Ruth 1	15	Ruth 2	2, 3
16	29	d		3	16	4	Philem.
5	30	e		1 Sam. 1	17	1 Sam. 2	Hebr.
	31	f		3	18	4	2

APRIL hath XXX Days.

				MORNING.		EVENING.	
				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
13	1	g		1 Sam. 5	John 19	1 Sam. 6	Hebr.
2	2	A		7	20	8	4
	3	b	Richard Bp. of C.	9	21	10	5
10	4	c	S. Ambrose.	11	Acts 1	12	6
	5	d		13	2	14	7
18	6	e		15	3	16	8
7	7	f		17	4	18	9
	8	g		19	5	20	10
15	9	A		21	6	22	11
4	10	b		23	7	24	12
	11	c		25	8	26	13
12	12	d		27	9	28	James
1	13	e		29	10	30	2
	14	f		31	11	2 Sam. 1	3
9	15	g		2 Sam. 2	12	3	4
	16	A		4	13	5	5
17	17	b		6	14	7	1 Peter
6	18	c		8	15	9	2
	19	d	Alphege, Abp.	10	16	11	3
	20	e		12	17	13	4
	21	f		14	18	15	5
	22	g		16	19	17	2 Peter
	23	A	S. George, M.	18	20	19	2
	24	b		20	21	21	3
	25	c	S. *Mark*, Evan.		22		1 John
	26	d		22	23	23	2
	27	e		24	24	1 Kings 1	3
	28	f		1 Kings 2	25	3	4
	29	g		4	26	5	
	30	A		6	27	7	2, 3

THE PREFACE.

IT hath been the wisdom of the Church of England, ever since the first compiling of her publick Liturgy, to keep the mean between the two extremes, of too much stiffness in refusing, and of too much easiness in admitting any variation from it. For, as on the one side common experience sheweth, that where a change hath been made of things advisedly established, no evident necessity so requiring, sundry inconveniences have thereupon ensued; and those many times more and greater than the evils that were intended to be remedied by such change. So on the other side, the particular forms of Divine Worship, and the Rites and Ceremonies appointed to be used therein, being things in their own nature indifferent and alterable, and so acknowledged, it is out of question, that upon weighty and important considerations, according to the diversities of times and occasions, such changes and alterations should be made therein, as those that are in place of Authority should from time to time seem either necessary or expedient. Accordingly we find, that in the reigns of several Princes of blessed memory since the Reformation, the Church, upon just and weighty considerations moving thereunto, hath yielded to make such alterations in some particulars, as in their respective times were thought convenient; yet so, as that the main body and essential parts of it (as well in the chiefest materials, as in the frame and order thereof) have still continued the same unto this day, and do yet stand firm and unshaken, notwithstanding all the vain attempts and impetuous assaults made against it, by such men as are given to change, and have always discovered a greater regard to their own private fancies and interests, than to that duty they owe to the publick.

By what undue means, and for what mischievous purposes the use of the Liturgy (though enjoined by the laws of the land, and those laws never yet repealed) came, during the late unhappy confusions, to be disused, and in too soon known to the world, and we are not willing here to remember. But when, upon His Majesty's happy restoration, it seemed probable, that amongst other things, the use of the Liturgy was (also) return of course (the same having never been legally abolished) in less time than many were soon to prevent it, to extreme wonder (after the late sad experience had made it a great part of the rabble) to see or the people (subject to their tribunal, saw themselves in a state of reproach on account of interest concerned, but they would fain acknowledge the sense of it, as great, which such men are very hardly brought to feel with their utmost endeavours to hinder the rest to be sharers of it. In order whereunto, divers petitions were presented against the Book of Common Prayer, the non-conformists desiring, with the admission of some new rites, more than formerly had been made, to make the number more. In fine, great importunities were used to His Sacred Majesty, that the said Book might be revised, and such alterations therein, and additions thereunto made, as should be thought requisite for the ease in tender consciences, whereunto His Majesty, out of his princely inclination to give satisfaction (so far as could be reasonably expected) to all his subjects of what persuasion soever, did graciously condescend.

In which review we have endeavoured to observe the like moderation, as we find to have been used in the like case in former times. And therefore of the many alterations proposed unto us, we have rejected all such as were either of dangerous consequence (as strikingly at some established doctrine, or discipline thereof of the Church of England, or rites of the whole Catholick Church of Christ) or else of no consequence at all, but merely frivolous and vain. But such alterations as were tendered to us for what persons, under what pretences, or to what purpose soever, [illegible] as seemed to us in any degree requisite or expedient, we have willingly, and of our own accord assented unto; not enforced so to do by [illegible]

here profess it to the world) that the Book, as it stood before estab-lished law, doth not contain in it any thing contrary to the Word of God, or sound doctrine, or which a godly man may not with a good con-science use and submit unto, or which is not fairly defensible against any that shall oppose the same; if it shall be allowed such just and favourable con-struction as in common equity ought to be allowed to all human writings especially such as are set forth by authority, and even to the very best translations of the holy Scripture itself.

Our general aim therefore in this undertaking was, not to gratify any or that party in any their unreasonable demands; but to do that, which to our best understandings we conceived might most tend to the preser-tion of peace and unity in the Church; the procuring of reverence, and exciting of piety and devotion in the publick worship of God; and the cut-ting off occasion from them that seek occasion of cavil or quarrel against the Liturgy of the Church. And as to the several variations from the former Book, whether by alteration, addition, or otherwise, it shall suf-fice to give this general account, That most of the alterations were made either first, for the better direction of them that are to officiate in any part of Divine service; which is chiefly done in the Calendars and Rubrics. Or secondly, for the more proper expressing of some words or phrases of ancient usage in terms more suitable to the language of the present time, and the clearer explanation of some other words and phrases, that were either of doubtful signification, or otherwise liable to misconstruction: thirdly, for a more perfect rendering of such portions of holy Scripture, as are inserted into the Liturgy; which, in the Epistles and Gospels espe-cially, and in sundry other places, are now ordered to be read according to the last Translation: and that it was thought convenient, that some Prayers and Thanksgivings, fitted to special occasions, should be added in their proper places; particularly for those at Sea, together with an office for the Baptism of such as are of Riper Years: which, although not so necessary when the former Book was compiled, yet by the growth of Anabaptism, through the licentiousness of the late times crept in amongst us, is now become ne-cessary, and may be always useful for the baptizing of natives in our plan-tations, and others converted to the faith. If any man, who shall desire more particular account of the several alterations in any part of the Lit-urgy, shall take the pains to compare the present Book with the former; doubt not but the reason of the change may easily appear.

And having thus endeavoured to discharge our duties in this weighty affair, as in the sight of God, and to approve our sincerity therein (so as lay in us) to the consciences of all men; although we know it impossible (in such variety of apprehensions, humours and interests, as are in the world) to please all; nor can expect that men of factious, peevish, and per-verse spirits should be satisfied with any thing that can be done in this kind by any other than themselves: yet we have good hope, that what is here presented, and hath been by the Convocations of both Provinces with great diligence examined and approved, will be also well accepted and ap-proved by all sober, peaceable, and truly conscientious sons of the Church of England.

CONCERNING THE SERVICE OF THE CHURCH.

THERE was never any thing by the wit of man so well devised, or so sure established, which in continuance of time hath not been corrupted: as, among other things, it may plainly appear by the Common Prayer in the Church, commonly called Divine Service. The first original and ground whereof if a man would search out by the ancient Fathers, he shall find, that the same was not ordained but of a good purpose, and for a great advancement of godliness. For they so ordered the matter, that all the whole Bible (or the greatest part thereof) should be read over once every year; intending thereby, that the Clergy, and especially such as were Ministers in the congregation, should (by often reading, and meditation in God's word) be stirred up to godliness themselves, and be more able to exhort others by wholesome doctrine, and to confute them that were adversaries to the truth; and further, that the people (by daily hearing of holy Scripture read in the Church) might continually profit more and more in the knowledge of God, and be the more inflamed with the love of his true religion.

But these many years passed, this godly and decent order of the ancient Fathers hath been so altered, broken, and neglected, by planting in uncertain stories, and legends, with multitude of responds, verses, vain repetitions, commemorations, and synodals; that commonly when any book of the Bible was begun, after three or four chapters were read out, all the rest were unread. And in this sort the book of Isaiah was begun in Advent, and the book of Genesis in Septuagesima; but they were only begun, and never read through: after like sort were other books of holy Scripture used. And moreover, whereas St. Paul would have such language spoken to the people in the Church, as they might understand, and have profit by hearing the same; the service in this Church of England these many years hath been read in Latin to the people, which they understand not; so that they have heard with their ears only, and their heart, spirit, and mind have not been edified thereby. And furthermore, notwithstanding that the ancient Fathers have divided the Psalms into seven portions, whereof every one was called a Nocturn: now of late time a few of them have been daily said, and the rest utterly omitted. Moreover, the number and hardness of the rules called the Pie, and the manifold changings of the service was the cause, that to turn the book only was so hard and intricate a matter, that many times there was more business to find out what should be read, than to read it when it was found out.

These inconveniences therefore considered, here is set forth such an order whereby the same shall be redressed. And for a readiness in this matter here is drawn out a Calendar for that purpose, which is plain and easy to be understood; wherein (so much as may be) the reading of holy Scripture is so set forth, that all things shall be done in order, without breaking one piece from another. For this cause be cut off Anthems, Responds, Invitatories, and such like things as did break the continual course of the reading of the Scripture.

Yet, because there is no remedy, but that of necessity there must be some Rules; therefore certain Rules are here set forth; which, as they are few in number, so they are plain and easy to be understood. So that here you have an Order for Prayer, and for the reading of the holy Scripture, much agreeable to the mind and purpose of the old Fathers, and a great deal more profitable and commodious, than that which of late was used. It is more profitable, because here are left out many things, whereof some are uncertain, some untrue, some vain and superstitious; and nothing is ordained to be read, but the very pure Word of God, the holy Scriptures, or that which is agreeable to the same; and that in such a language and order as is most easy and plain for the understanding both of the readers and hearers. It is also more commodious, both for the shortness thereof, and for the plainness of the order, and for that the rules be few and easy.

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P. Gaston Pickman

27. Dec. 1830 -

¶ PROPER LESSONS

To be read at Morning and Evening Prayer on the Sunday throughout the Year.

Sundays of Advent.	Mattins.	Evensong.
1	Isaiah 1	Isaiah 2
2	5	21
3	25	26
4	30	32
Sundays after Christmas.		
1	37	39
2	41	43
Sundays after the Epiphany.		
1	44	46
2	51	53
3	55	56
4	57	58
5	59	61
6	65	66
Septuagesima.	Genesis 1	Genesis 2
Sexagesima.	3	6
Quinquagesima.	9 to ver. 20	12
LENT.		
Sunday 1	19 to v. 30	22
2	27	31
3	39	42
4	43	45
5	Exodus 3	Exodus 5
6		
1 Lesson.	9	10
2 Lesson.	Matth. 26	Hebr. 5 to (v. 11
Easter Day.		
1 Lesson.	Exodus 12	Exodus 14
2 Lesson.	Romans 6	Acts 2 v. 22
Sundays after Easter.		
1	Numb. 16	Numb. 22
2	23, 24	25

Sundays after Easter.	Mattins.	Evensong.
3	Deuter. 4	Deuter.
4	6	
5	8	
Sunday after Ascen. Day.	12	
Whit-Sunday.	(v. 18	
1 Lesson.	Deut. 16 to	Isaiah
2 Lesson.	Acts 10 v. 34	Acts 19 (v.
Trinity Sunday.		
1 Lesson.	Genesis 1	Genesis
2 Lesson.	Matthew 3	1 John
Sundays after Trinity.		
1	Joshua 10	Joshua
2	Judges 4	Judges
3	1 Samuel 2	1 Samuel
4	12	
5	15	
6	2 Sam. 12	2 Sam.
7	21	
8	1 Kings 13	1 Kings
9	15	
10	21	
11	2 Kings 5	2 Kings
12	10	
13	19	
14	Jerem. 5	Jerem.
15	35	
16	Ezekiel 2	Ezekiel
17	11	
18	20	
19	Daniel 3	Daniel
20	Joel 2	Micah
21	Habak. 2	Proverbs
22	Proverbs 2	
23	11	
24	13	
25	15	
26	17	

¶ PROPER LESSONS

To be read at Morning and Evening Prayer on Holy-days throughout the Year.

	Mattins.	Evensong.
S. Andrew	Proverbs 21	Proverbs 21
S. Thomas the Apostle.	23	24
Nativity of Christ.	(v. 8	to v. 17
1 Lesson.	Isaiah 9 to	Isa. 7. v. 10
2 Lesson.	Luke 2 to (v. 15)	Lit. 3. v. 4 to v. 9

	Mattins.	Evensong.
S. Stephen.		
1 Lesson.	Proverbs 25	Eccles.
2 Lesson.	Acts 6. v. 8 to v. 7	Acts 7 v. (to v.
S. John.		
1 Lesson.	Eccles. 5	Eccles.
2 Lesson.	Revel. 1	Revel.
Innoc. Day	Jer. 31 to (v. 15	Wisdom

¶ PROPER LESSONS

To be read at Morning and Evening Prayer on Holy-days throughout the Year.

	Mattins.	Evensong.
Circumcision.		
1 Lesson.	Genesis 17	Deu. 10 v. 12
2 Lesson.	Romans 2	Colos. 2
Epiphany.		
1 Lesson.	Isaiah 60	Isaiah 49
2 Lesson.	Luke 3 to (v. 23	John 2 to (v. 12
Conversion of S. Paul.		
1 Lesson.	Wisdom 5	Wisdom 6
2 Lesson.	Acts 22 to (v. 22	Acts 26
Purific. of the Virgin Mary.	Wisdom 9	Wisdom 12
S. Matthias.	——— 19	Eccles. 1
Annunciation of our Lady.	Eccles. 2	——— 5
Wednesday before Easter.		
1 Lesson.	Hosea 13	Hosea 14
2 Lesson.	John 1 (v. 45	
Thursday before Easter.		
1 Lesson.	Daniel 9	Jeremi. 31
2 Lesson.	John 13	
Good Friday.	(v. 20	
1 Lesson.	Gen. 22 to	Isaiah 53
2 Lesson.	John 18	1 Peter 2
Easter Even.		
1 Lesson.	Zechariah 9	Exodus 15
2 Lesson.	Luke 23 v. 50	Hebrews 4
Monday in Easter Week.		
1 Lesson.	Exodus 16	Exodus 17
2 Lesson.	Matth. 28	Acts 3
Tuesday in Easter Week.		
1 Lesson.	Exodus 20	Exodus 32
2 Lesson.	Luke 24 to (v. 13	1 Cor. 15

	Mattins.	Evensong.
S. Mark.	Eccles. 4	Eccles. 5
S. Philip and S. James.		
1 Lesson.	——— 7	——— 9
2 Lesson.	John 1 v. 43	
Ascension-Day.		
1 Lesson.	Deut. 10	2 Kings 2
2 Lesson.	Luke 24 v. 44	Eph. 4 to v. (17
Monday in Whits. Week.	(v. 10	(16 to v. 30
1 Lesson.	Gen. 11 to	Num. 11 v.
2 Lesson.	1 Cor. 12	1 Cor. 14 to (v. 26
Tuesday in Whits. Week.	(v. 18	
1 Lesson.	1 Sam. 19	Deut. 30
2 Lesson.	1 Thes. 5 v. (12 to v. 24	1 John 4 to (v. 14
S. Barnabas.		
1 Lesson.	Eccles. 10	Eccles. 12
2 Lesson.	Acts 14	Acts 15 to (v. 36
S. John Bap.		
1 Lesson.	Malachi 3	Malachi 4
2 Lesson.	Matth. 3	Matth. 14 (to v. 13
S. Peter.		
1 Lesson.	Eccles. 15	Eccles. 19
2 Lesson.	Acts 3	Acts 4
S. James.	Eccles. 21	Eccles. 22
S. Bartholo.	——— 24	——— 29
S. Matthew.	——— 35	——— 38
S. Michael.		
1 Lesson.	Genesis 32	Dan. 10 v. 5
2 Lesson.	Acts 12 to (v. 20	Jude v. 5 to (v. 18
S. Luke.	Eccles. 38	Job 1
S. Simon and S. Jude.	Job 24, 25	——— 42
All Saints.	(v. 10	(v. 17
1 Lesson.	Wisd. 3 to	Wisd. 5 to
2 Lesson.	Heb. 11 v. (33 & ch. 12 (to v. 7	Rev. 19 to (v. 17

¶ PROPER PSALMS ON CERTAIN DAYS.

	Mattins.	Evensong.		Mattins.	Evensong.
Christmas Day.	19, 45, 85	89, 110, 132	*Easter-Day.*	2, 57, 111	113, 114, 118
Ash-Wednesday.	6, 38, 38	102, 130, 143	*Ascension-Day.*	8, 15, 21	24, 47, 108
Good Friday.	22, 40, 54	69, 88	*Whit-Sunday.*	48, 68	104, 145

¶ PROPER LESSONS

To be read at Morning and Evening Prayer on the Sundays throughout the Year.

Sundays of Advent.	Morning.	Evening.
1	Isaiah 1	Isaiah 2
2	5	24
3	25	26
4	30	32
Sundays after Christmas.		
1	37	38
2	41	43
Sundays after the Epiphany.		
1	44	46
2	51	53
3	55	56
4	57	58
5	59	61
6	65	66
Septuagesima.	Genesis 1	Genesis 2
Sexagesima.	3	6
Quinquagesima.	9 to ver. 20	12
LENT		
Sunday 1	19 to v. 30	22
2	27	34
3	39	42
4	43	45
5	Exodus 3	Exodus 5
6		
1 Lesson	9	10
2 Lesson.	Matth. 26	Hebr. 5 to (v. 11
Easter Day.		
1 Lesson	Exodus 12	Exodus 14
2 Lesson.	Romans 6	Acts 2 v. 22
Sundays after Easter.		
1	Numb. 16	Numb. 22
2	23, 24	25

Sundays after Easter.	Morning.	Evening.
3	Deuter. 4	Deuter. 5
4	6	7
5	8	9
Sunday after Ascen. Day.	19	15
Whit-Sunday.	(v. 18)	
1 Lesson.	Deut. 16 to	Isaiah 11
2 Lesson.	Acts 10 v. 34	Acts 19 to (v. 21)
Trinity Sunday.		
1 Lesson.	Genesis 1	Genesis 18
2 Lesson.	Matthew 3	1 John 3
Sundays after Trinity.		
1	Joshua 10	Joshua 23
2	Judges 4	Judges 5
3	1 Samuel 2	1 Samuel 3
4	12	13
5	15	17
6	2 Sam. 12	2 Sam. 18
7	21	24
8	1 Kings 13	1 Kings 17
9	18	19
10	21	21
11	2 Kings 5	2 Kings 6
12	10	18
13	19	23
14	Jerem. 5	Jerem. 22
15	35	36
16	Ezekiel 2	Ezekiel 13
17	11	14
18	20	24
19	Daniel 3	Daniel 6
20	Joel 2	Micah 6
21	Habak. 2	Proverbs 1
22	Proverbs 2	3
23	11	12
24	13	14
25	15	16
26	17	19

¶ PROPER LESSONS

To be read at Morning and Evening Prayer on Holy-days throughout the Year.

	Morning.	Evening.
S. Andrew	Proverbs 20	Proverbs 21
S. Thomas the Apostle.	23	24
Nativity of Christ		
1 Lesson.	Isaiah 9 to (v. 8)	(to v. 17
2 Lesson.	Luke 2 to (v. 15)	Isa. 7. v. 10 Tit. 3. v. 4. to v. 9

	Morning.	Evening.
S. Stephen.		
1 Lesson.	Proverbs 25	Eccles.
2 Lesson.	Acts 6. v. 8. to ch. 7 to ver 30	Acts 7 v. 30 (to v. 55
S. John.		
1 Lesson.	Eccles. 5	Eccles. 6
2 Lesson.	Revel. 1	Revel. 22
Innoc. Day.	Jer. 31 to (v. 15)	Wisdom 1

THE

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THE CALENDAR; WITH THE TABLE OF LESSONS.

			MORNING.		EVENING.	
			1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
MAY hath XXXI Days.						
1	b	S. Philip & James				Jude —
2	c		1 Kings 6	Acts 26	1 Kings 9	Rom. 1
3	d	Invent. of Cross.	10	Matth. 1	11	2
4	e		12	2	13	3
5	f		14	3	15	4
6	g	S. John Port. Lat.	16	4	17	5
7	A		18	5	19	6
8	b		20	6	21	7
9	c		22	7	2 Kings 1	8
10	d		2 Kings 2	8	3	9
11	e		4	9	5	10
12	f		6	10	7	11
13	g		8	11	9	12
14	A		10	12	11	13
15	b		12	13	13	14
16	c		14	14	15	15
17	d		16	15	17	16
18	e		18	16	19	1 Cor. 1
19	f	Dunstan, Abp.	20	17	21	2
20	g		22	18	23	3
21	A		24	19	25	4
22	b		Ezra 1	20	Ezra 3	5
23	c		4	21	5	6
24	d		6	22	7	7
25	e		9	23	Neh. 1	8
26	f	Augustine, Abp.	Neh. 2	24	4	9
27	g	Ven. Bede, Pres.	5	25	6	10
28	A		8	26	9	11
29	b	K. Char. II. Rest.	10	27	13	12
30	c		Esther 1	28	Esther 2	13
31	d		3	Mark 1	4	14

			MORNING.		EVENING.	
			1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
JUNE hath XXX Days.						
1	e	Nicomede, M.	Esther 5	Mark 2	Esther 6	1 Cor. 15
2	f		7	3	8	16
3	g		9	4	Job 1	2 Cor. 1
4	A		Job 2	5	3	2
5	b	Boniface, Bp. —	4	6	5	3
6	c		6	7	7	4
7	d		8	8	9	5
8	e		10	9	11	6
9	f		12	10	13	7
10	g		14	11	15	8
11	A	S. Barnabas, A.				
12	b		16	12	17, 18	9
13	c		19	13	20	10
14	d		21	14	22	11
15	e		23	15	24, 25	12
16	f		26, 27	16	28	13
17	g	S. Alban, Mart.	29	Luke 1	30	Galat. 1
18	A		31	2	32	2
19	b		33	3	34	3
20	c	Tr. of K. Edw.	35	4	36	4
21	d		37	5	38	5
22	e		39	6	40	6
23	f	Fast.	41	7	42	Ephes. 1
24	g	S. John Baptist.				
25	A		Prov. 1	8	Prov. 2	2
26	b		3	9	4	3
27	c		5	10	6	4
28	d	Fast.	7	11	8	5
29	e	S. Peter, Ap.				
30	f		9	12	10	6

THE CALENDAR; WITH THE TABLE OF LESSONS.

JULY hath XXXI Days.

			MORNING.		EVENING.	
			1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	g		Prov. 11	Luke 13	Prov. 12	Philip. 1
2	A	Visit. of V. Mary.	13	14	14	2
3	b		15	15	16	3
4	c	Trans. S. Martin.	17	16	18	4
5	d		19	17	20	Colos. 1
6	e		21	18	22	2
7	f		23	19	24	3
8	g		25	20	26	4
9	A		27	21	28	1 Thes. 1
10	b		29	22	31	2
11	c		Eccles. 1	23	Eccles. 2	3
12	d		3	24	4	4
13	e		5	John 1	6	5
14	f		7	2	8	2 Thes. 1
15	g	Swithun, Bp.	9	3	10	2
16	A		11	4	12	3
17	b		Jerem. 1	5	Jerem. 2	1 Tim. 1
18	c		3	6	4	2, 3
19	d		5	7	6	4
20	e	Margaret, V.	7	8	8	5
21	f		9	9	10	6
22	g	S. Mary Magd.	11	10	12	2 Tim. 1
23	A		13	11	14	2
24	b	Fast.	15	12	16	3
25	c	*S. James, Ap.*		13		4
26	d	S. Anne.	17	14	18	Titus 1
27	e		19	15	20	2, 3.
28	f		21	16	22	Philem.
29	g		23	17	24	Heb. 1
30	A		25	18	26	2
31	b		27	19	28	3

AUGUST hath XXXI Days.

			MORNING.		EVENING.	
			1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	c	Lammas Day.	Jer. 29	John 20	Jer. 30	Heb. 4
2	d		31	21	32	5
3	e		33	Acts 1	34	6
4	f		35	2	36	7
5	g		37	3	38	8
6	A	Transfiguras.	39	4	40	9
7	b	Name of Jesus.	41	5	42	10
8	c		43	6	44	11
9	d		45, 46	7	47	12
10	e	S. Laurence.	48	8	49	13
11	f		50	9	51	James 1
12	g		52	10	Lam. 1	2
13	A		Lam. 2	11	3	3
14	b		4	12	5	4
15	c		Ezek. 2	13	Ezek. 3	5
16	d		6	14	7	1 Peter 1
17	e		13	15	14	2
18	f		18	16	33	3
19	g		34	17	Dan. 1	4
20	A		Dan. 2	18	3	5
21	b		4	19	5	2 Peter 1
22	c		6	20	7	2
23	d	Fast.	8	21	9	3
24	e	*S. Bartholomew.*		22		1 John 1
25	f		10	23	11	2
26	g		12	24	Hosea 1	3
27	A		Hos. 2, 3	25	4	4
28	b	S. Augustin, B.	5, 6	26	7	5
29	c	S. John Baptist	8	27	9	2, 3 John
30	d	beheaded	10	28	11	Jude —
31	e		12	March. 1	13	Hom. 1

THE CALENDAR; WITH THE TABLE OF LESSONS.

SEPTEMBER hath XXX Days.

			MORNING.		EVENING.	
			1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	f	Giles, Abbot.	Hos. 14	Match. 2	Joel 1	Rom. 1
2	g		Joel 2	3	3	3
3	A		Amos 1	4	Amos 2	4
4	b		3	5	4	5
5	c		5	6	5	6
6	d		7	7	8	7
7	e	Enurchus, Bp.	9	8	Obadiah	8
8	f	Nat. of V. Mary.	Jonah 1	9	Jon. 2, 3.	9
9	g		4	10	Micah 1	10
10	A		Micah 2	11	3	11
11	b		4	12	5	12
12	c		6	13	7	13
13	d		Nah. 1	14	Nah. 2	14
14	e	Holy Cross.	3	15	Hab. 1	15
15	f		Hab. 2	16	3	16
16	g		Zeph. 1	17	Zeph. 2	1 Cor. 1
17	A	Lambert, Bp.	3	18	Hag. 1	2
18	b		Hag. 2	19	Zech. 1	3
19	c		Zec. 2, 3	20	4, 5	4
20	d	Fast.	6	21	7	5
21	e	*S. Matthew, A.*		22		6
22	f		8	23	9	7
23	g		10	24	11	8
24	A		12	25	13	9
25	b		14	26	Mal. 1	10
26	c	S. Cyprian, Abp.	Malac. 2	27	3	11
27	d		4	28	Tobit 1	12
28	e		Tobit 2	Mark 1	3	13
29	f	*S. Michael, A.*		2		14
30	g	S. Jerom.	4	3	6	15

OCTOBER hath XXXI Days.

			MORNING.		EVENING.	
			1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	A	Remigius, Bp.	Tobit 7	Mark 4	Tobit 8	1 Cor. 1
2	b		9	5	10	2 Cor. 1
3	c		11	6	12	2
4	d		13	7	14	3
5	e		Judith 1	8	Judith 2	4
6	f	Faith, V. & M.	3	9	4	5
7	g		5	10	6	6
8	A		7	11	8	7
9	b	S. Denys, Bp.	9	12	10	8
10	c		11	13	12	9
11	d		13	14	14	10
12	e		15	15	16	11
13	f	Trans. K. Edw.	Wisd. 1	16	Wisd. 2	12
14	g		3	L. 16 v. 39	4	13
15	A		5	—1 v. 39	6	Galat. 1
16	b		7	2	8	2
17	c	Etheldreda.	9	3	10	3
18	d	S. Luke, Evan.		4		4
19	e		11	5	12	5
20	f		13	6	14	6
21	g		15	7	16	Ephes. 1
22	A		17	8	18	2
23	b		19	9	Ecclus 1	3
24	c		Ecclus 2	10	3	4
25	d	Crispin, Mart.	4	11	5	5
26	e		6	12	7	6
27	f	Fast	8	13	9	Philip. 1
28	g	*S. Simon and S.*		14		2
29	A	*Jude*	10	15	11	3
30	b		12	16	13	4
31	c	Fast	14	17	15	Colos. 1

JULY hath XXXI Days.

			MORNING.		EVENING.	
			1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	g		Prov. 11	Luke 13	Prov. 12	Philip. 1
2	A	Visit. of V. Mary.	13	14	14	2
3	b		15	15	16	3
4	c	Trans. S. Martin.	17	16	18	4
5	d		19	17	20	Colos. 1
6	e		21	18	22	2
7	f		23	19	24	3
8	g		25	20	26	4
9	A		27	21	28	1 Thes. 1
10	b		29	22	31	2
11	c		Eccles. 1	23	Eccles. 2	3
12	d		3	24	4	4
13	e		5	John 1	6	5
14	f		7	2	8	2 Thes. 1
15	g	Swithun, Bp. —	9	3	10	2
16	A		11	4	12	3
17	b		Jerem. 1	5	Jerem. 2	1 Tim. 1
18	c		3	6	4	2, 3
19	d		5	7	6	4
20	e	Margaret, V. —	7	8	8	5
21	f		9	9	10	6
22	g	S. Mary Magd.	11	10	12	2 Tim. 1
23	A		13	11	14	2
24	b	Fast.	15	12	16	3
25	c	*S. James*, Ap. —		13		4
26	d	S. Anne. —	17	14	18	Titus 1
27	e		19	15	20	2, 3.
28	f		21	16	22	Philem.
29	g		23	17	24	Heb. 1
30	A		25	18	26	2
31	b		27	19	28	3

AUGUST hath XXXI Days.

			MORNING.		EVENING.	
			1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	c	Lammas Day.	Jer. 29	John 20	Jer. 30	Heb. 4
2	d		31	21	32	5
3	e		33	Acts 1	34	6
4	f		35	2	36	7
5	g		37	3	38	8
6	A	Transfiguration.	39	4	40	9
7	b	Name of Jesus.	41	5	42	10
8	c		43	6	44	11
9	d		45, 46	7	47	12
10	e	S. Laurence. —	48	8	49	13
11	f		50	9	51	James 1
12	g		52	10	Lam. 1	2
13	A		Lam. 2	11	3	3
14	b		4	12	5	4
15	c		Ezek. 2	13	Ezek. 3	5
16	d		6	14	7	1 Peter 1
17	e		13	15	14	2
18	f		18	16	33	3
19	g		34	17	Dan. 1	4
20	A		Dan. 2	18	5	5
21	b		4	19	5	2 Peter 1
22	c		6	20	7	2
23	d	Fast.	8	21	9	3
24	e	*S. Bartholomew.*		22		1 John 1
25	f		10	23	11	2
26	g		12	24	Hosea 1	3
27	A		Hos. 2, 3	25	4	4
28	b	S. Augustin, B.	5, 6	26	7	5
29	c	S. John Baptist	8	27	9	2, 3 John
30	d	— (beheaded	10	28	11	Jude —
31	e		12	Matth. 1	13	Rom.

THE CALENDAR; WITH THE TABLE OF LESSONS.

SEPTEMBER hath XXX Days.

			MORNING.		EVENING.	
			1 *Lesson.*	2 *Lesson.*	1 *Lesson.*	2 *Lesson.*
1	f	Giles, Abbot.	Hos. 14	Matth. 2	Joel 1	Rom. 2
2	g		Joel 2	3	3	3
3	A		Amos 1	4	Amos 2	4
4	b		3	5	4	5
5	c		5	6	6	6
6	d		7	7	8	7
7	e	Eurarchus, Bp.	9	8	Obadiah	8
8	f	Nat. of V. Mary.	Jonah 1	9	Jon. 2, 3	9
9	g		4	10	Micah 1	10
10	A		Micah 2	11	3	11
11	b		4	12	5	12
12	c		6	13	7	13
13	d		Nah. 1	14	Nah. 2	14
14	e	Holy Cross.	3	15	Hab. 1	15
15	f		Hab. 2	16	3	16
16	g		Zeph. 1	17	Zeph. 2	1 Cor. 1
17	A	Lambert, Bp.	3	18	Hag. 1	2
18	b		Hag. 2	19	Zech. 1	3
19	c		Zec. 2, 3	20	4, 5	4
20	d	Fast.	6	21	7	5
21	e	*S. Matthew, A.*		22		6
22	f		8	23	9	7
23	g		10	24	11	8
24	A		12	25	13	9
25	b		14	26	Mal. 1	10
26	c	S. Cyprian, Abp.	Malac. 2	27	3	11
27	d		4	28	Tobit 1	12
28	e		Tobit 2	Mark 1	3	13
29	f	S. *Michael, A.*		2		14
30	g	S. Jerom.	4	3	6	15

OCTOBER hath XXXI Days.

			MORNING.		EVENING.	
			1 *Lesson.*	2 *Lesson.*	1 *Lesson.*	2 *Lesson.*
1	A	Remigius, Bp.	Tobit 7	Mark 4	Tobit 8	1 Cor. 16
2	b		9	5	10	2 Cor. 1
3	c		11	6	12	2
4	d		13	7	14	3
5	e		Judith 1	8	Judith 2	4
6	f	Faith, V. & M.	3	9	4	5
7	g		5	10	6	6
8	A		7	11	8	7
9	b	S. Denys, Bp.	9	12	10	8
10	c		11	13	12	9
11	d		13	14	14	10
12	e		15	15	16	11
13	f	Trans. K. Edw.	Wisd. 1	16	Wisd. 2	12
14	g		3	L. 1 to 39	4	13
15	A		5	—1 c. 39	6	Galat. 1
16	b		7	2	8	2
17	c	Etheldreda.	9	3	10	3
18	d	S. *Luke*, Evan.		4		4
19	e		11	5	12	5
20	f		13	6	14	6
21	g		15	7	16	Ephes. 1
22	A		17	8	18	2
23	b		19	9	Ecclus 1	3
24	c		Ecclus 2	10	3	4
25	d	Crispin, Mart.	4	11	5	5
26	e		6	12	7	6
27	f	Fast.	8	13	9	Philip. 1
28	g	*S. Simon and S.*		14		2
29	A	*Jude*	10	15	11	3
30	b		12	16	13	4

¶ *The Order how the Psalter is appointed to be read.*

THE Psalter shall be read through once every Month, as it is there appointed, both for Morning and Evening Prayer. But in February it shall be read only to the twenty-eighth, or twenty-ninth day of the month.

And, whereas January, March, May, July, August, October, and December have one-and-thirty days apiece; It is ordered, that the same Psalms shall be read the last day of the said months, which were read the day before; so that the Psalter may begin again the first day of the next month ensuing.

And, whereas the 119th Psalm is divided into twenty-two portions, and over-long to be read at one time; It is so ordered, that at one time shall be read above four or five of the said portions.

And at the end of every Psalm, and of every such part of the 119th Psalm, shall be repeated this Hymn,

Glory be to the Father, and to the Son: and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be, world without end. Amen.

Note, that the Psalter followeth the division of the Hebrews, and the translation of the great English Bible, set forth and used in the time of King Henry the Eighth, and Edward the Sixth.

¶ *The Order how the rest of holy Scripture is appointed to be read.*

THE Old Testament is appointed for the first Lessons at Morning and Evening Prayer, so as the most part thereof will be read every year, as in the Calendar is appointed.

The New Testament is appointed for the second Lessons at Morning and Evening Prayer, and shall be read over orderly every year thrice, besides Epistles and Gospels, except the Apocalypse, out of which there are only certain Proper Lessons appointed upon divers Feasts.

And to know what Lessons shall be read every day, look for the day of the month in the Calendar following, and there ye shall find the chapters that shall be read for the Lessons both at Morning and Evening Prayer, except only the Moveable Feasts, which are not in the Calendar, and the Immoveable, where there is a blank left in the column of Lessons, the Proper Lessons for all which days are to be found in the Table of Proper Lessons.

And note, that whensoever Proper Psalms or Lessons are appointed, then the Psalms and Lessons of ordinary course appointed in the Psalter and Calendar (if they be different), shall be omitted for that time.

Note also, that the Collect, Epistle, and Gospel, appointed for the Sunday shall serve all the week after, where it is not in this Book otherwise ordered.

¶ PROPER LESSONS

To be read at Morning and Evening Prayer on the [illegible] throughout the Year.

Sundays of Advent	Mattins.		Evensong	
1	Isaiah	1	Isaiah	2
2		5		24
3		25		26
4		30		32
Sundays after Christmas.				
1		37		38
2		42		43
Sundays after the Epiphany.				
1		44		46
2		52		53
3		55		56
4		57		58
5		59		60
6		65		66
Septuagesima.	Genesis	2	Genesis	9
Sexagesima.		3		6
Quinquagesima.	9 to ver	20		[illegible]
LENT				
Sunday 1	19 to v	30		32
2		37		34
3		39		42
4		47		[illegible]
5	Exodus	3	Exodus	[illegible]
6				
1 Lesson		9		10
2 Lesson	Matth.	26	Heb.	5 to 11
Easter Day.				
1 Lesson.	Exodus	12	Exodus	14
2 Lesson	Romans	6	Acts 2 to	22
Sundays after Easter				
1	Numb.	16	Numb.	22
2		23, 24		[illegible]

Sundays after Easter.	Mattins.	
3	Deuter.	[illegible]
4		[illegible]
5		[illegible]
Sunday after Ascen. Day.		[illegible]
Whit-Sunday		[illegible]
1 Lesson.	Deut.	16 [illegible]
2 Lesson.	Acts	10 [illegible]
Trinity Sunday.		
1 Lesson.	Genesis	[illegible]
2 Lesson.	Matthew	[illegible]
Sundays after Trinity		
1	Joshua	[illegible]
2	Judges	[illegible]
3	1 Samuel	[illegible]
4		12
5		15
6	2 Sam.	18
7		21
8	1 Kings	13
9		18
10		21
11	2 Kings	[illegible]
12		10
13		19
14	Jeremi	[illegible]
15		30
16	Ezekiel	[illegible]
17		16
18		20
19	Daniel	[illegible]
20	Joe	[illegible]
21	Haggai	[illegible]
22	Proverbs	[illegible]
23		11
24		13
25		15
26		17

¶ PROPER LESSONS

To be read at Morning and Evening Prayer on [illegible] throughout the Year.

	Mattins.	Evensong		Mattins.
St. Andrew	Proverbs 20	Proverbs 23	**St. Stephen**	
St. Thomas			1 Lesson	Proverbs [illegible]
St. Apostle	23	24	2 Lesson	Acts 6 [illegible]
Nativity of Christ	[illegible]	[illegible] 17	**St. John**	
1 Lesson.	Isaiah 9 to	Isa. [illegible]	1 Lesson.	[illegible]
2 Lesson.	Luke 2 to	Tit. 3 to 4	2 Lesson	Revel. [illegible]
	(or 13)	(or 4)	Innocents' Day	Jer. 31 [illegible]

A TABLE

Of the Vigils, Fasts, and Days of Abstinence, to be observed in the Year.

The Evens or Vigils before	The Nativity of our Lord. The Purification of the Blessed Virgin *Mary*. The Annunciation of the Blessed Virgin. Easter-Day. Ascension-Day. Pentecost. Saint *Matthias*. Saint *John Baptist*. Saint *Peter*. Saint *James*. Saint *Bartholomew*. Saint *Matthew*. Saint *Simon* and Saint *Jude*. Saint *Andrew*. Saint *Thomas*. All Saints.

Note, *That if any of these Feast-Days fall upon a* Monday, *then the Vigil or Fast-Day shall be kept upon the* Saturday, *and not upon the* Sunday *next before it.*

Days of Fasting, or Abstinence.

I. The Forty Days of Lent.

II. The Ember Days at the Four Seasons, being the Wednesday, Friday, and Saturday, after
- The First Sunday in Lent.
- The Feast of Pentecost.
- *September* 14.
- *December* 13.

III. The Three Rogation-Days, being the Monday, Tuesday, and Wednesday, before Holy-Thursday, or the Ascension of our Lord.

IV. All the Fridays in the Year, except *Christmas-Day*.

Certain Solemn Days, for which particular Services are appointed.

I. The Fifth Day of *November*, being the Day kept in Memory of the Papists' Conspiracy.

II. The Thirtieth Day of *January*, being the Day kept in Memory of the Martyrdom of King *Charles* I.

III. The Twenty-ninth Day of *May*, being the Day kept in Memory of the Birth and Return of King *Charles* II.

IV. The Twenty-ninth Day of *January*, being the Day on which his Majesty began his happy Reign.

The Numbers prefixed to the several Days, (in the foregoing Calendar) between the 21st Day of March *and the 18th Day of* April, *both inclusive, denote the Days upon which those Full Moons do fall, which happen upon or next after the 21st Day of* March, *in those Years, of which they are respectively the Golden Numbers; and the Sunday Letter next following any such Full Moon points out Easter-Day for that Year. All which holds until the Year of our Lord 1899 inclusive; after which Year, the Place of these Golden Numbers will be to be changed, as is hereafter expressed.*

¶ PROPER LESSONS

To be read at Morning and Evening Prayer on the Sundays throughout the Year.

Sundays of Advent.	Mattins.		Evensong.	
1	Isaiah	1	Isaiah	2
2		5		21
3		25		26
4		30		32
Sundays after Christmas.				
1		37		38
2		41		43
Sundays after the Epiphany.				
1		44		46
2		51		53
3		55		56
4		57		58
5		59		61
6		65		66
Septuagesima.	Genesis	1	Genesis	2
Sexagesima.		3		6
Quinquagesima.	9 to ver.	20		12
LENT				
Sunday 1	19 to v.	30		22
2		27		34
3		31		44
4		47		49
5	Exodus	3	Exodus	5
6				
1 Lesson.		9		10
2 Lesson.	Matth.	26	Hebr.	5 to (v. 11)
Easter Day.				
1 Lesson	Exodus	12	Exodus	14
2 Lesson.	Romans	6	Acts 2 v.	22
Sundays after Easter.				
1	Numb.	16	Numb.	22
2		23, 21		24

Sundays after Easter.	Mattins.		Evensong.	
3	Deuter.	4	Deuter.	5
4		6		7
5		8		9
Sunday after Ascen. Day.		12		13
Whit-Sunday.	(v. 18)			
1 Lesson.	Deut	16 to	Isaiah	11
2 Lesson.	Acts 10 v.	34	Acts	19 to (v. 21)
Trinity Sunday.				
1 Lesson.	Genesis	1	Genesis	18
2 Lesson.	Matthew	3	1 John	5
Sundays after Trinity.				
1	Joshua	10	Joshua	23
2	Judges	4	Judges	5
3	1 Samuel	2	1 Samuel	3
4		12		13
5		15		17
6	2 Sam.	11	2 Sam.	12
7		21		24
8	1 Kings	13	1 Kings	17
9		18		19
10		21		22
11	2 Kings	5	2 Kings	9
12		10		13
13		19		23
14	Jeremiah	5	Jeremiah	23
15		30		30
16	Ezekiel	2	Ezekiel	13
17		14		18
18		20		24
19	Daniel	3	Daniel	6
20	Joel	2	Micah	6
21	Habak	1	Proverbs	1
22	Proverbs	4		5
23		11		12
24		13		14
25		15		16
26		17		18

¶ PROPER LESSONS

To be read at Morning and Evening Prayer on Holy-days throughout the Year.

	Mattins.		Evensong.	
S. Andrew	Proverbs	20	Proverbs	21
S. Thomas the Apostle.		23		24
Nativity of Christ		(v. 8)		(to v. 17)
1 Lesson.	Isaiah	9 v.	Isaiah	7. v. 10
2 Lesson.	Matth.	1 v.	Luke	2 v. 15

	Mattins.		Evensong.	
S. Stephen.				
1 Lesson.	Proverbs	28	Eccles.	
2 Lesson.	Acts 6. v. 8. & ch. 7 to ver. 30		Acts 7 v. 30 (to v. 55)	
S. John.				
1 Lesson.	Eccles.		Eccles.	
2 Lesson.	Revel.		Revel.	

¶ PROPER LESSONS

To be read at Morning and Evening Prayer on Holy-d[illegible] throughout the Year.

	Mattins.	Evensong.
Circumcision.		
1 Lesson.	Genesis 17	Gen. 18 v. 12
2 Lesson.	Romans 2	Colos. 2
Epiphany.		
1 Lesson.	Isaiah 60	Isaiah 49
2 Lesson.	Luke 3 to (v. 23)	John 2 to (v. 12)
Conversion of S. Paul.		
1 Lesson.	Wisdom 5	Wisdom 6
2 Lesson.	Acts 22 to (v. 22)	Acts 26
Purific. of the Virgin Mary.	Wisdom 9	Wisdom 12
S. Matthias.	——— 19	Ecclus. 1
Annunciation of our Lady.	Ecclus. 2	——— 3
Wednesday before Easter.		
1 Lesson.	Hosea 13	Hosea 14
2 Lesson.	John 11 v. 45	
Thursday before Easter.		
1 Lesson.	Daniel 9	Jeremi. 31
2 Lesson.	John 13	
Good Friday.	(v. 20)	
1 Lesson.	Gen. 22 to	Isaiah 53
2 Lesson.	John 19	1 Peter 2
Easter Even.		
1 Lesson.	Zechariah 9	Exodus 15
2 Lesson	Luke 23 v. 50	Hebrews 4
Monday in Easter Week.		
1 Lesson.	Exodus 16	Exodus 17
2 Lesson.	Matth. 28	Acts 2
Tuesday in Easter Week.		
1 Lesson.	Exodus 20	Exodus 32
2 Lesson.	Luke 24 to (v. 13)	1 Cor. 15

	Mattins	Evensong
S. Mark.	Ecclus. 4	Ecclus. [illegible]
S. Philip and S. James.		
1 Lesson.	——— 7	———
2 Lesson.	John 1 v. 13	
Ascension-Day.		
1 Lesson.	Deut. 10	2 Kings [illegible]
2 Lesson.	Luke 24 v. 44	[illegible] to [illegible]
Monday in Whit. Week.	(v. 19	(10 to v. 7
1 Lesson.	Gen. 11	[illegible]
2 Lesson.	1 Cor. 12	1 Cor. 11 to (v. 26)
Tuesday in Whit. Week.	(v. 18	
1 Lesson.	1 Sam. 19	Deut. 30
2 Lesson.	1 Thes. 5 v. 12 to v. 24	1 John 4 to (v. 14)
S. Barnabas.		
1 Lesson.	Ecclus. 10	Ecclus. 12
2 Lesson.	Acts 11	Acts 15 to v. 36
S. John Bap.		
1 Lesson.	Malachi 3	Malachi 4
2 Lesson.	Matth. 3	Matth. 11 (to v. 13)
S. Peter.		
1 Lesson.	Ecclus. 11	Ecclus. 12
2 Lesson.	Acts 3	Acts 4
S. James.	Ecclus. 21	Ecclus. 22
S. Bartlol.	——— 24	——— 29
S. Matthew.	——— 35	——— 38
S. Michael.		
1 Lesson.	Genesis 32	Dan. 10 v. 5
2 Lesson.	Acts 12 to (v. 20)	Jude v. 6 to (v. 16)
S. Luke.	Ecclus. 31	Job 1
S. Simon and S. Jude.	Job 24, 25	——— 42
All Saints.	(v. 10	(v. 17
1 Lesson.	Wisd. 3 to	Wisd. 5 to
2 Lesson.	Heb. 11 v. 33 & ch. 12 (to v. 7	Rev. 19 to (v. 17

¶ PROPER PSALMS ON CERTAIN DAYS.

	Mattins.	Evensong.		Mattins.	Evensong.
Christmas Day.	19, 45, 85	89, 110, 132	*Easter-Day.*	2, 57, 111	113, 114, 118
Wednesday.	5, 32, 38	102, 130, 143	*Ascension-Day.*	8, 15, 21	24, 47, 108
Friday.	22, 40, 54	69, 88	*Whit-Sunday.*	48, 68	104, 145

THE CALENDAR; WITH THE TABLE OF LESSONS.

JANUARY hath XXXI Days.

			MORNING.		EVENING.	
			1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	A	*Circumcision.*	Gen. 1	Matt. 1	Gen. 2	Rom. 1
2	b		3	2	4	2
3	c		5	3	6	3
4	d		7	4	8	4
5	e					
6	f	*Epiphany.*	9	5	12	5
7	g		13	6	14	6
8	A	Lucian, P. & M.	15	7	16	7
9	b		17	8	18	8
10	c		19	9	20	9
11	d		21	10	22	10
12	e		23	11	24	11
13	f	Hilary, Bishop.	25	12	26	12
14	g		27	13	28	13
15	A		29	14	30	14
16	b		31	15	32	15
17	c		33	16	34	16
18	d	Prisca, V. & M.	35	17	37	1 Cor. 1
19	e		38	18	39	2
20	f	Fabian, Bishop.	40	19	41	3
21	g	Agnes, V. & M.	42	20	43	4
22	A	Vincent, Mart.	44	21	45	5
23	b		46	22	47	6
24	c					
25	d	*Conv. of S. Paul.*	48	23	49	7
26	e		50	24	Exod. 1	8
27	f		Exod. 2	25	3	9
28	g		4	26	5	10
29	A		6	27	7	11
30	b	King *Charles*, M.	6 to v. 14	28	9	12
31	c		8			

FEBRUARY hath XXVIII Days. And in every Leap Year XXIX Days.

			MORNING.		EVENING.	
			1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	d	Fast.	Exod. 10	Mark 1	Exod. 11	1 Cor. 13
2	e	*Purif. of B. V. M.*		2		14
3	f	Blasius, Bishop.	12	3	13	15
4	g		14	4	15	16
5	A	Agatha, V. & M.	16	5	17	2 Cor. 1
6	b		18	6	19	2
7	c		20	7	21	3
8	d		22	8	23	4
9	e		24	9	32	5
10	f		33	10	34	6
11	g		Lev. 18	11	Lev. 19	7
12	A		20	12	26	8
13	b		Num. 11	13	Num. 12	9
14	c	Valentine, Bp.	13	14	14	10
15	d		16	15	17	11
16	e		20	16	21	12
17	f		22	L. 11 to 39	23	13
18	g		24	1 to 39	25	Galat. 1
19	A		27	2	30	2
20	b		31	3	32	3
21	c		35	4	36	4
22	d		Deut. 1	5	Deut. 2	5
23	e	Fast.	3	6	4	6
24	f	*S. Matthias, A.*		7		Ephes. 1
25	g		5	8	6	2
26	A		7	9	8	3
27	b		9	10	10	4
28	c		11	11	12	5
29			13	Matth. 7	14	Rom. [illegible]

MARCH hath XXXI Days.

				MORNING.		EVENING.	
				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
	1	d	David, Archb.	Deut. 15	Luke 12	Deut. 18	Ephes. 6
	2	e	Chad, Bishop.	17	13	19	Philip. 1
	3	f		19	14	20	2
	4	g		21	15	22	3
	5	A		24	16	25	4
	6	b		26	17	27	Colos. 1
	7	c	Perpetua, M. M.	28	18	29	2
	8	d		30	19	31	3
	9	e		32	20	33	4
	10	f		34	21	Joshua 1	1 Thes. 1
	11	g		Joshua 2	22	3	2
	12	A	Gregory, M. B.	4	23	5	3
	13	b		6	24	7	4
	14	c		8	John 1	9	5
	15	d		10	2	23	2 Thes. 1
	16	e		24	3	Judges 1	2
	17	f		Judges 2	4	3	3
	18	g	Edward King of	4	5	5	1 Tim. 1
	19	A	(West Sax.	6	6	7	2, 3
	20	b		8	7	9	4
11	21	c	Benedict, Abbot.	10	8	11	5
3	22	d		12	9	13	6
	23	e		14	10	15	2 Tim. 1
11	24	f	Fast.	16	11	17	2
	25	g	Annunc. of V. M.		12		3
19	26	A		18	13	19	4
8	27	b		20	14	21	Titus 1
	28	c		Ruth 1	15	Ruth 2	2, 3
16	29	d		3	16	4	Philem.
5	30	e		1 Sam. 1	17	1 Sam. 2	Hebr. 1
	31	f		3	18	4	2

APRIL hath XXX Days.

				MORNING.		EVENING.	
				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
13	1	g		1 Sam. 5	John 19	1 Sam. 6	Hebr. 3
2	2	A		7	20	8	4
	3	b	Richard Bp. of C.	9	21	10	5
10	4	c	S. Ambrose.	11	Acts 1	12	6
	5	d		13	2	14	7
18	6	e		15	3	16	8
7	7	f		17	4	18	9
	8	g		19	5	20	10
15	9	A		21	6	22	11
4	10	b		23	7	24	12
	11	c		25	8	26	13
12	12	d		27	9	28	James 1
1	13	e		29	10	30	2
	14	f		31	11	2 Sam. 1	3
9	15	g		2 Sam. 2	12	3	4
	16	A		4	13	5	5
17	17	b		6	14	7	1 Peter 1
6	18	c		8	15	9	2
	19	d	Alphege, Abp.	10	16	11	3
	20	e		12	17	13	4
	21	f		14	18	15	5
	22	g		16	19	17	2 Peter 1
	23	A	S. George, M.	18	20	19	2
	24	b		20	21	21	3
	25	c	S. Mark, Evan.		22		1 John 1
	26	d		22	23	23	2
	27	e		24	24	1 Kings 1	3
	28	f		1 Kings 2	25	3	4
	29	g		4	26	5	5
	30	A		6	27	7	2, 3 John

THE CALENDAR: WITH THE TABLE OF LESSONS.

MAY hath XXXI Days.

			MORNING.		EVENING.	
			1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	b	S. Philip & James				Jude
2	c		1 Kings 8	Acts 28	1 Kings 9	Rev.
3	d	Invent. of Cross.	10	Matth. 1	11	
4	e		12	2	13	
5	f		14	3	15	
6	g	S. John Port. Lat.	16	4	17	
7	A		18	5	19	
8	b		20	6	21	
9	c		22	7	2 Kings 1	
10	d		2 Kings 2	8	3	
11	e		4	9	5	
12	f		6	10	7	10
13	g		8	11	9	11
14	A		10	12	11	12
15	b		12	13	13	13
16	c		14	14	15	14
17	d		16	15	17	15
18	e		18	16	19	1 Cor. 1
19	f	Dunstan, Abp.	20	17	21	
20	g		22	18	23	
21	A		24	19	25	
22	b		Ezra 1	20	Ezra 3	
23	c		4	21	5	
24	d		6	22	7	
25	e		9	23	Neh. 1	
26	f	Augustine, Abp.	Neh. 2	24	4	
27	g	Ven. Bede, Pres.	5	25	6	16
28	A		8	26	9	17
29	b	K. Char. II. Rest.	10	27	13	18
30	c		Esther 1	28	Esther 2	19
31	d		3	Mark 1	4	14

JUNE hath XXX Days.

			MORNING.		EVENING.	
			1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	e	Nicomede, M.	Esther 3	Mark 2	Esther 6	1 Cor. 16
2	f		7	3	8	16
3	g		9	4	Job 1	2 Cor. 1
4	A		Job 2	5	3	2
5	b	Boniface, Bp.	4	6	5	3
6	c		6	7	7	4
7	d		8	8	9	5
8	e		10	9	11	6
9	f		12	10	13	7
10	g		14	11	15	8
11	A	S. Barnabas, A.				
12	b		16	12	17, 18	9
13	c		19	13	20	10
14	d		21	14	22	11
15	e		23	15	24, 25	12
16	f		26, 27	16	28	13
17	g	S. Alban, Mart.	29	Luke 1	30	Galat. 1
18	A		31	2	32	2
19	b		33	3	34	3
20	c	Tr. of K. Edw.	35	4	36	4
21	d		37	5	38	5
22	e		39	6	40	6
23	f	Fast	41	7	42	Ephes. 1
24	g	S. John Baptist				
25	A		Prov. 1	8	Prov. 2	2
26	b		3	9	4	3
27	c		5	10	6	4
28	d	Fast.	7	11	8	5
29	e	S. Peter, Ap.				
30	f		9	12	10	6

THE CALENDAR; WITH THE TABLE OF LESSONS.

JULY hath XXXI Days.

			MORNING.		EVENING.	
			1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	g	———	Prov. 11	Luke 13	Prov. 12	Philip.
2	A	Visit. of V. Mary.	13	14	14	2
3	b	———	15	15	16	3
4	c	Trans. S. Martin.	17	16	18	4
5	d	———	19	17	20	Colos.
6	e	———	21	18	22	2
7	f	———	23	19	24	3
8	g	———	25	20	26	4
9	A	———	27	21	28	1 Thes.
10	b	———	29	22	31	2
11	c	———	Eccles. 1	23	Eccles. 2	3
12	d	———	3	24	4	4
13	e	———	5	John 1	6	5
14	f	———	7	2	8	2 Thes.
15	g	Swithun, Bp. —	9	3	10	2
16	A	———	11	4	12	3
17	b	———	Jerem. 1	5	Jerem. 2	1 Tim.
18	c	———	3	6	4	2, 3
19	d	———	5	7	6	4
20	e	Margaret, V. —	7	8	8	5
21	f	———	9	9	10	6
22	g	S. Mary Magd.	11	10	12	2 Tim.
23	A	———	13	11	14	2
24	b	——— Fast.	15	12	16	3
25	c	*S. James*, Ap. —	———	13	———	4
26	d	S. Anne. —	17	14	18	Titus
27	e	———	19	15	20	2, 3.
28	f	———	21	16	22	Philem
29	g	———	23	17	24	Heb.
30	A	———	25	18	26	2
31	b	———	27	19	28	3

AUGUST hath XXXI Days.

			MORNING.		EVENING.	
			1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	c	Lammas Day.	Jer. 29	John 20	Jer. 30	Heb.
2	d	———	31	21	32	5
3	e	———	33	Acts 1	34	6
4	f	———	35	2	36	7
5	g	———	37	3	38	8
6	A	Transfigurat.	39	4	40	9
7	b	Name of Jesus.	41	5	42	10
8	c	———	43	6	44	11
9	d	———	45, 46	7	47	12
10	e	S. Lawrence. —	48	8	49	13
11	f	———	50	9	51	James
12	g	———	52	10	Lam. 1	2
13	A	———	Lam. 2	11	3	3
14	b	———	4	12	5	4
15	c	———	Ezek. 2	13	Ezek. 3	5
16	d	———	6	14	7	1 Peter
17	e	———	13	15	14	2
18	f	———	18	16	33	3
19	g	———	34	17	Dan. 1	4
20	A	———	Dan. 2	18	3	5
21	b	———	4	19	5	2 Peter
22	c	———	6	20	7	2
23	d	——— Fast.	8	21	9	3
24	e	*S. Bartholomew.* —	———	22	———	1 John
25	f	———	10	23	11	2
26	g	———	12	24	Hosea 1	3
27	A	———	Hos. 2, 3	25	4	4
28	b	S. Augustin, B.	5, 6	26	7	5
29	c	S. John Baptist	8	27	9	2, 3 John
30	d	——— *beheaded*	10	28	11	Jude
31	e	———	12	Matth. 1	13	Rom

THE CALENDAR, WITH THE TABLE OF LESSONS.

SEPTEMBER hath XXX Days.

			MORNING		EVENING.	
			1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	f	Giles, Abbot. —	Hos. 14	Matth. 2	Joel 1	Rom. 2
2	g	———	Joel 2	3	3	3
3	A	———	Amos 1	4	Amos 2	4
4	b	———	3	5	4	5
5	c	———	5	6	6	6
6	d	———	7	7	8	7
7	e	Enurchus, Bp.	9	8	Obadiah	8
8	f	Nat. of V. Mary.	Jonah 1	9	Jon. 2, 3	9
9	g	———	4	10	Micah 1	10
10	A	———	Micah 2	11	3	11
11	b	———	4	12	5	12
12	c	———	6	13	7	13
13	d	———	Nah. 1	14	Nah. 2	14
14	e	Holy Cross. —	3	15	Hab. 1	15
15	f	———	Hab. 2	16	3	16
16	g	———	Zeph. 1	17	Zeph. 2	1 Cor. 1
17	A	Lambert, Bp. —	3	18	Hag. 1	2
18	b	———	Hag. 2	19	Zech. 1	3
19	c	———	Zec. 2, 3	20	4, 5	4
20	d	——— Fast.	6	21	7	5
21	e	*S. Matthew, A.*	———	22	———	6
22	f	———	8	23	9	7
23	g	———	10	24	11	8
24	A	———	12	25	13	9
25	b	———	14	26	Mal. 1	10
26	c	S. Cyprian, Abp.	Malac. 2	27	3	11
27	d	———	4	28	Tobit 1	12
28	e	———	Tobit 2	Mark 1	3	13
29	f	*S. Michael, A.*	———	2	———	14
30	g	S. Jerom.	4	3	6	15

OCTOBER hath XXXI Days.

			MORNING.		EVENING.	
			1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	A	Remigius, Bp.	Tobit 7	Mark 4	Tobit 8	1 Cor. 16
2	b	———	9	5	10	2 Cor. 1
3	c	———	11	6	12	2
4	d	———	13	7	14	3
5	e	———	Judith 1	8	Judith 2	4
6	f	Faith, V. & M.	3	9	4	5
7	g	———	5	10	6	6
8	A	———	7	11	8	7
9	b	S. Denys, Bp. —	9	12	10	8
10	c	———	11	13	12	9
11	d	———	13	14	14	10
12	e	———	15	15	16	11
13	f	Trans. K. Edw.	Wisd. 1	16	Wisd. 2	12
14	g	———	3	L. 16 to 39	4	13
15	A	———	5	—16 to 39	6	Galat. 1
16	b	———	7	2	8	2
17	c	Etheldreda. —	9	3	10	3
18	d	*S. Luke, Evan.*	———	4	———	4
19	e	———	11	5	12	5
20	f	———	13	6	14	6
21	g	———	15	7	16	Ephes. 1
22	A	———	17	8	18	2
23	b	———	19	9	Ecclus. 1	3
24	c	———	Ecclus. 2	10	5	4
25	d	Crispin, Mart.	4	11	5	5
26	e	———	6	12	7	6
27	f	——— Fast.	8	13	9	Philip. 1
28	g	S. Simon and S.	———	14	———	2
29	A	——— Jude	10	15	11	3
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

THE CALENDAR; WITH THE TABLE OF LESSONS.

Note, that (a) Eccles. 25. is to be read only to ver. 13. and (b) Eccles. 30. only to ver. 20. (c) Eccles. 46. only to ver. 20.

NOVEMBER hath XXX Days.

			MORNING.		EVENING.	
			1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	d	*All Saints' Day.*				
2	e		Eccles. 16	Luke 18	Eccles. 17	Colos.
3	f		18	19	19	
4	g		20	20	21	
5	A	*Papists' Compp.*	22	21	23	1 Th.
6	b	Leonard, Conf.	24	22	(a) 25	
7	c		27	23	28	
8	d		[illegible]	24	(b) 30	
9	e		[illegible]	John 1	32	
10	f		[illegible]	2	34	2 Th.
11	g	S. Martin, Bp.	35	3	36	
12	A		37	4	38	
13	b	Brictius, Bishop.	39	5	40	1 Ti.
14	c		41	6	42	2
15	d	Machutus, Bp.	43	7	44	
16	e		45	8	(c) 46	
17	f	Hugh, Bishop.	47	9	48	
18	g		49	10	50	2 Ti.
19	A		51	11	Baruc. 1	
20	b	Edmund, King.	Baruc. 2	12	3	
21	c		4	13	5	
22	d	Cecilia, V. & M.	6	14	Hist. Su.	Tit.
23	e	S. Clement.	Bel & Dr.	15	Isaiah 1	
24	f		Isaiah 2	16	3	Phil.
25	g	Catharine, Vir.	4	17	5	Heb.
26	A		6	18	7	
27	b		8	19	9	
28	c		10	20	11	
29	d	Fast.	12	21	13	
30	e	*S. Andrew, Ap.*		Acts 1		

DECEMBER hath XXXI Days.

			MORNING.		EVENING.	
			1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	f		Isa. 14	Acts 2	Isa. 15	Heb.
2	g		16	3	17	
3	A		18	4	19	
4	b		20, 21	5	22	10
5	c		23	6	24	11
6	d	Nicolas, Bishop.	25	7 to v. 50	26	12
7	e		27	7 v. 30	28	13
8	f	Concept. of Vir.	29	8	30	Jam.
9	g	(Mary.	31	9	32	
10	A		33	10	34	
11	b		35	11	36	
12	c		37	12	38	
13	d	Lucy, V. & M.	39	13	40	1 Pet.
14	e		41	14	42	
15	f		43	15	44	
16	g	O Sapientia.	45	16	46	
17	A		47	17	48	
18	b		49	18	50	2 Pet.
19	c		51	19	52	
20	d	Fast.	53	20	54	
21	e	*S. Thomas, A.*		21		1 Joh.
22	f		55	22	56	
23	g		57	23	58	
24	A	Fast	59	24	60	
25	b	*Christmas Day.*				
26	c	*S. Stephen, M.*				
27	d	*S. John, Evan.*				
28	e	*Innocents' Day.*		25		
29	f		61	26	62	2 Joh.
30	g		63	27	64	3 Joh.
31	A	Silvester, Bp.	65	28	66	Jude

TABLES AND RULES

For the Moveable and Immoveable Feasts; together with the Days of Fasting and Abstinence, through the whole Year.

RULES to know when the Moveable Feasts and Holy-days begin.

EASTER-DAY (on which the rest depend) is always the First *Sunday* after the Full Moon which happens upon, or next after the Twenty-first Day of *March*; and if the Full Moon happens upon a *Sunday*, *Easter-Day* is the *Sunday* after.

Advent-Sunday is always the nearest *Sunday* to the Feast of Saint *Andrew*, whether before or after.

Septuagesima *Sexagesima* *Quinquagesima* *Quadragesima*	*Sunday* is	Nine Eight Seven Six	Weeks before Easter.
Rogation-Sunday *Ascension-Day* *Whit-Sunday* *Trinity-Sunday*	is	Five Weeks Forty Days Seven Weeks Eight Weeks	after Easter.

A TABLE

Of all the Feasts that are to be observed in the Church of England *throughout the Year.*

All Sundays in the Year.

The Days of the Feasts of

- The Circumcision of our Lord JESUS CHRIST.
- The Epiphany.
- The Conversion of Saint *Paul*.
- The Purification of the Blessed Virgin.
- Saint *Matthias* the Apostle.
- The Annunciation of the Blessed Virgin.
- Saint *Mark* the Evangelist.
- Saint *Philip* and Saint *James* the Apostles.
- The Ascension of our Lord JESUS CHRIST.
- Saint *Barnabas*.
- The Nativity of Saint *John* Baptist.
- Saint *Peter* the Apostle.
- Saint *James* the Apostle.
- Saint *Bartholomew* the Apostle.
- Saint *Matthew* the Apostle.
- Saint *Michael* and all Angels.
- Saint *Luke* the Evangelist.
- Saint *Simon* and Saint *Jude* the Apostles.
- All Saints.
- Saint *Andrew* the Apostle.
- Saint *Thomas* the Apostle.
- The Nativity of our Lord.
- Saint *Stephen* the Martyr.
- Saint *John* the Evangelist.
- The Holy Innocents.

Monday and *Tuesday* in *Easter-Week*.
Monday and *Tuesday* in *Whitsun-Week*.

A TABLE

Of the Vigils, Fasts, and Days of Abstinence, to b observed in the Year.

The Evens or Vigils before	The Nativity of our Lord. The Purification of the Blessed Virgin *Mary*. The Annunciation of the Blessed Virgin. Easter-Day. Ascension-Day. Pentecost. Saint *Matthias*. Saint *John Baptist*. Saint *Peter*. Saint *James*. Saint *Bartholomew*. Saint *Matthew*. Saint *Simon* and Saint *Jude*. Saint *Andrew*. Saint *Thomas*. All Saints.

Note, *That if any of these Feast-Days fall upon a* Monday, *the the Vigil or Fast-Day shall be kept upon the* Saturday, *and n upon the* Sunday *next before it.*

Days of Fasting, or Abstinence.

I. The Forty Days of Lent.

II. The Ember Days at the Four Seasons, being the Wednesday, Friday, and Saturday, after
- The First Sunday in Lent.
- The Feast of Pentecost.
- *September* 14.
- *December* 13.

III. The Three Rogation-Days, being the Monday, Tuesday, an Wednesday, before Holy-Thursday, or the Ascension of our Lord

IV. All the Fridays in the Year, except *Christmas-Day*.

Certain Solemn Days, for which particular Servic are appointed.

I. The Fifth Day of *November*, being the Day kept in Memory of the Papists' Conspiracy.

II. The Thirtieth Day of *January*, being the Day kept in Memory of the Martyrdom of King *Charles* I.

III. The Twenty-ninth Day *May*, being the Day kept i Memory of the Birth and R turn of King *Charles* II.

IV. The Twenty-ninth Day *January*, being the Day o which his Majesty began h happy Reign.

The Numbers prefixed to the several Days, (in the foregoing Calenda between the 21st Day of March *and the 18th Day of* April, *both inclusive, d note the Days upon which those Full Moons do fall, which happen upon or n after the 21st Day of March, in those Years, of which they are respectivel Golden Numbers; and the Sunday Letter next following any such Full points out Easter-Day for that Year. All which holds until the Year o Lord 1899 inclusive; after which Year, the Place of these* Golden Numbe *be to be changed, as is hereafter expressed.*

A TABLE TO FIND EASTER-DAY,

From the present Time till the Year 1800 inclu
according to the foregoing Calendar.

Golden Number.	Days of the Month.	Sunday Letters.
14	March 21	C
3	—— 22	D
	—— 23	E
11	—— 24	F
	—— 25	G
19	—— 26	A
8	—— 27	B
	—— 28	C
16	—— 29	D
5	—— 30	E
	—— 31	F
13	April 1	G
2	—— 2	A
	—— 3	B
10	—— 4	C
	—— 5	D
18	—— 6	E
7	—— 7	F
	—— 8	G
15	—— 9	A
4	—— 10	B
	—— 11	C
12	—— 12	D
1	—— 13	E
	—— 14	F
9	—— 15	G
	—— 16	A
17	—— 17	B
6	—— 18	C
	—— 19	D
	—— 20	E
	—— 21	F
	—— 22	G
	—— 23	A
	—— 24	B
	—— 25	C

THIS Table contains as [illegible] of the Calendar as is necessary for the determining of Easter, [illegible] which, look for the Golden Number of the Year in the [illegible] Column of the Table, against which stands the Day of the Paschal Moon. Then look in the Third Column for the Sunday Letter, [illegible] after the Day of the Full Moon [illegible] the Day of the Month [illegible] against that Sunday Letter [illegible] Easter Day. If the Full Moon happens upon a Sunday, then [illegible] coming in the First Rule, next Sunday after is Easter-Day.

To find the Golden Number: Prime add one to the Year of our Lord, and then divide by 19; [illegible] Remainder, if any, is the Golden Number. But if nothing remain, then 19 is the Golden Number.

To find the Dominical or Sunday Letter, according to the Calendar, until the Year [illegible] add to the Year of our Lord [illegible] Fourth Part, omitting Fractions, and [illegible] Number by Seven. Divide the Sum by Seven, and [illegible] Remainder [illegible] Letter [illegible] Number [illegible] against that Number in the [illegible] Table, is the Sunday Letter.

0	[illegible]
1	[illegible]
2	[illegible]
3	[illegible]
4	[illegible]
5	[illegible]
6	[illegible]

For the next Century, [illegible] from the Year 1800 [illegible] 1900 inclusive, add to the [illegible] Year [illegible] Fourth Part, [illegible] divide by 7, and proceed as in the last Rule.

Note, that in all Bissextile or Leap Years, the Letter [illegible] above will be the Sunday Letter from the intercalated Day [illegible] to the End of the Year.

ANOTHER TABLE

To find Easter till the Year 1899 inclusive.

Golden Number.	SUNDAY LETTERS.						
	A	B	C	D	E	F	G
I	April 16	17	18	19	20	14	15
II	April 9	3	4	5	6	7	8
III	Mar. 26	27	28	29	23	24	25
IV	April 16	17	11	12	13	14	15
V	April 2	3	4	5	6	Mar. 31	April 1
VI	April 23	24	25	19	20	21	22
VII	April 9	10	11	12	13	14	8
VIII	April 2	3	Mar. 28	29	30	31	April 1
IX	April 16	17	18	19	20	21	22
X	April 9	10	11	5	6	7	8
XI	Mar. 26	27	28	29	30	31	25
XII	April 16	17	18	19	13	14	15
XIII	April 2	3	4	5	6	7	8
XIV	Mar. 26	27	28	22	23	24	25
XV	April 16	10	11	12	13	14	15
XVI	April 2	3	4	5	Mar. 30	31	April 1
XVII	April 23	24	18	19	20	21	22
XVIII	April 9	10	11	12	13	7	8
XIX	April 2	Mar. 27	28	29	30	31	April 1

TO make use of the preceding Table, find the Sunday Letter for the Year in the uppermost Line, and the Golden Number, or Prime, in the Column of Golden Numbers, and against the Prime, in the same Line under the Sunday Letter, you have the Day of the Month on which Easter falleth that Year. But note that the Name of the Month is set on the Left Hand, or just with the Figure, and followeth not, as in other Tables, by Descent, but Collateral.

A TABLE

Of the Moveable Feasts for Fifty-two Years, according to the foregoing Calendar.

Year of our LORD.	The Golden Number.	The Epact.	Sunday Letter.	Sundays after Epiphany.	Septuagesima Sunday.	First Day of Lent.	Easter-Day.
1809	5	14	A	3	Jan. 29	Feb. 15	April 2
1810	6	25	G	6	Feb. 18	Mar. 7	— 22
1811	7	6	F	4	— 10	Feb. 27	— 14
1812	8	17	ED	2	Jan. 26	— 12	Mar. 29
1813	9	28	C	5	Feb. 14	Mar. 3	April 18
1814	10	9	B	4	— 6	Feb. 23	— 10
1815	11	20	A	2	Jan. 22	— 8	Mar. 26
1816	12	1	GF	5	Feb. 11	— 28	April 14
1817	13	12	E	3	— 2	— 19	— 6
1818	14	23	D	1	Jan. 18	— 4	Mar. 22
1819	15	4	C	4	Feb. 7	— 24	April 11
1820	16	15	BA	3	Jan. 30	— 16	— 2
1821	17	26	G	6	Feb. 18	Mar. 7	— 22
1822	18	7	F	3	— 3	Feb. 20	— 7
1823	19	18	E	2	Jan. 26	— 12	Mar. 30
1824	1	0	DC	5	Feb. 15	Mar. 3	April 18
1825	2	11	B	3	Jan. 30	Feb. 16	— 3
1826	3	22	A	2	— 22	— 8	Mar. 26
1827	4	3	G	5	Feb. 11	— 28	April 15
1828	5	14	FE	3	— 5	— 20	— 6
1829	6	25	D	5	— 15	Mar. 4	— 19
1830	7	6	C	4	— 7	Feb. 24	— 11
1831	8	17	B	3	Jan. 30	— 16	— 3
1832	9	28	AG	6	Feb. 19	Mar. 7	— 22
1833	10	9	F	3	— 3	Feb. 20	— 7
1834	11	20	E	2	Jan. 26	— 12	Mar. 30
1835	12	1	D	5	Feb. 15	Mar. 4	April 19
1836	13	12	CB	3	Jan. 31	Feb. 17	— 3
1837	14	23	A	2	— 22	— 8	Mar. 26
1838	15	4	G	5	Feb. 11	— 28	April 15
1839	16	15	F	2	Jan. 27	— 13	Mar. 31
1840	17	26	ED	5	Feb. 16	Mar. 4	April 19
1841	18	7	C	4	— 7	Feb. 24	— 11
1842	19	18	B	2	Jan. 23	— 9	Mar. 27
1843	1	0	A	5	Feb. 12	Mar. 1	April 16
1844	2	11	GF	4	— 4	Feb. 21	— 7
1845	3	22	E	1	Jan. 19	— 5	Mar. 23
1846	4	3	D	4	Feb. 8	— 25	April 12
1847	5	14	C	3	Jan. 31	— 17	— 4
1848	6	25	BA	6	Feb. 20	Mar. 8	— 23
1849	7	6	G	4	— 4	Feb. 21	— 8
1850	8	17	F	2	Jan. 27	— 13	Mar. 31
1851	9	28	E	5	Feb. 16	Mar. 5	April 20
1852	10	9	DC	1	— 8	Feb. 25	— 11
1853	11	20	B	2	Jan. 23	— 9	Mar. 27
1854	12	1	A	5	Feb. 12	Mar. 1	April 16
1855	13	12	G	4	— 4	Feb. 21	— 8
1856	14	25	FE	1	Jan. 20	— 6	Mar. 23
1857	15	4	D	4	Feb. 8	— 25	April 12
1858	16	15	C	3	Jan. 31	— 17	— 4
1859	17	26	B	6	Feb. 20	Mar. 9	— 24
1860	18	7	AG	4	— 4	Feb. 22	— [illegible]

A TABLE

Moveable Feasts for Fifty-two Years, according to the foregoing Calendar.

Rogation Sunday.	Ascension-Day.	Whit-Sunday.	Sundays after Trinity.	Advent Sunday.
May 7	May 11	May 21	26	Dec. 3
—— 27	—— 31	June 10	23	—— 2
—— 19	—— 23	—— 2	24	—— 1
—— 3	—— 7	May 17	28	Nov. 29
—— 23	—— 27	June 6	23	—— 28
—— 15	—— 19	May 29	24	—— 27
April 30	—— 4	—— 14	27	Dec. 3
May 19	—— 23	June 2	24	—— 1
—— 11	—— 15	May 25	25	Nov. 30
April 26	April 30	—— 10	27	—— 29
May 16	May 20	—— 30	24	—— 28
—— 7	—— 11	—— 21	26	Dec. 3
—— 27	—— 31	June 10	23	—— 2
—— 12	—— 16	May 26	25	—— 1
—— 4	—— 8	—— 18	26	Nov. 30
—— 23	—— 27	June 6	23	—— 28
—— 8	—— 12	May 22	25	—— 27
April 30	—— 4	—— 14	27	Dec. 3
May 20	—— 24	June 3	24	—— 2
—— 11	—— 15	May 25	25	Nov. 30
—— 24	—— 28	June 7	23	—— 29
—— 16	—— 20	May 30	24	—— 28
—— 8	—— 12	—— 22	25	—— 27
—— 27	—— 31	June 10	23	Dec. 2
—— 12	—— 16	May 26	25	—— 1
—— 4	—— 8	—— 16	26	Nov. 30
—— 24	—— 28	June 7	23	—— 29
—— 8	—— 12	May 22	25	—— 27
April 30	—— 4	—— 14	27	Dec. 3
May 20	—— 24	June 3	24	—— 2
—— 5	—— 9	May 19	26	—— 1
—— 24	—— 28	June 7	23	Nov. 29
—— 16	—— 20	May 30	24	—— 28
—— 1	—— 5	—— 15	26	—— 27
—— 21	—— 25	June 4	24	Dec. 3
—— 12	—— 16	May 26	25	—— 1
April 27	—— 1	—— 11	27	Nov. 30
May 17	—— 21	—— 31	24	—— 29
—— 9	—— 13	—— 23	25	—— 28
—— 28	June 1	June 11	23	Dec. 3
—— 13	May 17	May 27	25	—— 2
—— 5	—— 9	—— 19	26	—— 1
—— 25	—— 29	June 8	23	Nov. 30
—— 16	—— 20	May 30	24	—— 28
—— 1	—— 5	—— 15	26	—— 27
—— 21	—— 25	June 4	24	Dec. 3
—— 13	—— 17	May 27	25	—— 2
April 27	—— 1	—— 11	27	Nov. 30
May 17	—— 21	—— 31	24	—— 29
—— 9	—— 13	—— 23	25	—— 28
—— 29	June 2	June 12	22	—— 27
—— 13	May 17	May 27	25	Dec. 2

A TABLE

Of the Moveable Feasts, according to the several Days that Easter can possibly fall upon.

Easter-Day.		Sundays after Epiphany.	Septuagesima Sunday.		The First Day of Lent.		Rogation Sunday.		Ascension-Day.		Whit-Sunday.		Sundays after Trinity.	Advent Sunday.	
Mar.	22	1	Jan.	18	Feb.	4	April	26	April	30	May	10	27	Nov.	29
—	23	1	—	19	—	5	—	27	May	1	—	11	27	—	30
—	24	1	—	20	—	6	—	28	—	2	—	12	27	Dec.	1
—	25	2	—	21	—	7	—	29	—	3	—	13	27	—	2
—	26	2	—	22	—	8	—	30	—	4	—	14	27	—	3
—	27	2	—	23	—	9	May	1	—	5	—	15	26	Nov.	27
—	28	2	—	24	—	10	—	2	—	6	—	16	26	—	28
—	29	2	—	25	—	11	—	3	—	7	—	17	26	—	29
—	30	2	—	26	—	12	—	4	—	8	—	18	26	—	30
—	31	2	—	27	—	13	—	5	—	9	—	19	26	Dec.	1
April	1	3	—	28	—	14	—	6	—	10	—	20	26	—	2
—	2	3		29	—	15	—	7	—	11	—	21	26	—	3
—	3	3	—	30	—	16	—	8	—	12	—	22	25	Nov.	27
—	4	3	—	31	—	17	—	9	—	13	—	23	25	—	28
—	5	3	Feb.	1	—	18	—	10	—	14	—	24	25	—	29
—	6	3	—	2	—	19	—	11	—	15	—	25	25	—	30
—	7	3	—	3	—	20	—	12	—	16	—	26	25	Dec.	1
—	8	4	—	4	—	21	—	13	—	17	—	27	25	—	2
—	9	4	—	5	—	22		14	—	18		28	25	—	3
—	10	4	—	6	—	23	—	15	—	19	—	29	24	Nov.	27
—	11	4	—	7	—	24		16	—	20	—	30	24	—	28
—	12	4	—	8	—	25		17	—	21		31	24	—	29
—	13	4	—	9	—	26	—	18	—	22	June	1	24	—	30
—	14	4		10		27	—	19	—	23	—	2	24	Dec.	1
—	15	5	—	11	—	28	—	20	—	24	—	3	24	—	2
—	16	5	—	12	Mar.	1	—	21	—	25	—	4	24	—	3
—	17	5	—	13	—	2	—	22	—	26	—	5	23	Nov.	27
—	18	5	—	14		3	—	23	—	27	—	6	23	—	28
—	19	5	—	15	—	4	—	24	—	28	—	7	23	—	29
—	20	5	—	16	—	5	—	25	—	29	—	8	23	—	30
—	21	5	—	17	—	6	—	26	—	30	—	9	23	Dec.	1
—	22	6	—	18	—	7	—	27	—	31	—	10	23	—	2
—	23	6	—	19	—	8	—	28	June	1	—	11	23	—	3
—	24	6	—	20	—	9	—	29	—	2	—	12	22	Nov.	27
—	25	6	—	21	—	10	—	30	—	3	—	13	22	—	28

Note, that in a Bissextile or Leap-Year, the Number of *Sundays after Epiphany* will be the same, as if *Easter-Day* had fallen One Day later than it really does. And for the same Reason, One Day must, in every Leap-Year, be added to the Day of the Month given *by the Table for Septuagesima Sunday*. And the like must be done *for the First Day of Lent* (commonly called *Ash-Wednesday*,) when the *Table gives some Day in the Month of March for it*; [illegible] *the Day given in the Table is the [illegible]*

A TABLE TO FIND EASTER,

From the Year 1900 to the Year 2199 inclusive.

Golden Numbers.	Days of the Month.	Sunday Letters.
14	March 22	D
3	——— 23	E
	——— 24	F
11	——— 25	G
	——— 26	A
19	——— 27	B
8	——— 28	C
	——— 29	D
16	——— 30	E
5	——— 31	F
	April 1	G
13	——— 2	A
2	——— 3	B
	——— 4	C
10	——— 5	D
	——— 6	E
18	——— 7	F
7	——— 8	G
	——— 9	A
15	——— 10	B
4	——— 11	C
	——— 12	D
12	——— 13	E
1	——— 14	F
	——— 15	G
9	——— 16	A
17	——— 17	B
6	——— 18	C
	——— 19	[illegible]
	——— 20	[illegible]
	——— 21	F
	——— 22	G
	——— 23	A
	——— 24	B
	——— 25	C

THE Golden Numbers in the foregoing Calendar will point out the Days of the Paschal Full Moons, till the Year of our Lord 1900; at which Time, in order that the Ecclesiastical Full Moons may fall nearly on the same Days with the real Full Moons, the Golden Numbers must be removed to different Days of the Calendar, as is done in the annexed Table, which contains so much of the Calendar then to be used, as is necessary for finding the Paschal Full Moons, and the Feast of *Easter*, from the Year 1900, to the Year 2199 inclusive. This Table is to be made use of, in all respects, as the First Table before inserted, for finding *Easter* till the Year 1899.

GENERAL TABLES

For finding the Dominical or Sunday Letter, and the Places of the Golden Numbers in the Calendar.

TABLE I.

6	5	4	3	2	1	0
[illegible]	C	[illegible]	E	F	G	A
				1600	1700	1800
1900 2000	2100	2200	2300 2400	2500	2600	2700 2800
2900	[illegible]	3100 3200	3300	3400	3500 3600	3700
3800	[illegible] 4000	4100	4200	4300 4400	4500	4600
4700 4800	[illegible]	5000	5100 5200	5300	5400	5500 5600
5700	5800	5900 6000	6100	6200	6300 6400	6500
6600	6700 6800	6900	7000	7100 7200	7300.	7400
7500 7600	7700	7800	7900 8000	8100	8200	8300 8400
8500	&c.					

TO find the Dominical or Sunday Letter for any given Year of our Lord, add to the Year its Fourth Part, omitting Fractions, and also the Number, which in Table I. standeth at the Top of the Column, wherein the Number of Hundreds contained in that given Year is found: Divide the Sum by 7, and if there is no Remainder, then A is the Sunday Letter; but if *any Number* remaineth, then the Letter, which standeth *under that* Number at the Top of the Table, is the *Sunday Letter.*

TABLE II.

1	2	3	1	2	3
	Years of our Lord.			Years of our Lord.	
B	1600	0	B	5200	15
	1700	1		5300	16
	1800	1		5400	17
	1900	2		5500	17
B	2000	2	B	5600	17
	2100	2		5700	18
	2200	3		5800	18
	2300	4		5900	19
B	2400	3	B	6000	19
	2500	4		6100	19
	2600	5		6200	20
	2700	5		6300	21
B	2800	5	B	6400	20
	2900	6		6500	21
	3000	6		6600	22
	3100	7		6700	23
B	3200	7	B	6800	22
	3300	7		6900	23
	3400	8		7000	24
	3500	9		7100	24
B	3600	8	B	7200	24
	3700	9		7300	25
	3800	10		7400	25
	3900	10		7500	26
B	4000	10	B	7600	26
	4100	11		7700	26
	4200	12		7800	27
	4300	12		7900	28
B	4400	12	B	8000	27
	4500	13		8100	28
	4600	13		8200	29
	4700	14		8300	29
B	4800	14	B	8400	29
	4900	14		8500	0
	5000	15		&c.	
	5100	16			

TO find the Month and Days of the Month to which the Golden Number ought to be prefixed in the Calendar, in any given Year of our Lord, consisting of entire Hundred Years, and in all the intermediate Years betwixt that and the next Hundredth Year following, look in the Second Column of Table II. for the given Year consisting of entire Hundreds, and note the Number or Cypher which stands against it in the Third Column; then, in Table III look for the same Number in the Column under any given Golden Number, which when you have found, guide your Eye Side-ways to the Left Hand, and in the First Column you will find the Month and Day to which that Golden Number ought to be prefixed in the Calendar, during that Period of One Hundred Years.

The Letter B prefixed to certain Hundredth Years in Table II denotes those Years which are still to be accounted Bissextile or Leap Years in the New Calendar; whereas all the other Hundredth Years are to be accounted only common Years.

TABLE III.

Paschal Full Moon.		Sunday Letters.	THE GOLDEN NUMBERS.																		
			1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Mar.	21	C	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26
Mar	22	D	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27
Mar.	23	E	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28
Mar.	24	F	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29
Mar.	25	G	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0
Mar	26	A	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1
Mar	27	B	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2
Mar	28	C	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3
Mar	29	D	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4
Mar	30	E	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5
Mar	31	F	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6
April	1	G	19	1	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7
April	2	A	20	2	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8
April	3	B	21	3	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9
April	4	C	22	4	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10
April	5	D	23	5	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11
April	6	E	24	6	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12
April	7	F	25	7	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13
April	8	G	26	8	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14
April	9	A	27	9	19	0	11	22	3	14	25	6	17	28	9	20	1	2	23	4	15
April	10	B	28	10	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16
April	11	C	29	11	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17
April	12	D	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18
April	13	E	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19
April	14	F	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20
April	15	G	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21
April	16	A	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22
April	17	B	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23
April	17	B												7	18	29	10	21	2	13	24
April	18	C	6	17	28	9	20	1	12	23	4	15	26								
April	18	C	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25

¶ *The Order for Morning and Evening Prayer daily to be said and used throughout the Year.*

THE Morning and Evening Prayer shall be used in the accustomed Place of the Church, Chapel, or Chancel; except it shall be otherwise determined by the Ordinary of the Place. And the Chancels shall remain as they have done in times past.

And here is to be noted, that such Ornaments of the Church, and of the Ministers thereof, at all Times of their Ministration, shall be retained, and be in use, *as were in this Church of England*, by the Authority *of Parliament*, in the Second Year of the Reign of *King Edward* the Sixth.

THE ORDER FOR

MORNING PRAYER,

DAILY THROUGHOUT THE YEAR.

¶ *At the beginning of Morning Prayer the Minister shall read with a loud voice some one or more of these Sentences of the Scriptures that follow. And then he shall say that which is written after the said Sentences.*

WHEN the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezek.* xviii. 27.

I acknowledge my transgressions, and my sin is ever before me. *Psal.* li. 3.

Hide thy face from my sins, and blot out all mine iniquities. *Psal.* li. 9.

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Psal.* li. 17.

Rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel* ii. 13.

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Dan.* ix. 9, 10.

O Lord, correct me, but with judgement; not in thine anger, lest thou bring me to nothing. *Jer.* x. 24. *Psal.* vi. 1.

Repent ye; for the Kingdom of Heaven *at hand. St. Matth.* iii. 2.

MORNING PRAYER.

I will arise, and go to my father, and w
say unto him, Father, I have sinned agai
heaven, and before thee, and am no more wo
thy to be called thy son. *St. Luke* xv. 18, 19

Enter not into judgement with thy serva
O Lord; for in thy sight shall no man livi
be justified. *Psal* cxliii. 2.

If we say that we have no sin, we dece
ourselves, and the truth is not in us: but,
we confess our sins, he is faithful and just
forgive us our sins, and to cleanse us from
unrighteousness. 1 *St. John* i. 8, 9.

DEARLY beloved brethren, the Scriptu
moveth us in sundry places to acknow
ledge and confess our manifold sins and wic
edness, and that we should not dissemble n
cloke them before the face of Almighty G
our heavenly Father; but confess them w
an humble, lowly, pentent, and obedient hea
to the end that we may obtain forgiveness
the same by his infinite goodness and mer
And although we ought at all times humbly
acknowledge our sins before God, yet ou
we most chiefly so to do, when we assem
and meet together to render thanks for
great benefits that we have received at
hands, to set forth his most worthy praise,
hear his most holy Word, and to ask th
things which are requisite and necessary,
well for the body as the soul. Wherefor
pray and beseech you, as many as are h
present to accompany me with a pure he
and humble voice, unto the throne of
heavenly grace, saying after me;

ANOTHER TABLE

To find Easter till the Year 1899 inclusive.

Golden Number.	SUNDAY LETTERS.						
	A	B	C	D	E	F	G
I	April 16	17	18	19	20	14	15
II	April 9	3	4	5	6	7	8
III	Mar. 26	27	28	29	23	24	25
IV	April 16	17	11	12	13	14	15
V	April 2	3	4	5	6	Mar. 31	April 1
VI	April 23	24	25	19	20	21	22
VII	April 9	10	11	12	13	14	8
VIII	April 2	3	Mar. 28	29	30	31	April 1
IX	April 16	17	18	19	20	21	22
X	April 9	10	11	5	6	7	8
XI	Mar. 26	27	28	29	30	31	25
XII	April 16	17	18	19	13	14	15
XIII	April 2	3	4	5	6	7	8
XIV	Mar. 26	27	28	22	23	24	25
XV	April 16	10	11	12	13	14	15
XVI	April 2	3	4	5	Mar. 30	31	April 1
XVII	April 23	24	18	19	20	21	22
XVIII	April 9	10	11	12	13	7	8
XIX	April 2	Mar. 27	28	29	30	31	April 1

TO make use of the preceding Table, find the Sunday Letter for the Year in the uppermost Line and the Golden Number, or Prime, in the Column o Golden Numbers, and against the Prime, in the sam Line under the Sunday Letter, you have the Day of th Month on which Easter falleth that Year. But not that the Name of the Month is set on the Left Hand, o just with the Figure, and followeth not, as in othe Tables, by Descent, but Collateral.

A TABLE

Of the Moveable Feasts for Fifty-two Years, according to the foregoing Calendar.

Year of our LORD.	The Golden Number.	The Epact.	Sunday Letter.	Sundays after Epiphany.	Septuagesima Sunday.	First Day of Lent.	Easter-Day.
1809	5	14	A	5	Jan. 29	Feb. 15	April 2
1810	6	25	G	6	Feb. 18	Mar. 7	— 22
1811	7	6	F	4	— 10	Feb. 27	— 14
1812	8	17	ED	2	Jan. 26	— 12	Mar. 29
1813	9	28	C	5	Feb. 14	Mar. 3	April 18
1814	10	9	B	4	— 6	Feb. 23	— 10
1815	11	20	A	2	Jan. 22	— 8	Mar. 26
1816	12	1	GF	5	Feb. 11	— 28	April 14
1817	13	12	E	3	— 2	— 19	— 6
1818	14	23	D	1	Jan. 18	— 4	Mar. 22
1819	15	4	C	4	Feb. 7	— 24	April 11
1820	16	15	BA	3	Jan. 30	— 16	— 2
1821	17	26	G	6	Feb. 18	Mar. 7	— 22
1822	18	7	F	3	— 3	Feb. 20	— 7
1823	19	18	E	2	Jan. 26	— 12	Mar. 30
1824	1	0	DC	5	Feb. 15	Mar. 3	April 18
1825	2	11	B	3	Jan. 30	Feb. 16	— 3
1826	3	22	A	2	— 22	— 8	Mar. 26
1827	4	3	G	5	Feb. 11	— 28	April 15
1828	5	14	FE	3	— 3	— 20	— 6
1829	6	25	D	5	— 15	Mar. 4	— 19
1830	7	6	C	4	— 7	Feb. 24	— 11
1831	8	17	B	3	Jan. 30	— 16	— 3
1832	9	28	AG	6	Feb. 19	Mar. 7	— 22
1833	10	9	F	3	— 3	Feb. 20	— 7
1834	11	20	E	2	Jan. 26	— 12	Mar. 30
1835	12	1	D	5	Feb. 15	Mar. 1	April 19
1836	13	12	CB	3	Jan. 31	Feb. 17	— 3
1837	14	23	A	2	— 22	— 8	Mar. 26
1838	15	4	G	5	Feb. 11	— 28	April 15
1839	16	15	F	2	Jan. 27	— 13	Mar. 31
1840	17	26	ED	5	Feb. 16	Mar. 4	April 19
1841	18	7	C	4	— 7	Feb. 24	— 11
1842	19	18	B	2	Jan. 23	— 9	Mar. 27
1843	1	0	A	5	Feb. 12	Mar. 1	April 16
1844	2	11	GF	4	— 4	Feb. 21	— 7
1845	3	22	E	1	Jan. 19	— 5	Mar. 23
1846	4	3	D	4	Feb. 8	— 25	April 12
1847	5	14	C	3	Jan. 31	— 17	— 4
1848	6	25	BA	6	Feb. 20	Mar. 8	— 23
1849	7	6	G	4	— 4	Feb. 21	— 8
1850	8	17	F	2	Jan. 27	— 13	Mar. 31
1851	9	28	E	5	Feb. 16	Mar. 5	April 20
1852	10	9	DC	4	— 8	Feb. 25	— 11
1853	11	20	B	2	Jan. 23	— 9	Mar. 27
1854	12	1	A	5	Feb. 12	Mar. 1	April 16
1855	13	12	G	4	— 4	Feb. 21	— 8
1856	14	25	FE	1	Jan. 20	— 6	Mar. 23
1857	15	4	D	4	Feb. 8	— 25	April 12
1858	16	15	C	3	Jan. 31	— 17	— 4
1859	17	26	B	6	Feb. 20	Mar. 9	— 24
1860	18	7	AG	4	— 4	Feb. 22	— 8

A TABLE

Of the Moveable Feasts for Fifty-two Years, according to the foregoing Calendar.

Year of our LORD.	Septuagesima Sunday.	Ascension-Day.	Whit-Sunday.	Sundays after Trinity.	Advent Sunday.
1809	May 7	May 11	May 21	26	Dec. 3
1810	—— 27	—— 31	June 10	23	—— 2
1811	—— 19	—— 23	—— 2	24	—— 1
1812	—— 3	—— 7	May 17	26	Nov. 29
1813	—— 23	—— 27	June 6	23	—— 28
1814	—— 15	—— 19	May 29	24	—— 27
1815	April 30	—— 4	—— 14	27	Dec. 3
1816	May 19	—— 23	June 2	24	—— 1
1817	—— 11	—— 15	May 25	25	Nov. 30
1818	April 26	April 30	—— 10	27	—— 29
1819	May 16	May 20	—— 30	24	—— 24
1820	—— 7	—— 11	—— 21	26	Dec. 3
1821	—— 27	—— 31	June 10	23	—— 2
1822	—— 12	—— 16	May 26	25	—— 1
1823	—— 4	—— 8	—— 18	26	Nov. 30
1824	—— 23	—— 27	June 6	23	—— 28
1825	—— 8	—— 12	May 22	25	—— 27
1826	April 30	—— 4	—— 14	27	Dec. 3
1827	May 20	—— 24	June 3	24	—— 2
1828	—— 11	—— 15	May 25	25	Nov. 30
1829	—— 24	—— 28	June 7	23	—— 29
1830	—— 16	—— 20	May 30	24	—— 28
1831	—— 8	—— 12	—— 22	25	—— 27
1832	—— 27	—— 31	June 10	23	Dec. 2
1833	—— 12	—— 16	May 26	24	—— 1
1834	—— 4	—— 8	—— 18	26	Nov. 30
1835	—— 24	—— 28	June 7	23	—— 29
1836	—— 8	—— 12	May 22	25	—— 27
1837	April 30	—— 4	—— 14	27	Dec. 3
1838	May 20	—— 24	June 3	24	—— 2
1839	—— 5	—— 9	May 19	26	—— 1
1840	—— 24	—— 28	June 7	23	Nov. 29
1841	—— 16	—— 20	May 30	24	—— 28
1842	—— 1	—— 5	—— 15	26	—— 27
1843	—— 21	—— 25	June 4	24	Dec. 3
1844	—— 12	—— 16	May 26	25	—— 1
1845	April 27	—— 1	—— 11	27	Nov. 30
1846	May 17	—— 21	—— 31	24	—— 29
1847	—— 9	—— 13	—— 23	25	—— 28
1848	—— 28	June 1	June 11	23	Dec. 3
1849	—— 13	May 17	May 27	25	—— 2
1850	—— 5	—— 9	—— 19	26	—— 1
1851	—— 25	—— 29	June 8	23	Nov. 30
1852	—— 16	—— 20	May 30	24	—— 28
1853	—— 1	—— 5	—— 15	26	—— 27
1854	—— 21	—— 25	June 4	24	Dec. 3
1855	—— 13	—— 17	May 27	25	—— 2
1856	April 27	—— 1	—— 11	27	Nov. 30
1857	May 17	—— 21	—— 31	24	—— 29
1858	—— 9	—— 13	—— 23	25	—— 28
1859	—— 29	June 2	June 12	22	—— 27
1860	—— 13	May 17	May 27	25	Dec. 2

MORNING PRAYER.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

Answer. As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Then shall be read distinctly with an audible voice the First Lesson, taken out of the Old Testament, as is appointed by the Calendar, except there be proper Lessons assigned for that day: He that readeth so standing and turning himself, as he may best be heard of all such as are present. And after that, shall be said or sung, in* English, *the Hymn called* Te Deum Laudamus, *daily throughout the Year.*

¶ Note, *That before every Lesson the Minister shall say,* Here beginneth such a Chapter, *or* Verse of such a Chapter, of such a Book: *And after every Lesson,* Here endeth the First, *or* the Second Lesson.

Te Deum Laudamus.

WE praise thee, O God : we acknowledge thee to be the Lord.

All the earth doth worship thee : the Father everlasting.

To thee all Angels cry aloud : the Heavens, and all the Powers therein.

To thee Cherubin, and Seraphin : continually do cry,

Holy, Holy, Holy : Lord God of Sabaoth ;

Heaven and earth are full of the Majesty : of thy Glory.

The glorious company of the Apostles : praise thee.

The goodly fellowship of the Prophets : praise thee.

The noble army of Martyrs : praise thee.

The holy Church throughout all the world : doth acknowledge thee ;

The Father : of an infinite Majesty ;

Thine honourable, true : and only Son ;

Also the Holy Ghost : the Comf

Thou art the King of Glory : O Christ.

Thou art the everlasting Son : of the Father

When thou tookest upon thee to delive man : thou didst not abhor the Virgin's woml

When thou hadst overcome the sharpnes of death : thou didst open the Kingdom c Heaven to all believers.

Thou sittest at the right hand of God : i the Glory of the Father.

We believe that thou shalt come : to b our Judge.

We therefore pray thee, help thy servants whom thou hast redeemed with thy precio blood.

Make them to be numbered with thy Saints in glory everlasting.

O Lord, save thy people : and bless thin heritage.

Govern them : and lift them up for ever.

Day by day : we magnify thee;

And we worship thy Name : ever worl without end.

Vouchsafe, O Lord : to keep us this da without sin.

O Lord, have mercy upon us : have merc upon us.

O Lord, let thy mercy lighten upon us : a our trust is in thee.

O Lord, in thee have I trusted : let m never be confounded.

¶ *Or this Canticle,*

Benedicite, omnia Opera.

O ALL ye Works of the Lord, bless *the Lord : praise* him, and magnify h *for ever.*

MORNING PRAYER.

O ye Angels of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Heavens, bless ye the Lord : praise him, and magnify him for ever.

O ye Waters that be above the Firmament, bless ye the Lord : praise him, and magnify him for ever.

O all ye Powers of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Sun, and Moon, bless ye the Lord : praise him, and magnify him for ever.

O ye Stars of Heaven, bless ye the Lord : praise him, and magnify him for ever.

O ye Showers, and Dew, bless ye the Lord : praise him, and magnify him for ever.

O ye Winds of God, bless ye the Lord : praise him, and magnify him for ever.

O ye Fire and Heat, bless ye the Lord : praise him, and magnify him for ever.

O ye Winter and Summer, bless ye the Lord : praise him, and magnify him for ever.

O ye Dews, and Frosts, bless ye the Lord : praise him, and magnify him for ever.

O ye Frost and Cold, bless ye the Lord : praise him, and magnify him for ever.

O ye Ice and Snow, bless ye the Lord : praise him, and magnify him for ever.

O ye Nights, and Days, bless ye the Lord : praise him, and magnify him for ever.

O ye Light and Darkness, bless ye the Lord : praise him, and magnify him for ever.

O ye Lightnings, and Clouds, bless ye the Lord : praise him, and magnify him for ever.

O let the Earth bless the Lord : yea, let it praise him, and magnify him for ever.

O ye Mountains, and Hills, bless ye the Lord : praise him, and magnify him for ever.

O all ye Green Things upon the Earth, bless ye the Lord : praise him, and magnify him for ever.

O ye Wells, bless ye the Lord : praise him, and magnify him for ever.

O ye Seas, and Floods, bless ye the Lord : praise him, and magnify him for ever.

O ye Whales, and all that move in the Waters, bless ye the Lord : praise him, and magnify him for ever.

O all ye Fowls of the Air, bless ye the Lord : praise him, and magnify him for ever.

O all ye Beasts, and Cattle, bless ye the Lord : praise him, and magnify him for ever.

O ye Children of Men, bless ye the Lord : praise him, and magnify him for ever.

O let Israel bless the Lord : praise him, and magnify him for ever.

O ye Priests of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Servants of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Spirits and Souls of the Righteous, bless ye the Lord : praise him, and magnify him for ever.

O ye holy and humble Men of heart, bless ye the Lord : praise him, and magnify him for ever.

O Ananias, Azarias, and Misael, bless ye the Lord : praise him, and magnify him for ever.

Glory be to the Father, and to the Son *and to the Holy Ghost ;*

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Then shall be read in like manner the Second Lesson, taken out of the New Testament. And after that, the Hymn following; except when that shall happen to be read in the Chapter for the Day, or for the Gospel on* St. John Baptist's *Day*

Benedictus. St. Luke i. 68.

BLESSED be the Lord God of Israel; for he hath visited, and redeemed his people;

And hath raised up a mighty salvation for us : in the house of his servant David;

As he spake by the mouth of his holy Prophets : which have been since the world began;

That we should be saved from our enemies : and from the hands of all that hate us;

To perform the mercy promised to our forefathers : and to remember his holy Covenant;

To perform the oath which he sware to our forefather Abraham : that he would give us;

That we being delivered out of the hand of our enemies : might serve him without fear;

In holiness and righteousness before him : all the days of our life.

And thou, Child, shalt be called the Prophet of the Highest : for thou shalt go before the face of the Lord to prepare his ways;

To give knowledge of salvation unto his people : for the remission of their sins,

Through the tender mercy of our God : whereby the day-spring from on high hath visited us;

To give light to them that sit in darkness

the shadow of death : and to guide our
to the way of peace.
be to the Father, and to the Son : and
Holy Ghost;
was in the beginning, is now, and ever
: world without end. Amen.

¶ *Or this Psalm,*

Jubilate Deo. Psal. c.

BE joyful in the Lord, all ye lands :
rve the Lord with gladness, and come
his presence with a song.
e sure that the Lord he is God : it is
hath made us, and not we ourselves;
his people, and the sheep of his pas-

your way into his gates with thanksgiv-
d into his courts with praise : be thank-
o him, and speak good of his Name.
the Lord is gracious, his mercy is ever-
: and his truth endureth from genera-
generation.
be to the Father, and to the Son : and
Holy Ghost;
was in the beginning, is now, and ever
: world without end. Amen.

*shall be sung or said the Apostles' Creed by the
r and the people, standing, except only such days
Creed of* St. Athanasius *is appointed to be read.*

BELIEVE in God the Father Almighty,
ker of heaven and earth :
in Jesus Christ his only Son our Lord,
as conceived by the Holy Ghost, Born
Virgin Mary, Suffered under Pontius Pi-
as crucified, dead, and buried, He de-
into hell; The third day he rose again

from the dead, He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholick Church; The Communion of Saints; The Forgiveness of sins, The Resurrection of the body, And the life everlasting. Amen.

¶ *And after that, these Prayers following, all devoutly kneeling; the Minister first pronouncing with a loud voice,*

The Lord be with you.
Answer. And with thy spirit.
Minister. Let us pray.
Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

¶ *Then the Minister, Clerks, and people, shall say the Lord's Prayer with a loud voice.*

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

¶ *Then the Priest standing up shall say,*

O Lord, shew thy mercy upon us.
Answer. And grant us thy salvation.
Priest. O Lord, save the King.
Answer. And mercifully hear us when we call upon thee.
Priest. Endue thy Ministers with righteousness.
Answer. And make [illegible]

Priest. O Lord, save thy people.

Answer. And bless thine inheritance.

Priest. Give peace in our time, O Lord.

Answer. Because there is none other that fighteth for us, but only thou, O God.

Priest. O God, make clean our hearts within us.

Answer. And take not thy holy Spirit from us.

¶ *Then shall follow three Collects; the first of the Day, which shall be the same that is appointed at the Communion; the second for Peace; the third for Grace to live well. And the two last Collects shall never alter, but daily be said at Morning Prayer throughout all the Year, as followeth; all kneeling.*

The second Collect, for Peace.

O GOD, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; Defend us thy humble servants in all assaults of our enemies; that we, surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. *Amen.*

The third Collect, for Grace.

O LORD, our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day; Defend us in the same with thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight; through Jesus Christ our Lord. *Amen.*

¶ *In Quires and Places where they sing, here followe the Anthem.*

MORNING PRAYER.

¶ *Then these five Prayers following are to be re except when the Litany is read; and then only last are to be read, as they are there placed.*

A Prayer for the King's Majesty.

O LORD our heavenly Father, high mighty, King of kings, Lord of the only Ruler of princes, who dost fro throne behold all the dwellers upon Most heartily we beseech thee with th vour to behold our most gracious Sov Lord, King *GEORGE;* and so rep him with the grace of thy Holy Spirit, he may alway incline to thy will, and w thy way: Endue him plenteously with he ly gifts; grant him in health and wealth to live; strengthen him that he may va and overcome all his enemies; and after this life, he may attain everlastin and felicity; through Jesus Christ our *Amen.*

A Prayer for the Royal Family.

ALMIGHTY God, the fountain of all ness, we humbly beseech thee to all the Royal Family: Endue them wit holy Spirit, enrich them with thy he grace, prosper them with all happines bring them to thine everlasting kin through Jesus Christ our Lord. *Amen.*

A Prayer for the Clergy and peopl

ALMIGHTY and everlasting God alone workest great marvels; Send upon our Bishops, and Curates, and all gregations committed to their charg

healthful Spirit of thy grace; and that th may truly please thee, pour upon them continual dew of thy blessing. Grant th O Lord, for the honour of our Advocate Mediator, Jesus Christ. *Amen.*

A Prayer of St. Chrysostom.

ALMIGHTY God, who hast given us gr at this time with one accord to make common supplications unto thee; and promise, that when two or three are gathe together in thy Name thou wilt grant their quests: Fulfil now, O Lord, the desires petitions of thy servants, as may be most pedient for them; granting us in this w knowledge of thy truth, and in the world come life everlasting. *Amen.*

2 *Cor.* xiii.

THE grace of our Lord Jesus Christ, the love of God, and the fellowship of Holy Ghost, be with us all evermore. *Ame*

Here endeth the Order of Morning Prayer throu the Year.

THE ORDER FOR

EVENING PRAYER

DAILY THROUGHOUT THE YEAR.

¶ *At the beginning of Evening Prayer the Minister read with a loud voice some one or more of these tences of the Scriptures that follow. And then he say that which is written after the said Sentences.*

WHEN the wicked man turneth away his wickedness that he hath comm

and doeth that which is lawful and right, he shall save his soul alive. *Ezek.* xviii. 27.

I acknowledge my transgressions, and my sin is ever before me. *Psal.* li. 3.

Hide thy face from my sins, and blot out all mine iniquities. *Psal.* li. 9.

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Psal.* li. 17.

Rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel* ii. 13.

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Dan.* ix. 9, 10.

O Lord, correct me, but with judgement; not in thine anger, lest thou bring me to nothing. *Jer.* x. 24. *Psal.* vi. 1.

Repent ye; for the Kingdom of heaven is at hand. *St. Matth.* iii. 2.

I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. *St. Luke* xv. 18, 19.

Enter not into judgement with thy servant, O Lord; for in thy sight shall no man living be justified. *Psal.* cxliii. 2.

If we say that we have no sin, we deceive ourselves, and the truth is not in us: but, if we confess our sins, he is faithful and just

forgive us our sins, and to cleanse us from all unrighteousness. 1 *St. John* i. 8, 9.

DEARLY beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God; yet ought we most chiefly so to do, when we assemble and meet together to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying after me;

¶ *A general Confession to be said of the whole Congregation after the Minister, all kneeling.*

ALMIGHTY and most merciful Father; We have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. *We have offended* against thy holy *laws. We have left* undone those things whic

we ought to have done; And we have
those things which we ought not to have
And there is no health in us. But th
Lord, have mercy upon us, miserable offe
Spare thou them, O God, which confes
faults. Restore thou them that are pen
According to thy promises declared unto
kind in Christ Jesu our Lord. And gra
most merciful Father, for his sake; Th
may hereafter live a godly, righteous, and
life, To the glory of thy holy Name. A

¶ *The Absolution, or Remission of sins,*
pronounced by the Priest alone, sta
the people still kneeling.

ALMIGHTY God, the Father of ou
Jesus Christ, who desireth not the
of a sinner, but rather that he may turn
his wickedness, and live; and hath given
er, and commandment, to his Ministers,
clare and pronounce to his people, bei
nitent, the Absolution and Remission o
sins: He pardoneth and absolveth all
that truly repent, and unfeignedly belie
holy Gospel. Wherefore let us beseec
to grant us true repentance, and his hol
rit, that those things may please him,
we do at this present, and that the rest
life hereafter may be pure, and holy;
at the last we may come to his eterna
through Jesus Christ our Lord. *Amen.*

¶ *Then the Minister shall kneel, and say the Lord's*
the people also kneeling, and repeating it with

OUR Father, which art in heaven, Ha
be thy Name. Thy kingdom com

will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, The power, and the glory, For ever and ever. Amen.

¶ *Then likewise he shall say,*

O Lord, open thou our lips.

Answer. And our mouth shall shew forth thy praise.

Priest. O God, make speed to save us.

Answer. O Lord, make haste to help us.

¶ *Here all standing up, the Priest shall say,*

Glory be to the Father, and to the Son: and to the Holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be: world without end. Amen.

Priest. Praise ye the Lord.

Answer. The Lord's Name be praised.

¶ *Then shall be said or sung the Psalms in order as they are appointed. Then a Lesson of the Old Testament, as is appointed. And after that,* Magnificat *(or the Song of the blessed Virgin* Mary*) in English, as followeth.*

Magnificat. St. Luke i.

MY soul doth magnify the Lord: and my spirit hath rejoiced in God my Saviour.

For he hath regarded: the lowliness of his hand-maiden.

For behold, from henceforth: all generations shall call me blessed.

For he that is mighty hath magnified me: and holy is his Name.

And *his mercy is on* them that fear him *throughout all generations.*

He hath shewed strength with his arm : he hath scattered the proud in the imaginati of their hearts.

He hath put down the mighty from the seat : and hath exalted the humble and mek

He hath filled the hungry with good things and the rich he hath sent empty away.

He remembering his mercy hath holpen his servant Israel : as he promised to our forefathers, Abraham and his seed, for ever.

Glory be to the Father, and to the Son and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Or else this Psalm ; except it be on the Nineteenth Day of the Month, when it is read in the ordinary Course of the Psalms.*

Cantate Domino. Psal. xcviii.

O SING unto the Lord a new song : for he hath done marvellous things.

With his own right hand, and with his holy arm : hath he gotten himself the victory.

The Lord declared his salvation : his righteousness hath he openly shewed in the sight of the heathen.

He hath remembered his mercy and truth toward the house of Israel : and all the ends of the world have seen the salvation of our God.

Shew yourselves joyful unto the Lord, all ye lands : sing, rejoice, and give thanks.

Praise the Lord upon the harp : sing to the harp with a psalm of thanksgiving.

With trumpets also and shawms : O shew yourselves joyful before the Lord the King.

Let the sea make a noise, and all that therein

is : the round world, and they that dwell therein.

Let the floods clap their hands, and let the hills be joyful together before the Lord : for he cometh to judge the earth.

With righteousness shall he judge the world : and the people with equity.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Then a Lesson of the New Testament, as it is appointed. And after that, Nunc dimittis (*or the Song of* Symeon) *in English, as followeth*

Nunc dimittis. St. Luke ii. 29.

LORD, now lettest thou thy servant depart in peace : according to thy word.

For mine eyes have seen : thy salvation,

Which thou hast prepared : before the face of all people ;

To be a light to lighten the Gentiles : and to be the glory of thy people Israel.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Or else this Psalm ; except it be on the Twelfth Day of the Month.

Deus misereatur. Psal. lxvii.

GOD be merciful unto us, and bless us : and shew us the light of his countenance, and be merciful unto us :

That thy way may be known upon earth : saving health among all nations.

EVENING PRAYER.

Let the people praise thee, O God : yea, let all the people praise thee.

O let the nations rejoice and be glad : for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God : yea, let all the people praise thee.

Then shall the earth bring forth her increase : and God, even our own God, shall give us his blessing.

God shall bless us : and all the ends of the world shall fear him.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Then shall be said or sung the Apostles' Creed by the Minister and the people, standing.*

I BELIEVE in God the Father Almighty, Maker of heaven and earth :

And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried. He descended into hell ; The third day he rose again from the dead, He ascended into heaven, And sitteth on the right hand of God the Father Almighty ; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost ; The holy Catholick Church ; The Communion of Saints ; The Forgiveness of sins ; The Resurrection of the body, And the life everlasting. Amen.

¶ *And after that, these Prayers following, all devoutly kneeling,*

EVENING PRAYER.

The Lord be with you.
Answer. And with thy spirit.

Minister. Let us pray.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

Then the Minister, Clerks, and people, shall say the Lord's Prayer with a loud voice.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

¶ *Then the Priest standing up shall say,*

O Lord, shew thy mercy upon us;
Answer. And grant us thy salvation.
Priest. O Lord, save the King.
Answer. And mercifully hear us when we call upon thee.
Priest. Endue thy Ministers with righteousness.
Answer. And make thy chosen people joyful.
Priest. O Lord, save thy people.
Answer. And bless thine inheritance.
Priest. Give peace in our time, O Lord.
Answer. Because there is none other that fighteth for us, but only thou, O God.
Priest. O God, make clean our hearts within us.
Answer. And take not thy holy Spirit

EVENING PRAYER.

¶ *Then shall follow three Collects; the first of the Day; the second for Peace; the third for Aid against all Perils as hereafter followeth: which two last Collects shall be daily said at Evening Prayer without alteration.*

The second Collect at Evening Prayer.

O GOD, from whom all holy desires, all good counsels, and all just works do proceed; Give unto thy servants that peace which the world cannot give; that both our hearts may be set to obey thy commandments, and also that by thee we being defended from the fear of our enemies may pass our time in rest and quietness; through the merits of Jesus Christ our Saviour. *Amen.*

The third Collect, for Aid against all Perils.

LIGHTEN our darkness, we beseech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night, for the love of thy only Son, our Saviour, Jesus Christ. *Amen.*

¶ *In Quires and Places where they sing, here follows the Anthem.*

A Prayer for the King's Majesty.

O LORD our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lord, King *GEORGE*, and so replenish him with the grace of thy Holy Spirit, that he may always incline to thy will, and walk in thy way: Endue him *plenteously* with heavenly gifts, grant him *health and wealth* long to live; strengthen him, that he may vanquish and overcome all

enemies; and finally, after this life, he may attain everlasting joy and felicity; through Jesus Christ our Lord. *Amen.*

A Prayer for the Royal Family.

ALMIGHTY God, the fountain of all goodness, we humbly beseech thee to bless all the Royal Family: Endue them with thy holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom; through Jesus Christ our Lord. *Amen.*

A Prayer for the Clergy and people.

ALMIGHTY and everlasting God, who alone workest great marvels; Send down upon our Bishops, and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. *Amen.*

A Prayer of St. Chrysostom.

ALMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise, that when two or three are gathered together in thy Name thou wilt grant their requests: Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge *of thy truth*, and in the world to *come life everlasting. Amen.*

AT MORNING PRAYER.

2 *Cor.* xiii.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Here endeth the Order of Evening Prayer throughout the Year.

AT MORNING PRAYER.

¶ *Upon these Feasts;* Christmas-day, *the* Epiphany, *Saint* Matthias, Easter-day, Ascension-day, Whitsunday, *Saint* John Baptist, *Saint* James, *Saint* Bartholomew, *Saint* Matthew, *Saint* Simon *and Saint* Jude, *Saint* Andrew, *and upon* Trinity-Sunday, *shall be sung or said at Morning Prayer, instead of the Apostles' Creed, this Confession of our Christian Faith, commonly called The Creed of Saint* Athanasius, *by the Minister and people standing.*

Quicunque vult.

WHOSOEVER will be saved: before all things it is necessary that he hold the Catholick Faith.

Which Faith except every one do keep whole and undefiled: without doubt he shall perish everlastingly.

And the Catholick Faith is this: That we worship one God in Trinity, and Trinity in Unity;

Neither confounding the Persons: nor dividing the Substance.

For there is one Person of the Father, another of the Son: and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one: the Glory equal, the Majesty co-eternal.

Such as the Father is, such is the Son: and such is the Holy Ghost.

The Father uncreate, the Son uncreate : and the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible : and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal : and the Holy Ghost eternal.

And yet they are not three eternals : but one eternal.

As also there are not three incomprehensibles, nor three uncreated : but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty : and the Holy Ghost Almighty.

And yet they are not three Almighties : but one Almighty.

So the Father is God, the Son is God : and the Holy Ghost is God.

And yet they are not three Gods : but one God.

So likewise the Father is Lord, the Son Lord : and the Holy Ghost Lord.

And yet not three Lords : but one Lord.

For like as we are compelled by the Christian verity : to acknowledge every Person by himself to be God and Lord;

So are we forbidden by the Catholick Religion : to say, There be three Gods, or three Lords.

The Father is made of none : neither created, nor begotten.

The Son is of the Father alone : not made, nor created, but begotten.

The Holy Ghost is of the Father and of the *Son : neither made,* nor created, nor begotten *but proceeding.*

AT MORNING PRAYER.

So there is one Father, not three Fathers; one Son, not three Sons : one Holy Ghost, not three Holy Ghosts.

And in this Trinity none is afore, or after other : none is greater, or less than another;

But the whole three Persons are co-eternal together : and co-equal.

So that in all things, as is aforesaid : the Unity in Trinity, and the Trinity in Unity is to be worshipped.

He therefore that will be saved : must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation : that he also believe rightly the Incarnation of our Lord Jesus Christ.

For the right Faith is, that we believe and confess : that our Lord Jesus Christ, the Son of God, is God and Man;

God, of the Substance of the Father, begotten before the worlds : and Man, of the Substance of his Mother, born in the world;

Perfect God, and perfect Man : of a reasonable soul and human flesh subsisting;

Equal to the Father, as touching his Godhead : and inferior to the Father, as touching his Manhood.

Who although he be God and Man : yet he is not two, but one Christ;

One; not by conversion of the Godhead into flesh : but by taking of the Manhood into God;

One altogether; not by confusion of Substance : but by unity of Person.

For as the reasonable soul and flesh is one man, so God and Man is one Christ.

into hell, rose again the third day from t
dead.

He ascended into heaven, he sitteth on t
right hand of the Father, God Almighty : fr
whence he shall come to judge the quick a
the dead.

At whose coming all men shall rise aga
with their bodies : and shall give account
their own works.

And they that have done good shall go i
life everlasting : and they that have done e
into everlasting fire.

This is the Catholick Faith : which exce
a man believe faithfully, he cannot be saved.

Glory be to the Father, and to the Son
and to the Holy Ghost ;

As it was in the beginning, is now, and e
shall be : world without end. Amen.

¶ *Here followeth the LITANY, or General Supplicati to be sung or said after Morning Prayer upon* Sunda Wednesdays, *and* Fridays, *and at other times when it s be commanded by the Ordinary.*

O GOD the Father, of heaven : have me upon us miserable sinners.

O God the Father, of heaven : have me upon us miserable sinners.

O God the Son, Redeemer of the worl have mercy upon us miserable sinners.

O God the Son, Redeemer of the worl have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding fr the Father and the Son : have mercy u us miserable sinners.

O God the Holy Ghost, proceeding fro

THE LITANY.

Father and the Son : have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one God : have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one God : have mercy upon us miserable sinners.

Remember not, Lord, our offences, nor the offences of our forefathers ; neither take thou vengeance of our sins : spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Spare us, good Lord.

From all evil and mischief ; from sin, from the crafts and assaults of the devil ; from thy wrath, and from everlasting damnation,

Good Lord, deliver us.

From all blindness of heart ; from pride, vain-glory, and hypocrisy ; from envy, hatred, and malice, and all uncharitableness,

Good Lord, deliver us.

From fornication, and all other deadly sin ; and from all the deceits of the world, the flesh, and the devil,

Good Lord, deliver us.

From lightning and tempest ; from plague, pestilence, and famine ; from battle and murder, and from sudden death,

Good Lord, deliver us.

From all sedition, privy conspiracy, and rebellion ; from all false doctrine, heresy, and

Good Lord, deliver us.

By the mystery of thy holy Incarnation; b thy holy Nativity and Circumcision; by th Baptism, Fasting, and Temptation,

Good Lord, deliver us.

By thine Agony and bloody Sweat; by th Cross and Passion; by thy precious Deat and Burial; by thy glorious Resurrection an Ascension; and by the coming of the Hol Ghost,

Good Lord, deliver us.

In all time of our tribulation; in all time o our wealth; in the hour of death, and in th day of judgement,

Good Lord, deliver us.

We sinners do beseech thee to hear us, o Lord God; and that it may please thee t rule and govern thy holy Church universal i the right way;

We beseech thee to hear us, good Lord.

That it may please thee to keep an strengthen in the true worshipping of the in righteousness and holiness of life, thy Se vant *GEORGE*, our most gracious King an Governour;

We beseech thee to hear us, good Lord.

That it may please thee to rule his heart thy faith, fear, and love, and that he may eve more have affiance in thee, and ever seek th honour and glory;

We beseech thee to hear us, good Lord.

That it may please thee to be his defend and keeper, giving him the victory over all enemies;

We beseech thee to hear us, good Lord.

THE LITANY.

That it may please thee to bless and preserve all the Royal Family;

We beseech thee to hear us, good Lord.

That it may please thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of thy Word; and that both by their preaching and living they may set it forth, and shew it accordingly;

We beseech thee to hear us, good Lord.

That it may please thee to endue the Lords of the Council, and all the Nobility, with grace, wisdom, and understanding;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep the Magistrates, giving them grace to execute justice, and to maintain truth;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep all thy people;

We beseech thee to hear us, good Lord.

That it may please thee to give to all nations unity, peace, and concord;

We beseech thee to hear us, good Lord.

That it may please thee to give us an heart to love and dread thee, and diligently to live after thy commandments;

We beseech thee to hear us, good Lord.

That it may please thee to give to all thy people increase of grace to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;

We beseech thee to hear us, good Lord.

That it may please thee to bring into the

We beseech thee to hear us, good Lord.

That it may please thee to strengthen such as do stand; and to comfort and help the weak-hearted; and to raise up them that fall; and finally to beat down Satan under our feet;

We beseech thee to hear us, good Lord.

That it may please thee to succour, help, and comfort, all that are in danger, necessity, and tribulation;

We beseech thee to hear us, good Lord.

That it may please thee to preserve all that travel by land or by water, all women labouring of child, all sick persons, and young children; and to shew thy pity upon all prisoners and captives;

We beseech thee to hear us, good Lord.

That it may please thee to defend, and provide for, the fatherless children, and widows, and all that are desolate and oppressed;

We beseech thee to hear us, good Lord.

That it may please thee to have mercy upon all men;

We beseech thee to hear us, good Lord.

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts;

We beseech thee to hear us, good Lord.

That it may please thee to give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them;

We beseech thee to hear us, good Lord.

That it may please thee to give us true *repentance; to* forgive us all our sins, negl*gences, and ignorances;* and to endue us w

the grace of thy Holy Spirit to amend
lives according to thy holy Word;

We beseech thee to hear us, good Lord.

Son of God: we beseech thee to hear us.

Son of God: we beseech thee to hear us.

O Lamb of God: that takest away the
of the world;

Grant us thy peace.

O Lamb of God: that takest away the
of the world;

Have mercy upon us.

O Christ, hear us.

O Christ, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

¶ *Then shall the Priest, and the people with him, the Lord's Prayer.*

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Priest. O Lord, deal not with us after our sins.

Answer. Neither reward us after our iniquities.

Let us pray.

O GOD, merciful Father, that despisest not the sighing of a contrite heart, nor

pire of such as be sorrowful; Mercifully ac-
st our prayers that we make before thee in
l our troubles and adversities, whensoever
hey oppress us; and graciously hear us, that
hose evils, which the craft and subtilty of the
evil or man worketh against us, be brought
o nought; and by the providence of thy good-
ess they may be dispersed; that we thy ser-
nts, being hurt by no persecutions, may ever-
ore give thanks unto thee in thy holy Church,
rough Jesus Christ our Lord.

O Lord, arise, help us, and deliver us for
y Name's sake.

O GOD, we have heard with our ears, and
our fathers have declared unto us, the
ble works that thou didst in their days,
d in the old time before them.

O Lord, arise, help us, and deliver us for
ne honour.

Glory be to the Father, and to the Son: and
the Holy Ghost;

Answer. As it was in the beginning, is
w, and ever shall be: world without end.
men.

From our enemies defend us, O Christ.

Graciously look upon our afflictions.

Pitifully behold the sorrows of our hearts.

Mercifully forgive the sins of thy people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

Both now and ever vouchsafe to hear us, O
hrist.

Graciously hear us, O Christ; gracious
r us, O Lord Christ.

THE LITANY.

Priest. O Lord, let thy mercy be sh
upon us;

Answer. As we do put our trust in the

Let us pray.

WE humbly beseech thee, O Father, m
fully to look upon our infirmities;
for the glory of thy Name turn from us
those evils that we most righteously have
served; and grant, that in all our trouble
may put our whole trust and confidence in
mercy, and evermore serve thee in holi
and pureness of living, to thy honour
glory; through our only Mediator and A
cate, Jesus Christ our Lord. *Amen.*

A Prayer of St. Chrysostom.

ALMIGHTY God, who hast given us g
at this time with one accord to make
common supplications unto thee, and dost
mise, that when two or three are gathered
gether in thy Name thou wilt grant their
quests; Fulfil now, O Lord, the desires
petitions of thy servants, as may be most
pedient for them, granting us in this w
knowledge of thy truth, and in the worl
come life everlasting. *Amen.*

2 *Cor.* xiii.

THE grace of our Lord Jesus Christ, and
love of God, and the fellowship of
Holy Ghost, be with us all evermore. *Am*

Here endeth the LITANY.

PRAYERS AND THANKSGIVINGS,

UPON SEVERAL OCCASIONS,

To be used before the two final Prayers of the Litany, or of Morning and Evening Prayer.

PRAYERS.

For Rain.

O GOD, heavenly Father, who by thy Son Jesus Christ hast promised to all them that seek thy kingdom, and the righteousness thereof, all things necessary to their bodily sustenance; Send us, we beseech thee, in this our necessity, such moderate rain and showers, that we may receive the fruits of the earth to our comfort, and to thy honour; through Jesus Christ our Lord. *Amen.*

For fair Weather.

O ALMIGHTY Lord God, who for the sin of man didst once drown all the world, except eight persons, and afterward of thy great mercy didst promise never to destroy it again; We humbly beseech thee, that although we for our iniquities have worthily deserved a plague of rain and waters, yet upon our true repentance thou wilt send us such weather, as that we may receive the fruits of the earth in due season; and learn both by thy punishment to amend our lives, and for your clemency to give thee praise and glory; through Jesus Christ our Lord. *Amen.*

In the time of Dearth and Famine.

O *GOD, heavenly* Father, whose gift it is *that the rain doth* fall, the earth is fru

ful, beasts increase, and fishes do multiply; Behold, we beseech thee, the afflictions of thy people; and grant that the scarcity and dearth, which we do now most justly suffer for our iniquity, may through thy goodness be mercifully turned into cheapness and plenty; for the love of Jesus Christ our Lord, to whom with thee and the Holy Ghost be all honour and glory, now and for ever. *Amen.*

Or this.

O GOD, merciful Father, who, in the time of Elisha the prophet, didst suddenly in Samaria turn great scarcity and dearth into plenty and cheapness; Have mercy upon us, that we, who are now for our sins punished with like adversity, may likewise find a seasonable relief: Increase the fruits of the earth by thy heavenly benediction; and grant that we, receiving thy bountiful liberality, may use the same to thy glory, the relief of those that are needy, and our own comfort; through Jesus Christ our Lord. *Amen.*

In the time of War and Tumults.

O ALMIGHTY God, King of all kings, and Governour of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to them that truly repent; Save and deliver us, we humbly beseech thee, from the hands of our enemies; abate their pride, asswage their malice, and confound their devices; that we, *being armed* with thy defence, may be preserved evermore from all perils, to glorify thee

rits of thy only Son, Jesus Christ our
Amen.

ime of any common Plague or Sickness.

LMIGHTY God, who in thy wrath
dst send a plague upon thine own peo-
the wilderness, for their obstinate re-
against Moses and Aaron; and also,
time of king David, didst slay with the
of Pestilence threescore and ten thou-
and yet remembering thy mercy didst
he rest; Have pity upon us miserable
, who now are visited with great sick-
d mortality; that like as thou didst then
of an atonement, and didst command
stroying Angel to cease from punish-
it may now please thee to withdraw
s this plague and grievous sickness;
h Jesus Christ our Lord. *Amen.*

he Ember Weeks, to be said every day,
those that are to be admitted into Holy
ers.

MIGHTY God, our heavenly Father,
ho hast purchased to thyself an univer-
urch by the precious blood of thy dear
Mercifully look upon the same, and at
e so guide and govern the minds of thy
s the Bishops and Pastors of thy flock,
ey may lay hands suddenly on no man,
thfully and wisely make choice of fit
to serve in the sacred Ministry of thy
. And to those which shall be ordained
holy function give thy grace and hea-
nediction; that both by their life and
they may set forth thy glory, and

forward the salvation of all men; throug
sus Christ our Lord. *Amen.*

Or this.

ALMIGHTY God, the giver of all
gifts, who of thy divine providence
appointed divers Orders in thy Church;
thy grace, we humbly beseech thee, to all
who are to be called to any office and a
istration in the same; and so replenish
with the truth of thy doctrine, and endue
with innocency of life, that they may faith
serve before thee, to the glory of thy
Name, and the benefit of thy holy Ch
through Jesus Christ our Lord. *Amen.*

¶ *A Prayer that may be said after any
former.*

O GOD, whose nature and property i
to have mercy and to forgive, receiv
humble petitions; and though we be tied
bound with the chain of our sins, yet le
pitifulness of thy great mercy loose us
the honour of Jesus Christ, our Mediato
Advocate. *Amen.*

¶ *A Prayer for the High Court of Parlia
to be read during their Session.*

MOST gracious God, we humbly be
thee, as for this Kingdom in gener
especially for the High Court of Parlia
under our most religious and gracious Ki
this time assembled: That thou wouldi
pleased to direct and prosper all their
sultations to the advancement of thy glory
good of thy Church, the safety, honour
welfare of our Sovereign, and his Dom

at all things may be so ordered and settled their endeavours, upon the best and surest undations, that peace and happiness, truth d justice, religion and piety, may be estaished among us for all generations. These d all other necessaries, for them, for us, and whole Church, we humbly beg in the Name d Mediation of Jesus Christ our most blest Lord and Saviour. *Amen.*

A Collect or Prayer for all Conditions of men, to be used at such times when the Litany is not appointed to be said.

O GOD, the Creator and Preserver of all mankind, we humbly beseech thee for all rts and conditions of men; that thou wouldst be pleased to make thy ways known unto em, thy saving health unto all nations. More pecially, we pray for the good estate of the tholick Church; that it may be so guided d governed by thy good Spirit, that all who ofess and call themselves Christians may be d into the way of truth, and hold the faith in ity of spirit, in the bond of peace, and in hteousness of life. Finally, we commend to y fatherly goodness all those, who are any ys afflicted, or distressed, in mind, body, or ate; [* *especially those for whom r prayers are desired,*] that it may ease thee to comfort and relieve em, according to their several necessities ing them patience under their sufferings, d a happy issue out of all their afflictions *d this we beg for* Jesus Christ his sake. *n.*

* This to be said when any desire the Prayers of the Congregation.

THANKSGIVINGS.

¶ *A General Thanksgiving.*

ALMIGHTY God, Father of all m
we thine unworthy servants do gi
most humble and hearty thanks for
goodness and loving-kindness to us, an
men; [**particularly to those who
desire now to offer up their praises
and thanksgivings for thy late mer-
cies vouchsafed unto them.*] We bless
our creation, preservation, and all the
ings of this life; but above all, for thin
tinable love in the redemption of the
by our Lord Jesus Christ; for the me
grace, and for the hope of glory. A
beseech thee, give us that due sense of
mercies, that our hearts may be unfe
thankful, and that we shew forth thy
not only with our lips, but in our li
giving up ourselves to thy service,
walking before thee in holiness and rig
ness all our days; through Jesus Chr
Lord, to whom with thee and the Holy
be all honour and glory, world witho
Amen.

* then
been p
are to

For Rain.

O GOD our heavenly Father, who
gracious providence dost cause the
and the latter rain to descend upon the
that it may bring forth fruit for the
man, We give thee humble thanks that
pleased thee, in our great necessity,
us at the last a joyful rain upon thine
ance, and to refresh it when it was dry
great comfort of us thy unworthy serva

to the glory of thy holy Name; through thy mercies in Jesus Christ our Lord. *Amen.*

For fair Weather.

O LORD God, who hast justly humbled us by thy late plague of immoderate rain and waters, and in thy mercy hast relieved and comforted our souls by this seasonable and blessed change of weather; We praise and glorify thy holy Name for this thy mercy, and will always declare thy loving-kindness from generation to generation; through Jesus Christ our Lord. *Amen.*

For Plenty.

O MOST merciful Father, who of thy gracious goodness hast heard the devout prayers of thy Church, and turned our dearth and scarcity into cheapness and plenty; We give thee humble thanks for this thy special bounty; beseeching thee to continue thy loving-kindness unto us, that our land may yield us her fruits of increase, to thy glory and our comfort; through Jesus Christ our Lord. *Amen.*

For Peace and Deliverance from our Enemies.

O ALMIGHTY God, who art a strong tower of defence unto thy servants against the face of their enemies; We yield thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we were compassed: We acknowledge it thy goodness that we were not delivered over as a prey unto them; beseeching thee still to continue such thy mercies towards us, that all the world may know *that thou art our* Saviour and mighty Deiverer; *through* Jesus Christ our Lord. Amen

THANKSGIVINGS.

For restoring Publick Peace at H

O ETERNAL God, our heavenly who alone makest men to be of o in a house, and stillest the outrage of and unruly people; We bless thy holy that it hath pleased thee to appease tious tumults which have been lately amongst us; most humbly beseeching grant to all of us grace, that we may forth obediently walk in thy holy co ments; and, leading a quiet and peace in all godliness and honesty, may co offer unto thee our sacrifice of pra thanksgiving for these thy mercies us; through Jesus Christ our Lord. *A*

For Deliverance from the Plague, common Sickness.

O LORD God, who hast wounded our sins, and consumed us for our gressions, by thy late heavy and dread tation; and now, in the midst of jud remembering mercy, hast redeemed o from the jaws of death; We offer fatherly goodness ourselves, our souls dies which thou hast delivered, to be sacrifice unto thee, always praising an nifying thy mercies in the midst of thy through Jesus Christ our Lord. *Amen.*

Or this.

WE humbly acknowledge before most merciful Father, that all nishments which are threatened in might justly have fallen upon us, by our manifold transgressions and ha

heart: Yet seeing it hath pleased thee of
tender mercy, upon our weak and unwor
humiliation, to asswage the contagious sick
wherewith we lately have been sore afflict
and to restore the voice of joy and health
our dwellings; We offer unto thy Divine M
ty the sacrifice of praise and thanksgivin
ading and magnifying thy glorious Name
ch thy preservation and providence over us
ough Jesus Christ our Lord. *Amen.*

THE

LLECTS, EPISTLES, AND GOSPELS

TO BE USED THROUGHOUT THE YEAR.

te, that the Collect appointed for every Sunday, or for Holy-day that hath a Vigil or Eve, shall be said at Evening Service next before.

The first Sunday in Advent.

The Collect.

MIGHTY God, give us grace that we
may cast away the works of darkness,
put upon us the armour of light, now in
e of this mortal life, in which thy Son
Christ came to visit us in great humility;
the last day, when he shall come again
glorious Majesty to judge both the quick
d, we may rise to the life immortal,
him who liveth and reigneth with thee
Holy Ghost, now and ever. *Amen.*

ect is to be repeated every day, with the other llects in Advent, until Christmas Eve.

FIRST SUNDAY IN ADVENT.

The Epistle. Rom. xiii. 8.

OWE no man any thing, but to lov another: for he that loveth another fulfilled the law. For this, Thou shal commit adultery. Thou shalt not kill, shalt not steal. Thou shalt not bear false ness. Thou shalt not covet; and if the any other commandment, it is briefly co hended in this saying, namely, Thou shal thy neighbour as thyself. Love worke to his neighbour; therefore love is th fulfilling of the law. And that, knowing the that now it is high time to awake out of for now is our salvation nearer than wh believed. The night is far spent, the d at hand: let us therefore cast off the of darkness, and let us put on the arm light. Let us walk honestly as in the day in rioting and drunkenness, not in chami and wantonness, not in strife and envying. put ye on the Lord Jesus Christ, and mak provision for the flesh, to fulfil the lusts th

The Gospel. St. Matth. xxi. 1.

WHEN they drew nigh unto Jerus and were come to Bethphage, unt mount of Olives, then sent Jesus two disc saying unto them, Go into the village against you, and straightway ye shall fi ass tied, and a colt with her: loose them bring them unto me. And if any man aught unto you, ye shall say, The Lord need of them, and straightway he will Now all this was done, that it might b which was spoken by the Prophet, Tell ye the daughter of Sion, Behold

cometh unto thee, meek, and sitting upon
, and a colt the fole of an ass. And the
les went, and did as Jesus commanded
; and brought the ass, and the colt, and
them their clothes, and they set him
n. And a very great multitude spread
garments in the way; others cut down
hes from the trees, and strawed them in
ay. And the multitudes that went be-
nd that followed, cried, saying, Hosanna
son of David; Blessed is he that com-
the Name of the Lord; Hosanna in the
t. And when he was come into Jeru-
all the city was moved, saying, Who is
And the multitude said, This is Jesus
rophet of Nazareth of Galilee. And Je-
nt into the temple of God, and cast out
em that sold and bought in the tem-
nd overthrew the tables of the money-
ers, and the seats of them that sold
; and said unto them, It is written, My
shall be called the house of prayer; but
e made it a den of thieves.

The second Sunday in Advent.

The Collect.

ESSED Lord, who hast caused all holy
Scriptures to be written for our learning;
that we may in such wise hear them,
mark, learn, and inwardly digest them,
by patience, and comfort of thy holy
d, we may embrace, and ever hold fast the
hope of everlasting life, which thou hast
as in our Saviour Jesus Christ. *Amen.*

SECOND SUNDAY IN ADVENT.

The Epistle. Rom. xv. 4.

WHATSOEVER things were w
aforetime, were written for our
ing; that we through patience, and com
the Scriptures, might have hope. No
God of patience and consolation grant,
be like minded one towards another, ac
to Christ Jesus: that ye may with one
and one mouth, glorify God, even the
of our Lord Jesus Christ. Wherefore
ye one another, as Christ also received
the glory of God. Now I say, that Jesus
was a minister of the circumcision for the
of God, to confirm the promises made
the fathers: And that the Gentiles migh
rify God for his mercy; as it is writte
this cause I will confess to thee amon
Gentiles, and sing unto thy Name.
again he saith, Rejoice, ye Gentiles, wi
people. And again, Praise the Lord,
Gentiles, and laud him, all ye people.
again, Esaias saith, There shall be a
Jesse, and he that shall rise to reign
the Gentiles, in him shall the Gentiles
Now the God of hope fill you with
and peace in believing, that ye may
in hope, through the power of the
Ghost.

The Gospel. St. Luke xxi. 25.

AND there shall be signs in the su
in the moon, and in the stars, and
the earth distress of nations, with perp
the sea and the waves roaring; men's
failing them for fear, and for looking
those things which are coming on the

for the powers of heaven shall be sh
And then shall they see the Son of Man
ing in a cloud with power and great gl
And when these things begin to come to p
then look up, and lift up your heads; for y
redemption draweth nigh. And he spake
them a parable, Behold the fig-tree, and
the trees; when they now shoot forth, ye
and know of your own selves that summer
now nigh at hand. So likewise ye, when y
see these things come to pass, know ye th
the Kingdom of God is nigh at hand. Veril
say unto you, This generation shall n
ass away, till all be fulfilled: heaven an
th shall pass away; but my words shall
pass away.

The third Sunday in Advent.

The Collect.

LORD Jesu Christ, who at thy first
coming didst send thy messenger to pre-
thy way before thee; Grant that the
isters and stewards of thy mysteries may
wise so prepare and make ready thy way,
rning the hearts of the disobedient to the
m of the just, that at thy second com-
to judge the world we may be found an
able people in thy sight, who livest and
t with the Father and the Holy Spirit,
e God, world without end. *Amen.*

The Epistle. 1 Cor. iv. 1.

a man so account of us, as of the
isters of Christ, and stewards of the
of God. Moreover, it is required in

stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgement: yea, I judge not mine own self. For I know nothing by myself, yet am I not hereby justified; but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God.

The Gospel. St. Matth. xi. 2.

NOW when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them: And blessed is he whosoever shall not be offended in me. And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? a reed shaken with the wind? But what went ye out for to see? a man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses. But what went ye out for to see? a prophet? yea, I say unto you, and more than a prophet. For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

The fourth Sunday in Advent.

The Collect.

O LORD, raise up (we pray thee) thy power, and come among us, and with great might succour us; that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us; through the satisfaction of thy Son our Lord, to whom with thee and the Holy Ghost be honour and glory, world without end. *Amen.*

The Epistle. Phil. iv. 4.

REJOICE in the Lord alway, and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing: but in every thing, by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

The Gospel. St John i. 19.

THIS is the record of John, when the Jews sent Priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that Prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. And they which were

sent were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that Prophet? John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not: He it is who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. These things were done in Bethabara beyond Jordan, where John was baptizing.

The Nativity of our Lord, or the Birth-day of CHRIST, commonly called

Christmas-Day.

The Collect.

ALMIGHTY God, who hast given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. *Amen.*

The Epistle. Heb. i. 1.

GOD, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged

sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom: Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: they shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail.

The Gospel. St. John i. 1.

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it no

There was a man sent from God, who was John. The same came for a wi bear witness of the light, that all men him might believe. He was not the but was sent to bear witness of this That was the true light, which lighteth man that cometh into the world. He the world, and the world was made and the world knew him not. He came his own, and his own received him not, many as received him, to them gave he to become the sons of God, even to the believe on his Name: which were born blood, nor of the will of the flesh, nor will of man, but of God. And the Word made flesh, and dwelt among us (and held his glory, the glory as of the only ten of the Father) full of grace and truth.

Saint Stephen's Day.

The Collect.

GRANT, O Lord, that, in all our sufferings here upon earth for the testimony of truth, we may stedfastly look up to and by faith behold the glory that shall be revealed; and, being filled with the holy may learn to love and bless our persecutors by the example of thy first Martyr Saint Stephen, who prayed for his murderers to O blessed Jesus, who standest at the hand of God to succour all those that suffer, our only Mediator and Advocate.

¶ *Then shall follow the Collect of the Nativity, and ... to and continually unto Newyear's Eve.*

SAINT STEPHEN'S DAY.

For the Epistle Acts vii. 55.

STEPHEN, being full of the holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of Man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

The Gospel. St. Matth. xxiii. 34.

BEHOLD, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city; that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate.

For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the Name of the Lord.

Saint John the Evangelist's Day.

The Collect.

MERCIFUL Lord, we beseech thee to cast thy bright beams of light upon thy Church, that it being enlightened by the doctrine of thy blessed Apostle and Evangelist Saint John may so walk in the light of thy truth, that it may at length attain to the light of everlasting life; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 St. John i. 1.

THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life; (for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, That God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk *in darkness, we lie,* and do not the truth: but *if we walk in* the light, as he is in the light, we

ve fellowship one with another, and the blood Jesus Christ his Son cleanseth us from all . If we say that we have no sin, we deceive rselves, and the truth is not in us. If we nfess our sins, he is faithful and just to forgive our sins, and to cleanse us from all unrighteusness. If we say that we have not sinned, e make him a liar, and his word is not in us.

The Gospel. St. John xxi. 19.

JESUS said unto Peter, Follow me. Then Peter, turning about, seeth the disciple hom Jesus loved following; which also leaned on his breast at supper, and said, Lord, hich is he that betrayeth thee? Peter seeing im saith to Jesus, Lord, and what shall this an do? Jesus saith unto him, If I will that tarry till I come, what is that to thee? Follow thou me. Then went this saying abroad mong the brethren, That that disciple should ot die: yet Jesus said not unto him, He shall ot die; but, If I will that he tarry till I come, hat is that to thee? This is the disciple hich testifieth of these things, and wrote ese things, and we know that his testimony true. And there are also many other things hich Jesus did, the which if they should be ritten every one, I suppose, that even the orld itself could not contain the books that ould be written.

The Innocents' Day.

The Collect.

O ALMIGHTY God, who out of the mouths of babes and sucklings hast ordained

strength, and madest infants to glorify thee by their deaths; Mortify and kill all vices in us, and so strengthen us by thy grace, that by the innocency of our lives, and constancy of our faith even unto death, we may glorify thy holy Name; through Jesus Christ our Lord. *Amen.*

For the Epistle. Rev. xiv. 1.

I LOOKED, and lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's Name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders; and no man could learn that song, but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women, for they are virgins: these are they which follow the Lamb whithersoever he goeth: these were redeemed from among men, being the first-fruits unto God, and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God.

The Gospel. St. Matth. ii. 13.

THE Angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child, and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the young child to destroy him. When he arose, he took the *young child* and his mother by night, and departed into Egypt, and was there until

Herod; that it might be fulfilled
spoken of the Lord by the prophet,
Out of Egypt have I called my Son.
rod, when he saw that he was mock-
wise men, was exceeding wroth; and
and slew all the children that were
hem, and in all the coasts thereof,
years old and under, according to
which he had diligently enquired of
men. Then was fulfilled that which
en by Jeremy the prophet, saying,
was there a voice heard, lamentation,
ing, and great mourning, Rachel
for her children, and would not be
because they are not.

Sunday after Christmas-Day.

The Collect.

GHTY God, who hast given us thy
-begotten Son to take our nature
and as at this time to be born of a
in; Grant that we being regenerate,
thy children by adoption and grace,
be renewed by thy Holy Spirit;
the same our Lord Jesus Christ, who

herefore thou art no more a servant, bu
son; and if a son, then an heir of Go
rough Christ.

The Gospel. St. Matth. i. 18.

THE birth of Jesus Christ was on this wise
When as his mother Mary was espouse
Joseph, before they came together she wa
und with child of the Holy Ghost. The
oseph her husband, being a just man, an
t willing to make her a publick example
as minded to put her away privily. But whil
thought on these things, behold, the ange
the Lord appeared unto him in a dream
ying, Joseph thou son of David, fear not t
ke unto thee Mary thy wife; for that whic
conceived in her is of the Holy Ghost: An
e shall bring forth a Son, and thou shalt ca
is name JESUS; for he shall save his peopl
om their sins. (Now all this was done, tha
might be fulfilled which was spoken of th
ord by the prophet, saying, Behold, a Virgi

ITY God, who madest thy blessed
be circumcised, and obedient to
man; Grant us the true Circumci-
Spirit; that, our hearts, and all our
ing mortified from all worldly and
we may in all things obey thy
; through the same thy Son Jesus
Lord. *Amen.*

The Epistle. Rom. iv. 8.

D is the man to whom the Lord
impute sin. Cometh this blessed-
on the circumcision only, or upon
cision also? For we say, that faith
d to Abraham for righteousness.
then reckoned? when he was in
, or in uncircumcision? Not in
, but in uncircumcision. And he
sign of circumcision, a seal of the
of the faith which he had yet
cised: that he might be the

law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect.

The Gospel. St. Luke ii. 15.

AND it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

¶ *The same Collect, Epistle, and Gospel shall serve for every day after unto the Epiphany.*

The Epiphany,

Or the Manifestation of Christ to the Gentiles.

The Collect.

O GOD, who by the leading of a star did

Gentiles; Mercifully grant, that we, whi
know thee now by faith, may after this li
have the fruition of thy glorious Godhea
through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. iii. 1.

FOR this cause, I Paul, the prisoner of J
sus Christ for you Gentiles; if ye ha
heard of the dispensation of the grace of Go
which is given me to you-ward: How that b
revelation he made known unto me the m
stery (as I wrote afore in few words, whereb
when ye read, ye may understand my know
ledge in the mystery of Christ) which in oth
ages was not made known unto the sons
men, as it is now revealed unto his holy Ap
stles and Prophets by the Spirit; That th
Gentiles should be fellow-heirs, and of th
same body, and partakers of his promise
Christ, by the Gospel: whereof I was made
minister, according to the gift of the grace
God given unto me by the effectual workin
of his power. Unto me, who am less than th
least of all saints, is this grace given, that
should preach among the Gentiles the unsearch
able riches of Christ; and to make all men s
what is the fellowship of the mystery, whi
from the beginning of the world hath bee
hid in God, who created all things by Jesu
Christ: to the intent, that now unto the prin
cipalities and powers in heavenly places migh
be known by the Church the manifold wisdo
of God, according to the eternal purpose whi
he purposed in Christ Jesus our Lord: I
whom *we have boldness* and access with co
fidence by the faith of him.

THE EPIPHANY.

The Gospel. St. Matth. ii. 1.

WHEN Jesus was born in Bethleh
Judæa, in the days of Herod the
behold, there came wise men from the
Jerusalem, saying, Where is he that is
King of the Jews? for we have seen his
in the east, and are come to worship
When Herod the king had heard these
he was troubled, and all Jerusalem with
And when he had gathered all the chief p
and scribes of the people together, he de
ed of them, where Christ should be born.
they said unto him, In Bethlehem of Ju
for thus it is written by the prophet,
thou, Bethlehem, in the land of Juda,
the least among the princes of Juda: for
thee shall come a Governour that shall
my people Israel. Then Herod, when h
privily called the wise men, enquired of
diligently what time the star appeared.
he sent them to Bethlehem, and said, Go
search diligently for the young child, and
ye have found him, bring me word again
I may come and worship him also.
they had heard the king, they departed;
lo, the star which they saw in the east
before them, till it came and stood over
the young child was. When they saw the
they rejoiced with exceeding great joy.
when they were come into the house, the
the young child with Mary his mother,
fell down and worshipped him: and when
had opened their treasures, they pre
unto him gifts; gold, and frankincense
myrrh. And being warned of God in a

ey should not return to Herod, they de-
to their own country another way.

First Sunday after the Epiphany.

The Collect.

ORD, we beseech thee mercifully to re-
ive the prayers of thy people which call
hee; and grant that they may both per-
nd know what things they ought to do,
o may have grace and power faithfully
the same; through Jesus Christ our
Amen.

The Epistle. Rom. xii. 1.

SEECH you therefore, brethren, by the
cies of God, that ye present your bodies
sacrifice, holy, acceptable unto God,
is your reasonable service. And be not
ed to this world; but be ye transform-
the renewing of your mind, that ye
ve what is that good, and acceptable,
rfect will of God. For I say, through
ce given unto me, to every man that
g you, not to think of himself more
than he ought to think, but to think
according as God hath dealt to every
e measure of faith. For as we have
embers in one body, and all members
t the same office, so we, being many,
body in Christ, and every one mem-
of another.

The Gospel. St. Luke ii. 41.

W his parents went to Jerusalem every
r at the feast of the passover. And
e was twelve years old, they went up

to Jerusalem, after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day's journey, and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. And Jesus increased in wisdom, and stature, and in favour with God and man.

The second Sunday after the Epiphany.

The Collect.

ALMIGHTY and everlasting God, who dost govern all things in heaven and earth; Mercifully hear the supplications of thy people, and grant us thy peace all the

our life; through Jesus Christ our men.

The Epistle. Rom. xii. 6.

ING then gifts differing according to grace that is given to us, whether let us prophesy according to the of faith; or ministry, let us wait on ering; or he that teacheth, on teach- e that exhorteth, on exhortation: he th, let him do it with simplicity; he h, with diligence; he that sheweth ith cheerfulness. Let love be with- ulation. Abhor that which is evil, that which is good. Be kindly af- one to another with brotherly love, preferring one another: not slothful ss; fervent in spirit; serving the ejoicing in hope; patient in tribu- ntinuing instant in prayer; distri- the necessity of saints; given to y. Bless them which persecute you; curse not. Rejoice with them that e, and weep with them that weep. e same mind one towards another. high things, but condescend to men ate.

The Gospel. St. John ii. 1.

the third day there was a marriage in of Galilee, and the mother of Jesus And both Jesus was called, and es, to the marriage. And when they ine, the mother of Jesus saith unto have no wine. Jesus saith unto an, what have I to do with thee? is not yet come. His mother saith

unto the servants, Whatsoever he
you, do it. And there were set there
pots of stone, after the manner of
ing of the Jews, containing two or
apiece. Jesus saith unto them, Fill
pots with water. And they filled
the brim. And he saith unto
out now, and bear unto the govern
feast. And they bare it. When
the feast had tasted the water that
wine, and knew not whence it wa
servants which drew the water knew
vernour of the feast called the
and saith unto him, Every man at
ning doth set forth good wine, and
have well drunk, then that which
but thou hast kept the good wine
This beginning of miracles did Jes
of Galilee, and manifested forth his
his disciples believed on him.

The third Sunday after the Ep

The Collect.

ALMIGHTY and everlasting G
fully look upon our infirmities,
our dangers and necessities stretch
right hand to help and defend us
Jesus Christ our Lord. *Amen.*

The Epistle. Rom. xii. 16

BE not wise in your own conceit
pense to no man evil for evil
things honest in the sight of all m
possible, as much as lieth in you,
ably with all men. Dearly belov

, but overcome evil with good.

Gospel. St. Matth. viii. 1.

he was come down from the moun-
great multitudes followed him.
there came a leper and worship-
ing, Lord, if thou wilt, thou canst
ean. And Jesus put forth his hand,
him, saying, I will; be thou clean.
diately his leprosy was cleansed.
saith unto him, See thou tell no
go thy way, shew thyself to the
offer the gift that Moses com-
a testimony unto them. And
was entered into Capernaum, there
him a centurion beseeching him,
Lord, my servant lieth at home
palsy, grievously tormented. And
unto him, I will come and heal
enturion answered and said, Lord,
[illegible] that thou shouldest come

unto the servants, Whatsoever he saith u
you, do it. And there were set there six wa
pots of stone, after the manner of the puri
ing of the Jews, containing two or three firk
apiece. Jesus saith unto them, Fill the wa
pots with water. And they filled them up
the brim. And he saith unto them, D
out now, and bear unto the governour of t
feast. And they bare it. When the ruler
the feast had tasted the water that was m
wine, and knew not whence it was, (but t
servants which drew the water knew,) the g
vernour of the feast called the bridegroo
and saith unto him, Every man at the beg
ning doth set forth good wine, and when m
have well drunk, then that which is wor
but thou hast kept the good wine until no
This beginning of miracles did Jesus in Ca
of Galilee, and manifested forth his glory, a
his disciples believed on him.

The third Sunday after the Epiphany.

The Collect.

ALMIGHTY and everlasting God, mer
fully look upon our infirmities, and in
our dangers and necessities stretch forth t
right hand to help and defend us; throu
Jesus Christ our Lord. *Amen.*

The Epistle. Rom. xii. 16.

BE not wise in your own conceits. Reco
pense to no man evil for evil. Prov
things honest in the sight of all men. If it
possible, as much as lieth in you, live pea
ably with all men. Dearly beloved, ave

od, a revenger to execute wrath
doeth evil. Wherefore ye must
ect, not only for wrath, but also
sake. For for this cause pay
; for they are God's ministers,
tinually upon this very thing.
ore to all their dues; tribute to
is due, custom to whom custom,
fear, honour to whom honour.

Gospel. St. Matth. viii. 23.

he was entered into a ship, his
followed him. And behold,
great tempest in the sea, inso-
he ship was covered with the
e was asleep. And his disciples
and awoke him, saying, Lord,
erish. And he saith unto them,
earful, O ye of little faith? Then
rebuked the winds and the sea,
a great calm. But the men
ing, What manner of man is this,
winds and the sea obey him!
was come to the other side into
f the Gergesenes, there met him
with devils, coming out of the
ing fierce, so that no man might
way. And behold, they cried
What have we to do with thee,
on of God? art thou come hither
before the time? And there
way off from them an herd of
feeding. So the devils besought
f thou cast us out, suffer us to
the herd of swine. And he said
And when they were come out,

they went into the herd of swine: and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils. And behold, the whole city came out to meet Jesus: and when they saw him, they besought him, that he would depart out of their coasts.

The fifth Sunday after the Epiphany.

The Collect.

O LORD, we beseech thee to keep thy Church and houshold continually in thy true religion; that they who do lean only upon the hope of thy heavenly grace may evermore be defended by thy mighty power; through Jesus Christ our Lord. *Amen.*

The Epistle. Col. iii. 12.

PUT on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual

Lord. And whatsoever ye do, in word or dee do all in the Name of the Lord Jesus, givi thanks to God and the Father by him.

The Gospel. St. Matth. xiii. 24.

THE kingdom of heaven is likened unto man which sowed good seed in his fiel But while men slept, his enemy came a sowed tares among the wheat, and went h way. But when the blade was sprung up, a brought forth fruit, then appeared the tar also. So the servants of the housholder cam and said unto him, Sir, didst not thou so good seed in thy field? from whence then ha it tares? He said unto them, An enemy ha done this. The servants said unto him, W thou then that we go and gather them u But he said, Nay; lest while ye gather the tares, ye root up also the wheat with the Let both grow together until the harvest; a in the time of harvest I will say to the reape Gather ye together first the tares, and bi them in bundles to burn them: but gather t wheat into my barn.

The sixth Sunday after the Epiphany.

The Collect.

O GOD, whose blessed Son was manifest that he might destroy the works of t devil, and make us the sons of God, and hei of eternal life; Grant us, we beseech the that, having this hope, we may purify ou selves, even as he is pure; that, when he sh appear *again with* power and great glory, *may be made like* unto him in his eternal

glorious kingdom; where with thee, O Father, and thee, O Holy Ghost, he liveth and reigneth, ever one God, world without end. *Amen*.

The Epistle. 1 St. John iii. 1.

BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know, that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil: for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

The Gospel. St Matth. xxiv. 23.

THEN if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that (if it were possible) they shall deceive the very elect. Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert; go not

forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be. For wheresoever the carcase is, there will the eagles be gathered together. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

The Sunday called Septuagesima,

Or the third Sunday before Lent.

The Collect.

O LORD, we beseech thee favourably to hear the prayers of thy people; that we, who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy Name; through Jesus Christ our Saviour, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

The Epistle. 1 Cor. ix. 24.

KNOW *ye not, that they which run in a race run all, but* one receiveth the prize

So run that ye may obtain. And every man that striveth for the mastery is temperate in all things: now they do it to obtain a corruptible crown, but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a cast-away.

The Gospel. St. Matth. xx. 1.

THE kingdom of heaven is like unto a man that is an housholder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a peny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place, and said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard, and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard said unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received *every man a peny*. But when the first came, *they supposed* that they should have received

y likewise received every man
when they had received it, they
inst the goodman of the house,
ast have wrought but one hour,
made them equal unto us, which
burden and heat of the day.
ed one of them, and said, Friend,
rong; didst not thou agree with
? Take that thine is, and go
ill give unto this last even as
it not lawful for me to do what
ne own? Is thine eye evil, be-
ood? So the last shall be first,
st: for many be called, but few

---

day called Sexagesima,
econd Sunday before Lent.

The Collect.

od, who seest that we put not
in any thing that we do; Mer-
that by thy power we may be
st all adversity; through Jesus
d. *Amen.*

Epistle. 2 Cor. xi. 19.

ols gladly, seeing ye yourselves
For ye suffer if a man bring
ge, if a man devour you, if a
n, if a man exalt himself, if a
on the face. I speak as con-
ch, as though we had been
, whereinsoever any is bold, (I
,) I am bold also. Are they
am I. Are they Israelites? so

am I. Are they the seed of Abraham? so
I. Are they ministers of Christ? (I speak
a fool,) I am more: in labours more abunda
in stripes above measure; in prisons more
quent; in deaths oft. Of the Jews five ti
received I forty stripes save one, thrice
I beaten with rods; once was I stoned; th
I suffered shipwreck; a night and a day I h
been in the deep; in journeying often; in
rils of waters; in perils of robbers; in pe
by mine own countrymen; in perils by
heathen, in perils in the city; in perils in
wilderness; in perils in the sea; in pe
among false brethren; in weariness and pa
fulness; in watchings often; in hunger
thirst; in fastings often; in cold and nak
ness; besides those things that are withou
that which cometh upon me daily, the care
all the churches. Who is weak, and I am
weak? who is offended, and I burn not? If
must needs glory, I will glory of the thi
which concern mine infirmities. The God
Father of our Lord Jesus Christ, which
blessed for evermore, knoweth that I lie not

The Gospel. St. Luke viii. 4.

WHEN much people were gathered to
ther, and were come to him out of ev
city, he spake by a parable: A sower w
out to sow his seed, and as he sowed, so
fell by the way-side, and it was trodden do
and the fowls of the air devoured it. And so
fell upon a rock, and as soon as it was spru
up, it withered away, because it lacked mo
ture. And some fell among thorns, and
thorns sprung up with it, and choked it.

other fell on good ground, and sprang up, ar bare fruit an hundred-fold. And when he ha said these things, he cried, He that hath ea to hear, let him hear. And his disciples aske him, saying, What might this parable be? Ar he said, Unto you it is given to know tl mysteries of the kingdom of God: but others in parables; that seeing they might n see, and hearing they might not understan Now the parable is this: The seed is the Wo of God. Those by the way-side are they th hear; then cometh the devil, and taketh awa the word out of their hearts, lest they shou believe, and be saved. They on the rock a they, which, when they hear, receive the wo with joy; and these have no root, which f a while believe, and in time of temptation fa away. And that which fell among thorns, a they, which, when they have heard, go fort and are choaked with cares, and riches, ar pleasures of this life, and bring no fruit perfection. But that on the good ground, a they, which in an honest and good heart, ha ing heard the word, keep it, and bring fort fruit with patience.

The Sunday called Quinquagesima,

Or the next Sunday before Lent.

The Collect.

O LORD, who hast taught us that all o doings without charity are nothing worth Send thy Holy Ghost, and pour into our hear that most excellent gift of charity, the ve *bond of peace* and of all virtues, without wh

whosoever liveth is counted dead before t
Grant this for thine only Son Jesus Chr
sake. *Amen.*

The Epistle. 1 Cor. xiii. 1.

THOUGH I speak with the tongues of
and of angels, and have not charity, I
become as sounding brass, or a tinkling c
bal. And though I have the gift of proph
and understand all mysteries, and all kn
ledge; and though I have all faith, so th
could remove mountains, and have no char
I am nothing. And though I bestow all
goods to feed the poor, and though I give
body to be burned, and have not charity
profiteth me nothing. Charity suffereth l
and is kind; charity envieth not; charity va
eth not itself, is not puffed up, doth not beh
itself unseemly, seeketh not her own, is
easily provoked, thinketh no evil, rejoiceth
in iniquity, but rejoiceth in the truth; b
eth all things, believeth all things, hopeth
things, endureth all things. Charity never f
eth: but whether there be prophecies, t
shall fail; whether there be tongues, they
cease; whether there be knowledge, it
vanish away. For we know in part, and
prophesy in part. But when that which is
fect is come, then that which is in part
be done away. When I was a child, I sp
as a child, I understood as a child, I thou
as a child: but when I became a man, I
away childish things. For now we see thro
a glass darkly; but then face to face: no
know in part; but then shall I know even
also I am known. And now abideth f

charity, these three; but the gre
is charity.

The Gospel. St. Luke xviii. 31.

THEN Jesus took unto him the twelv
said unto them, Behold, we go up
salem, and all things that are written b
ophets concerning the Son of Man shal
complished. For he shall be delivered
Gentiles, and shall be mocked, and sp
ly entreated, and spitted on: and they s
rge him, and put him to death; and
rd day he shall rise again. And they
stood none of these things: and this say
hid from them, neither knew they
gs which were spoken. And it came
that as he was come nigh unto Jeric
tain blind man sat by the way-side b
and hearing the multitude pass by,
what it meant. And they told hi
Jesus of Nazareth passeth by. And h
saying, Jesus, thou Son of David, hav
on me. And they which went befor
d him, that he should hold his peace:
cried so much the more, Thou Son
vid, have mercy on me. And Jesus
and commanded him to be brought
m: and when he was come near, he
him, saying, What wilt thou that I
o unto thee? And he said, Lord, that
ceive my sight. And Jesus said unto
eive thy sight; thy faith hath saved
And immediately he received his sight,
wed him, glorifying God: and all
e, when they saw it, gave praise

ASH-WEDNESDAY.

The first Day of Lent, commonly calle

Ash-Wednesday.

The Collect.

ALMIGHTY and everlasting God, hatest nothing that thou hast made, dost forgive the sins of all them that are p tent; Create and make in us new and cont hearts, that we worthily lamenting our and acknowledging our wretchedness obtain of thee, the God of all mercy, per remission and forgiveness; through Je Christ our Lord. *Amen.*

¶ *This Collect is to be read every day in Lent afte Collect appointed for the Day.*

For the Epistle. Joel ii. 12.

TURN ye even to me, saith the Lord, all your heart, and with fasting, and weeping, and with mourning. And rend y heart, and not your garments, and turn the Lord your God: for he is gracious mereiful, slow to anger, and of great kindn and repenteth him of the evil. Who know if he will return, and repent, and leave a bl ing behind him, even a meat-offering an drink-offering unto the Lord your God? B the trumpet in Zion, sanctify a fast, ca solemn assembly, gather the people, sanc the congregation, assemble the elders, ga the children, and those that suck the brea let the bridegroom go forth of his chamb and the bride out of her closet, let the pri the ministers of the Lord, weep between porch and the altar, and let them say, S thy people, O Lord, and give not thine h tage to reproach, that the heathen should

over them: wherefore should they say amo the people, Where is their God?

The Gospel. St. Matth. vi. 16.

WHEN ye fast, be not as the hypocrit of a sad countenance: for they disfigu their faces, that they may appear unto men fast. Verily I say unto you, They have th reward. But thou, when thou fastest, anoi thine head, and wash thy face, that thou a pear not unto men to fast, but unto thy F ther which is in secret; and thy Father, whi seeth in secret, shall reward thee open Lay not up for yourselves treasures up earth, where moth and rust doth corrupt, a where thieves break through and steal: b lay up for yourselves treasures in heave where neither moth nor rust doth corru and where thieves do not break through n steal: for where your treasure is, there w your heart be also.

The first Sunday in Lent.

The Collect.

O LORD, who for our sake didst fast for days and forty nights; Give us grace use such abstinence, that, our flesh being su dued to the Spirit, we may ever obey thy god motions in righteousness, and true holiness, thy honour and glory, who livest and reigne with the Father and the Holy Ghost, one Go world without end. *Amen.*

The Epistle. 2 Cor. vi. 1.

WE then, as workers together with hi *beseech* you also, that ye receive

the grace of God in vain; (for he saith, I h
heard thee in a time accepted, and in the
of salvation have I succoured thee: beh
now is the accepted time; behold, now is
day of salvation;) giving no offence in
thing, that the ministry be not blamed; bu
all things approving ourselves as the minis
of God, in much patience, in afflictions, in
cessities, in distresses, in stripes, in impri
ments, in tumults, in labours, in watchings
fastings; by pureness, by knowledge, by lo
suffering, by kindness, by the holy Ghost,
love unfeigned, by the word of truth, by
power of God, by the armour of righteous
on the right hand and on the left, by hon
and dishonour, by evil report and good rep
as deceivers, and yet true; as unknown, and
well known; as dying, and behold, we li
as chastened, and not killed; as sorrowful,
alway rejoicing; as poor, yet making m
rich; as having nothing, and yet possess
all things.

The Gospel. St. Matth. iv. 1.

THEN was Jesus led up of the Spirit
the wilderness, to be tempted of the d
And when he had fasted forty days and f
nights, he was afterward an-hungred.
when the tempter came to him, he said
thou be the Son of God, command that t
stones be made bread. But he answered
said, It is written, Man shall not live by b
alone, but by every word that proceedeth
of the mouth of God. Then the devil tak
him up into the holy city, and setteth hi
[illegible]

e Son of God, cast thyself down; n, He shall give his angels charge ee, and in their hands they shall lest at any time thou dash thy stone. Jesus said unto him, It ain, Thou shalt not tempt the d. Again, the devil taketh him exceeding high mountain, and all the kingdoms of the world, of them; and saith unto him, gs will I give thee, if thou wilt worship me. Then saith Jesus et thee hence, Satan; for it is shalt worship the Lord thy God, y shalt thou serve. Then the him, and behold, angels came d unto him.

Second Sunday in Lent.

The Collect.

ITY God, who seest that we have of ourselves to help ourselves; outwardly in our bodies, and in- souls; that we may be defended ersities which may happen to the om all evil thoughts which may art the soul; through Jesus Christ men.

Epistle. 1 Thess. iv. 1.

ch you, brethren, and exhort you Lord Jesus, that as ye have re- how ye ought to walk, and to so ye would abound more and know what commandments we

gave you by the Lord Jesus. For this is the will of God, even your sanctification, that you should abstain from fornication; that every one of you should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence, even as the Gentiles which know not God; that no man go beyond and defraud his brother in any matter; because that the Lord is the avenger of all such, as we also have forewarned you, and testified. For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.

The Gospel. St. Matth. xv. 21.

JESUS went thence, and departed into the coasts of Tyre and Sidon. And behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent, but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread, and to cast it to dogs. And she said, Truth, Lord; yet the dogs eat of the crumbs which fall from their master's table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

The third Sunday in Lent.

The Collect.

beseech thee, Almighty God, look pon the hearty desires of thy humble s, and stretch forth the right hand of jesty, to be our defence against all our s; through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. v. 1.

ye therefore followers of God, as dear ldren; and walk in love, as Christ also ved us, and hath given himself for us, ring and a sacrifice to God for a sweet- g savour. But fornication, and all un- ss, or covetousness, let it not be once amongst you, as becometh saints, nei- hiness, nor foolish-talking, nor jesting, are not convenient; but rather giving ks: for this ye know, that no whore- , nor unclean person, nor covetous man, an idolater, hath any inheritance in the n of Christ, and of God. Let no man you with vain words: for because of hings cometh the wrath of God upon ldren of disobedience. Be not ye there- rtakers with them: for ye were some- darkness, but now are ye light in the walk as children of light; (for the fruit Spirit is in all goodness, and righteous- nd truth;) proving what is acceptable e Lord. And have no fellowship with fruitful works of darkness, but rather them: for it is a shame even to speak e things which are done of them in But all things that are reproved are manifest by the light: for whatsoever ake manifest is light. Wherefore he

saith, Awake, thou that sleepest, and a
from the dead, and Christ shall give thee l

The Gospel. St. Luke xi. 14.

JESUS was casting out a devil, and it
dumb. And it came to pass, when
devil was gone out, the dumb spake; and
people wondered. But some of them s
He casteth out devils through Beelzebub,
chief of the devils. And others, tempting h
sought of him a sign from heaven. But
knowing their thoughts, said unto them, Ev
kingdom divided against itself is brought
desolation; and a house divided against
house falleth. If Satan also be divided agai
himself, how shall his kingdom stand?
cause ye say, that I cast out devils thro
Beelzebub. And if I by Beelzebub cast
devils, by whom do your sons cast them o
therefore shall they be your judges. Bu
I with the finger of God cast out devils,
doubt the kingdom of God is come upon y
When a strong man armed keepeth his pal
his goods are in peace; but when a stron
than he shall come upon him, and overc
him, he taketh from him all his armour wh
in he trusted, and divideth his spoils. He
is not with me is against me: and he that
thereth not with me scattereth. When the
clean spirit is gone out of a man, he walk
through dry places, seeking rest; and find
none, he saith, I will return unto my ho
whence I came out. And when he cometh
findeth it swept and garnished. Then go
he and taketh to him seven other spirits m
wicked than himself, and they enter in,

and the last state of that man is
e first. And it came to pass, as
e things, a certain woman of the
up her voice, and said unto him,
e womb that bare thee, and the
hou hast sucked. But he said,
blessed are they that hear the
, and keep it.

---

fourth Sunday in Lent.

The Collect.

we beseech thee, Almighty God,
, who for our evil deeds do wor-
to be punished, by the comfort of
y mercifully be relieved; through
Saviour Jesus Christ. *Amen.*

e *Epistle.* Gal. iv. 21.

, ye that desire to be under the
ye not hear the law? For it is
Abraham had two sons, the one
aid, the other by a free-woman.
was of the bond-woman was born
h; but he of the free-woman was
Which things are an allegory:
the two covenants; the one from
nai, which gendereth to bondage,
r. For this Agar is mount Sinai
d answereth to Jerusalem which
s in bondage with her children.
n which is above is free; which
of us all. For it is written, Re-
arren that bearest not; break
thou that travailest not: for the
many more children than the

which hath an husband. Now we, b
as Isaac was, are the children of
But as then he that was born after
persecuted him that was born after th
even so it is now. Nevertheless, wh
the Scripture? Cast out the bond-wo
her son; for the son of the bond-wom
not be heir with the son of the free
So then, brethren, we are not childre
bond-woman, but of the free.

The Gospel. St. John vi. 1.

JESUS went over the sea of Galile
is the sea of Tiberias. And a gre
titude followed him, because they
miracles which he did on them that w
eased. And Jesus went up into a m
and there he sat with his disciples.
Passover, a feast of the Jews, was nigh
Jesus then lift up his eyes, and saw
company come unto him, he saith unt
Whence shall we buy bread, that th
eat? (And this he said to prove him
himself knew what he would do.) P
swered him, Two hundred peny-worth
is not sufficient for them, that every
them may take a little. One of his
Andrew, Simon Peter's brother, sa
him. There is a lad here, which hath
ley-loaves, and two small fishes: but w
they among so many? And Jesus sai
men sit down. Now there was m
in the place. So the men sat down,
about five thousand. And Jesus
Jesus took, and when he had given thank
distributed to the disciples, and the di

them that were set down; and likewise of fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth the prophet that should come into the world.

The fifth Sunday in Lent.

The Collect.

WE beseech thee, Almighty God, mercifully to look upon thy people; that by thy great goodness they may be governed and preserved evermore, both in body and soul; through Jesus Christ our Lord. *Amen.*

The Epistle. Heb. ix. 11.

CHRIST being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands; that is to say, not of this building; neither by the blood of goats and calves; but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who, through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God? And

for this cause he is the Mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

The Gospel. St. John viii. 46.

JESUS said, Which of you convinceth me of sin? and if I say the truth, why do ye not believe me? He that is of God heareth God's words; ye therefore hear them not, because ye are not of God. Then answered the Jews, and said unto him, Say we not well, that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. And I seek not mine own glory; there is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil: Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? Jesus answered, If I honour myself, my honour is nothing; it is my Father that honoureth me, of whom ye say, that he is your God: yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you; but I know him, and keep his saying. Your father Abraham rejoiced to see my day, and he saw it, and was glad. Then *said the Jews* unto him, Thou art not yet fifty *years old, and* hast thou seen Abraham? Jesus

said unto them, Verily, verily, I say unto you, before Abraham was, I am. Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple.

The Sunday next before Easter.

The Collect.

ALMIGHTY and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord. *Amen.*

The Epistle. Phil. ii. 5.

LET this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a Name which is above every name; that at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

THE SUNDAY NEXT BEFORE EASTER.

The Gospel. St. Matth. xxvii. 1.

WHEN the morning was come, all the chief priests and elders of the people took counsel against Jesus, to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governour. Then Judas who had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. (Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value, and gave them for the potter's field, as the Lord appointed me.) And Jesus stood before the governour; and the governour asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then saith Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him

to never a word, insomuch that the governour marvelled greatly. Now at that feast the governour was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him. When he was set down on the judgement-seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governour answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus, which is called Christ? They all say unto him, Let him be crucified. And the governour said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus he delivered him to be crucified. *Then* the soldiers of the governour *took Jesus into the* common hall, and gathered

unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews. And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him they took the robe off from him, and put his own raiment on him, and led him away to crucify him. And as they came out they found a man of Cyrene, Simon by name; him they compelled to bear his cross. And when they were come unto a place called Golgotha, that is to say, a place of a scull, they gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled, which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down they watched him there; and set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. Then were there two thieves crucified with him; one on the right hand, and another on the left. And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself: if thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He

the King of Israel, let him now come dov
from the cross, and we will believe him. I
trusted in God; let him deliver him now,
he will have him: for he said, I am the Son
God. The thieves also, which were crucifi
with him, cast the same in his teeth. N
from the sixth hour there was darkness over
the land unto the ninth hour. And about t
ninth hour Jesus cried with a loud voice, sa
ing, *Eli, Eli, lama sabachthani?* that is to sa
My God, my God, why hast thou forsaken m
Some of them that stood there, when th
heard that, said, This man calleth for Eli
And straightway one of them ran, and took
spunge, and filled it with vinegar, and put
on a reed, and gave him to drink. The r
said, Let be, let us see whether Elias will co
to save him. Jesus, when he had cried aga
with a loud voice, yielded up the ghost. A
behold, the vail of the temple was rent
twain from the top to the bottom, and t
earth did quake, and the rocks rent, and t
graves were opened, and many bodies of sai
which slept arose, and came out of the grav
after his resurrection, and went into the h
city, and appeared unto many. Now wh
the centurion, and they that were with hi
watching Jesus, saw the earthquake, and th
things that were done, they feared great
saying, Truly this was the Son of God.

Monday before Easter.

For the Epistle. Isai. lxiii. 1.

WHO *is this* that cometh from Edom, w
dyed garments from Bozrah? this

is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have trodden the wine-press alone, and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth. I will mention the loving-kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness towards the house of Israel, which he hath bestowed on them, according to his mercies, and according to the multitude of his loving-kindnesses. For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them: in his love, and in his pity, he redeemed them, and he bare them, and carried them all the days of old. But they rebelled, and vexed his Holy Spirit; therefore he was turned to *be their enemy*, and he fought against them. *Then he remembered the days of old*, Mo-

his people, saying, Where is he that
t them up out of the sea with the shep-
of his flock? where is he that put his
Spirit within him? that led them by the
hand of Moses, with his glorious arm,
ng the water before them, to make him-
n everlasting Name? that led them
h the deep as an horse in the wilder-
that they should not stumble? As a
goeth down into the valley, the Spirit
Lord caused him to rest: so didst thou
thy people, to make thyself a glorious
Look down from heaven, and behold
the habitation of thy holiness, and of thy
where is thy zeal, and thy strength, the
ing of thy bowels, and of thy mercies
ds me? Are they restrained? Doubtless
art our Father, though Abraham be ig-
of us, and Israel acknowledge us not:
O Lord, art our Father, our Redeemer,
ame is from everlasting. O Lord, why
hou made us to err from thy ways? and
ed our hearts from thy fear? Return
y servants' sake, the tribes of thine in-
ce. The people of thy holiness have
ed it but a little while: our adversa-
ve trodden down thy sanctuary. We
ine: thou never barest rule over them;
ere not called by thy Name.

The Gospel. St. Mark xiv. 1.

TER two days was the feast of the Pass-
er, and of unleavened bread: and the
riests and the scribes sought how they
take him by craft, and put him to death.
ey said, Not on the feast-day, lest there

be an uproar of the people. And bef
Bethany, in the house of Simon the le
he sat at meat, there came a woman h
an alabaster box of ointment of spike
very precious; and she brake the box,
poured it on his head. And there were
that had indignation within themselves
said, Why was this waste of the oint
made? for it might have been sold for
than three hundred pence, and have been
to the poor: and they murmured against
And Jesus said, Let her alone: why tr
ye her? she hath wrought a good work on
for ye have the poor with you always,
whensoever ye will ye may do them good
me ye have not always. She hath done
she could; she is come aforehand to a
my body to the burying. Verily I say
you, Wheresoever this Gospel shall be pr
ed throughout the whole world, this also
she hath done shall be spoken of for a m
rial of her. And Judas Iscariot, one of
twelve, went unto the chief priests to b
him unto them. And when they heard it
were glad, and promised to give him m
And he sought how he might conveni
betray him. And the first day of unleav
bread, when they killed the passover, his
ciples said unto him, Where wilt thou th
go and prepare, that thou mayest eat the
over? And he sendeth forth two of his
ples, and saith unto them, Go ye into the
and there shall meet you a man bear
pitcher of water: follow him. And w
soever he shall go in, say ye to the good

of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples? And he will shew you a large upper-room furnished, and prepared: there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. And in the evening he cometh with the twelve. And as they sat, and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me. And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I? And he answered and said unto them, It is one of the twelve that dippeth with me in the dish. The Son of Man indeed goeth, as it is written of him: but wo to that man by whom the Son of Man is betrayed: good were it for that man if he had never been born. And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the Kingdom of God. And when they had sung an hymn they went out into the mount of Olives. And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. But *after that I am risen*, I will go before you into

Galilee. But Peter said unto him, Althou
all shall be offended, yet will not I. And Je
sus saith unto him, Verily I say unto the
That this day, even in this night, before th
cock crow twice, thou shalt deny me thric
But he spake the more vehemently, If I shoul
die with thee, I will not deny thee in any wis
Likewise also said they all. And they cam
to a place which was named Gethsemane
and he saith to his disciples, Sit ye here
while I shall pray. And he taketh with hi
Peter, and James, and John, and began to b
sore amazed, and to be very heavy, and said
unto them, My soul is exceeding sorrowful
unto death; tarry ye here, and watch. And h
went forward a little, and fell on the ground
and prayed, that, if it were possible, the hou
might pass from him. And he said, Abba
Father, all things are possible unto thee
take away this cup from me; nevertheles
not what I will, but what thou wilt. And h
cometh and findeth them sleeping, and said
unto Peter, Simon, sleepest thou? couldest n
thou watch one hour? Watch ye and pra
lest ye enter into temptation: the spirit trul
is ready, but the flesh is weak. And agai
he went away, and prayed, and spake th
same words. And when he returned he foun
them asleep again, (for their eyes were heavy
neither wist they what to answer him. And h
cometh the third time, and saith unto the
Sleep on now, and take your rest: it is enough
the hour is come; behold, the Son of Man
betrayed into the hands of sinners. Rise up
let us go; lo, he that betrayeth me is at h

And immediately, while he yet spake, come Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests, and the scribes, and the elders. And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely. And as soon as he was come he goeth straightway to him, and saith, Master, master; and kissed him. And they laid their hands on him, and took him. And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear. And Jesus answered, and said unto them, Be ye come out as against a thief, with swords and with staves, to take me? I was daily with you in the temple teaching, and ye took me not: but the Scriptures must be fulfilled. And they all forsook him, and fled. And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him: and he left the linen cloth, and fled from them naked. And they led Jesus away to the high priest: and with him were assembled all the chief priests, and the elders, and the scribes. And Peter followed him afar off, even into the palace of the high priest; and he sat with the servants, and warmed himself at the fire. And the chief priests and all the council sought for witness against Jesus to put him to death, and found none. For many bare false witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying, We heard

him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together. And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am; and ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and saith, What need we any further witnesses? ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the servants did strike him with the palms of their hands. And as Peter was beneath in the palace there cometh one of the maids of the high priest: and when she saw Peter warming himself she looked upon him, and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew. And a maid saw him again, and began to say to them that stood by, This is one of them. And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them; for thou art a Galilean, and thy speech [illegible]

ear, saying, I know not this man of whom speak. And the second time the cock w. And Peter called to mind the word Jesus said unto him, Before the cock w twice, thou shalt deny me thrice. And en he thought thereon, he wept.

Tuesday before Easter.

For the Epistle. Isai l. 5.

THE Lord God hath opened mine ear, and I was not rebellious, neither turned away k. I gave my back to the smiters, and my eks to them that plucked off the hair: I not my face from shame and spitting. For Lord God will help me, therefore shall I be confounded: therefore have I set my e like a flint, and I know that I shall not be amed. He is near that justifieth me; who l contend with me? Let us stand together; o is mine adversary? let him come near to Behold, the Lord God will help me; who he that shall condemn me? Lo, they all ll wax old as a garment: the moth shall them up. Who is among you that feareth Lord, that obeyeth the voice of his ser- t, that walketh in darkness, and hath no t? let him trust in the Name of the Lord, stay upon his God. Behold, all ye that dle a fire, that compass yourselves about h sparks; walk in the light of your fire, in the sparks that ye have kindled. This ll ye have of mine hand, ye shall lie down orrow.

TUESDAY BEFORE EASTER.

The Gospel. St. Mark xv. 1.

AND straightway in the morning the chief priests held a consultation with the elders, and scribes, and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate. And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest it. And the chief priests accused him of many things: but he answered nothing. And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. But Jesus yet answered nothing: so that Pilate marvelled. Now at that feast he released unto them one prisoner, whomsoever they desired. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude, crying aloud, began to desire him to do as he had ever done unto them. But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? For he knew that the chief priests had delivered him for envy. But the chief priests moved the people, that he should rather release Barabbas unto them. And Pilate answered, and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews? And they cried out again, Crucify him. Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him. And so Pilate, *willing* to content the people, released Barabbas unto them, and delivered Jesus

hen he had scourged him, to be crucified
nd the soldiers led him away into the hall
lled Prætorium; and they call together the
hole band. And they clothed him with pur-
le, and platted a crown of thorns, and put
about his head: and began to salute him,
ail, King of the Jews. And they smote him
the head with a reed, and did spit upon
m, and bowing their knees worshipped him.
nd when they had mocked him they took off
e purple from him, and put his own clothes
him, and led him out to crucify him. And
ey compel one Simon a Cyrenian, who pass-
by, coming out of the country, the father
Alexander and Rufus, to bear his cross.
nd they bring him unto the place Golgotha,
hich is, being interpreted, The place of a
ull. And they gave him to drink wine mix-
d with myrrh; but he received it not. And
hen they had crucified him they parted his
rments, casting lots upon them, what every
an should take. And it was the third hour,
nd they crucified him. And the superscrip-
n of his accusation was written over, THE
ING OF THE JEWS. And with him they
ucify two thieves, the one on his right hand,
d the other on his left. And the scripture
s fulfilled, which saith, And he was num-
red with the transgressors. And they that
ssed by railed on him, wagging their heads,
d saying, Ah, thou that destroyest the tem-
e, and buildest it in three days, save thyself,
d come down from the cross. Likewise also
e chief priests mocking said among them-
ves, with the scribes, He saved others; him-

self he cannot save. Let Christ the K
Israel descend now from the cross, th
may see and believe. And they that
crucified with him reviled him. And
the sixth hour was come, there was da
over the whole land until the ninth hour.
at the ninth hour Jesus cried with a loud
saying, *Eloi, Eloi, lama sabachthani?*
is, being interpreted, My God, my God
hast thou forsaken me? And some of
that stood by, when they heard it, said
hold, he calleth Elias. And one ran and
a spunge full of vinegar, and put it on a
and gave him to drink, saying, Let alone
us see whether Elias will come to take
down. And Jesus cried with a loud
and gave up the ghost. And the vail
temple was rent in twain from the t
the bottom. And when the centurion,
stood over against him, saw that he so
out, and gave up the ghost, he said,
this man was the Son of God.

Wednesday before Easter.

The Epistle. Heb. ix. 16.

WHERE a testament is, there must
of necessity be the death of the
tor: for a testament is of force after m
dead; otherwise it is of no strength
whilst the testator liveth. Whereupon
ther the first testament was dedicated
out blood: for when Moses had spoken
precept to all the people, according
law, he took the blood of calves and of

th water, and scarlet wool, and hyssop, and
inkled both the book, and all the people,
ying, This is the blood of the testament;
ich God hath enjoined unto you. More-
r, he sprinkled with blood both the taber-
le, and all the vessels of the ministry. And
most all things are by the law purged with
od; and without shedding of blood is no re-
ssion. It was therefore necessary that the
terns of things in the heavens should be
rified with these, but the heavenly things
emselves with better sacrifices than these.
r Christ is not entered into the holy places
de with hands, which are the figures of the
e, but into heaven itself, now to appear in
e presence of God for us; nor yet that he
uld offer himself often, as the high priest
tereth into the holy place every year with
od of others: for then must he often have
fered since the foundation of the world;
t now once in the end of the world hath he
peared to put away sin by the sacrifice of
mself. And as it is appointed unto men
ce to die, but after this the judgement:
Christ was once offered to bear the sins of
any; and unto them that look for him shall
appear the second time without sin unto
vation.

The Gospel. St. Luke xxii. 1.

NOW the feast of unleavened bread drew
nigh, which is called the Passover. And
e chief priests and scribes sought how they
ght kill him; for they feared the people.
en entered Satan into Judas surnamed Iscar-
t, being of the number of the twelve. And

he went his way, and communed with the ch
priests and captains, how he might betray h
unto them. And they were glad, and co
nanted to give him money. And he promis
and sought opportunity to betray him u
them in the absence of the multitude. Th
came the day of unleavened bread, when t
passover must be killed. And he sent Pe
and John, saying, Go and prepare us the pa
over, that we may eat. And they said u
him, Where wilt thou that we prepare? A
he said unto them, Behold, when ye are e
tered into the city, there shall a man meet y
bearing a pitcher of water; follow him i
the house where he entereth in. And ye sh
say unto the good-man of the house, The Ma
ter saith unto thee, Where is the guest-cha
ber, where I shall eat the passover with m
disciples? And he shall shew you a large u
per room furnished; there make ready. A
they went, and found as he had said u
them: and they made ready the passov
And when the hour was come he sat do
and the twelve Apostles with him. And h
said unto them, With desire I have desired
eat this passover with you before I suffer:
I say unto you, I will not any more eat th
of, until it be fulfilled in the Kingdom of G
And he took the cup, and gave thanks, a
said, Take this, and divide it among yo
selves. For I say unto you, I will not dri
of the fruit of the vine, until the Kingdom
God shall come. And he took bread, and g
thanks, and brake it, and gave unto them,
ing, This is my body, which is given for yo

this do in remembrance of me. Likewise
the cup after supper, saying, This cup is
new testament in my blood, which is shed
you. But behold, the hand of him that
rayeth me is with me on the table. And tr
he Son of Man goeth as it was determine
t wo unto that man by whom he is betr
. And they began to enquire among the
ves, which of them it was that should d
s thing. And there was also a strife amon
m, which of them should be accounted th
atest. And he said unto them, The king
the Gentiles exercise lordship over them;
they that exercise authority upon them
called benefactors. But ye shall not be
but he that is greatest among you, let him
the younger; and he that is chief, as
hat doth serve. For whether is greater,
t sitteth at meat, or he that serveth? is
e that sitteth at meat? but I am among
he that serveth. Ye are they which
continued with me in my temptations.
appoint unto you a kingdom, as my
hath appointed unto me; that ye may
drink at my table in my kingdom, and
thrones, judging the twelve tribes of
And the Lord said, Simon, Simon,
Satan hath desired to have you, that
ift you as wheat: but I have prayed
that thy faith fail not; and when thou
rted, strengthen thy brethren. And
nto him, Lord, I am ready to go
both into prison and to death. And
tell thee, Peter, the cock shall not
day, before that thou shalt thrice

deny that thou knowest me. And
unto them, When I sent you withe
and scrip, and shoes, lacked ye an
And they said, Nothing. Then said
them, But now, he that hath a purse
take it, and likewise his scrip: and
hath no sword, let him sell his garm
buy one. For I say unto you, That
is written must yet be accomplished
And he was reckoned among the t
sors: for the things concerning me
end. And they said, Lord, behold,
two swords. And he said unto th
enough. And he came out, and we
was wont, to the mount of Olives, and
ciples also followed him. And when
at the place, he said unto them, Pray
enter not into temptation. And he w
drawn from them about a stone's
kneeled down and prayed, saying,
thou be willing, remove this cup fr
nevertheless, not my will, but thine
And there appeared an angel unto
heaven, strengthening him. And bei
agony, he prayed more earnestly;
sweat was as it were great drops
falling down to the ground. And
rose up from prayer, and was come t
ciples, he found them sleeping for so
said unto them, Why sleep ye? rise
lest ye enter into temptation. And
yet spake, behold, a multitude, and
was called Judas, one of the twelve,
fore them, and drew near unto Jesu
him. But Jesus said unto him, Juda

est thou the Son of Man with a kiss? When
they who were about him saw what would
low, they said unto him, Lord, shall we s
with the sword? And one of them smote
servant of the high priest, and cut off
right ear. And Jesus answered and said, S
fer ye thus far. And he touched his ear,
healed him. Then Jesus said unto the ch
priests, and captains of the temple, and th
elders who were come to him, Be ye come
as against a thief, with swords and staves
When I was daily with you in the temple, ye
stretched forth no hands against me: but this
your hour, and the power of darkness. Then
ook they him, and led him, and brought him
to the high priest's house: and Peter fol-
wed afar off. And when they had kindled
fire in the midst of the hall, and were set
wn together, Peter sat down among them.
t a certain maid beheld him, as he sat by
fire, and earnestly looked upon him, and
d, This man was also with him. And he
ied him, saying, Woman, I know him not.
after a little while another saw him, and
Thou art also of them. And Peter said,
I am not. And about the space of one
after, another confidently affirmed, say-
Of a truth this fellow also was with him;
is a Galilean. And Peter said, Man, I
not what thou sayest. And immediately,
he yet spake, the cock crew. And the
urned, and looked upon Peter; and Pe-
embered the word of the Lord, how he
d unto him, Before the cock crow, thou
eny me thrice. And Peter went out,

and wept bitterly. And the men th
sus mocked him, and smote him.
they had blindfolded him, they
on the face, and asked him, saying
who is it that smote thee? And
things blasphemously spake they a
And as soon as it was day, the el
people, and the chief priests, and
came together, and led him into th
saying, Art thou the Christ? tell
he said unto them, If I tell you, y
believe: and if I also ask you, y
answer me, nor let me go. Here
the Son of Man sit on the right h
power of God. Then said they all,
then the Son of God? And he said
Ye say that I am. And they said, W
we any further witness? for we our
heard of his own mouth.

Thursday before Easter.

The Epistle. 1 Cor. xi. 1

IN this that I declare unto you, I
not; that ye come together n
better, but for the worse. For f
when ye come together in the chu
that there be divisions among y
partly believe it. For there must b
resies among you, that they who ar
may be made manifest among you.
come together therefore into one
is not to eat the Lord's supper. fo

THURSDAY BEFORE EASTER.

What, have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

THURSDAY BEFORE EASTER.

The Gospel. St. Luke xxiii. 1.

THE whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying, That he himself is Christ a King. And Pilate asked him, saying, Art thou the King of the Jews? And he answered him, and said, Thou sayest it. Then said Pilate to the chief priests, and to the people, I find no fault in this man. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the man were a Galilean. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself was also at Jerusalem at that time. And when Herod saw Jesus he was exceeding glad; for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves. And Pilate, when he had called together the chief priests, and the rulers, and the people, said unto them; Ye have

ought this man unto me, as one that per-
eth the people: and behold, I, having ex-
ned him before you, have found no fault
this man touching those things whereof ye
se him: No, nor yet Herod: for I sent
to him; and lo, nothing worthy of death is
unto him. I will therefore chastise him,
release him. For of necessity he must re-
one unto them at the feast. And they
d out all at once, saying, Away with this
, and release unto us Barabbas: (who for
ertain sedition made in the city, and for
der, was cast into prison.) Pilate therefore,
ing to release Jesus, spake again to them.
they cried, saying, Crucify him, crucify
And he said unto them the third time,
y, what evil hath he done? I have found
cause of death in him: I will therefore chas-
him, and let him go. And they were in-
t with loud voices, requiring that he might
crucified: and the voices of them and of
chief priests prevailed. And Pilate gave
ence that it should be as they required.
he released unto them him that for sedi-
and murder was cast into prison, whom
had desired; but he delivered Jesus to
will. And as they led him away, they
hold upon one Simon a Cyrenian, coming
of the country, and on him they laid the
, that he might bear it after Jesus. And
followed him a great company of people,
of women, which also bewailed and la-
ted him But Jesus, turning unto them,
Daughters of Jerusalem, weep not for
but weep for yourselves, and for your chil-

dren. For behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry? And there were also two other, malefactors, led with him to be put to death. And when they were come to the place which is called Calvary, there they crucified him; and the malefactors, one on the right hand, and the other on the left. Then said Jesus, Father, forgive them, for they know not what they do. And they parted his raiment, and cast lots. And the people stood beholding; and the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar, and saying, If thou be the King of the Jews, save thyself. And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS. And one of the malefactors, which were hanged, railed on him, saying, If thou be Christ, save thyself, and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds, but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto

thee, To-day shalt thou be with me in para dise. And it was about the sixth hour: an there was a darkness over all the earth unt the ninth hour. And the sun was darkene and the vail of the temple was rent in tl midst. And when Jesus had cried with a lou voice, he said, Father, into thy hands I con mend my spirit: and having said thus, he gav up the ghost. Now when the centurion sa what was done, he glorified God, saying, Ce tainly this was a righteous man. And all tl people that came together to that sight, b holding the things that were done, smote the breasts, and returned. And all his acquain ance, and the women that followed him fro Galilee, stood afar off, beholding these things.

Good Friday.

The Collects.

ALMIGHTY God, we beseech thee gra ciously to behold this thy family, f which our Lord Jesus Christ was content to be betrayed, and given up into the han of wicked men, and to suffer death upon tl cross, who now liveth and reigneth with th and the Holy Ghost, ever one God, wor without end. *Amen.*

ALMIGHTY and everlasting God, b whose Spirit the whole body of tl Church is governed and sanctified; Recei our supplications and prayers, which we off before thee for all estates of men in thy ho Church, that every member of the same, in *vocation and ministry*, may truly and go

serve thee; through our Lord and Sav
Jesus Christ. *Amen.*

O MERCIFUL God, who hast made
men, and hatest nothing that thou
made, nor wouldest the death of a sinner,
rather that he should be converted and l
Have mercy upon all Jews, Turks, Infi
and Hereticks, and take from them all
rance, hardness of heart, and contempt of
Word; and so fetch them home, blessed L
to thy flock, that they may be saved am
the remnant of the true Israelites, and
made one fold under one shepherd, J
Christ our Lord, who liveth and reigneth
thee and the Holy Spirit, one God, w
without end. *Amen.*

The Epistle. Heb. x. 1.

THE law having a shadow of good th
to come, and not the very image of
things, can never with those sacrifices, w
they offered year by year continually, make
comers thereunto perfect: for then would
not have ceased to be offered? because
the worshippers once purged should have
no more conscience of sins. But in th
sacrifices there is a remembrance again m
of sins every year. For it is not possible
the blood of bulls and of goats should
away sins. Wherefore, when he cometh
the world, he saith, Sacrifice and offering
wouldest not, but a body hast thou prep
me: In burnt-offerings and sacrifices for
thou hast had no pleasure. Then said I, L
come (in the volume of the book it is wri
of me) to do thy will, O God. Above, w

he said, Sacrifice and offering, and burn offerings, and offering for sin thou wouldst not, neither hadst pleasure therein, which a offered by the Law: then said he, Lo, I co to do thy will, O God. He taketh away t first, that he may establish the second. I the which will we are sanctified, through t offering of the body of Jesus Christ once f all. And every priest standeth daily minis tering, and offering oftentimes the same sacr fices, which can never take away sins. B this man, after he had offered one sacrifice f sins, for ever sat down on the right hand God; from henceforth expecting till his en mies be made his foot-stool. For by one offe ing he hath perfected for ever them that a sanctified: Whereof the Holy Ghost also is witness to us: for after that he had said b fore, This is the covenant that I will mal with them after those days, saith the Lord, will put my laws into their hearts, and their minds will I write them; and their sin and iniquities will I remember no more. No where remission of these is, there is no mo offering for sin. Having therefore, brethre boldness to enter into the holiest by the bloc of Jesus, by a new and living way, which h hath consecrated for us, through the vail, th is to say, his flesh; and having an High Prie over the house of God; let us draw near wit a true heart, in full assurance of faith, havin our hearts sprinkled from an evil conscienc and our bodies washed with pure water. L us hold fast the profession of our faith wit *out wavering; (for he* is faithful that

mised;) and let us consider one another to provoke unto love, and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

The Gospel. St. John xix. 1.

PILATE therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail, King of the Jews: and they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; and went again into the judgement-hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath

greater sin. And from thenceforth Pila sought to release him: but the Jews cri out, saying, If thou let this man go, thou a not Cæsar's friend: whosoever maketh hir self a king speaketh against Cæsar. Wh Pilate therefore heard that saying, he broug Jesus forth, and sat down in the judgemen seat, in a place that is called the Pavemen but in the Hebrew, Gabbatha. And it w the preparation of the passover, and abo the sixth hour: and he saith unto the Jew Behold your King! But they cried out, Aw with him, away with him, crucify him. Pila saith unto them, Shall I crucify your King The chief priests answered, We have no ki but Cæsar. Then delivered he him therefo unto them to be crucified: and they took J sus, and led him away. And he, bearing h cross, went forth into a place called the pla of a scull, which is called in the Hebrew, Go gotha: where they crucified him, and two oth with him, on either side one, and Jesus in tl midst. And Pilate wrote a title, and put on the cross; and the writing was, JESU OF NAZARETH THE KING OF TH JEWS. This title then read many of the Jew for the place where Jesus was crucified w nigh to the city: and it was written in H brew, and Greek, and Latin. Then said tl chief priests of the Jews to Pilate, Write no The King of the Jews; but that he said, I a the King of the Jews. Pilate answered, Wh I have written, I have written. Then the so diers, when *they* had crucified Jesus, took *garments, and* made four parts, to every

dier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did. Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son. Then saith he to the disciple, Behold thy mother. And from that hour that disciple took her unto his own home. After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a spunge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day, (for that sabbath-day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs

But one of the soldiers with a spear pierce his side, and forthwith came thereout bloo and water. And he that saw it bare recor and his record is true: and he knoweth th he saith true, that ye might believe. For the things were done that the Scripture should l fulfilled, A bone of him shall not be broke And again, another Scripture saith, They sha look on him whom they pierced.

Easter Even.

The Collect.

GRANT, O Lord, that as we are baptize into the death of thy blessed Son o Saviour Jesus Christ, so by continual mort fying our corrupt affections we may be burie with him; and that through the grave, a gate of death, we may pass to our joyful r surrection; for his merits, who died, and w buried, and rose again for us, thy Son Jes Christ our Lord. *Amen.*

The Epistle. 1 St. Pet. iii. 17.

IT is better, if the will of God be so, th ye suffer for well-doing, than for evil-doin For Christ also hath once suffered for sin the just for the unjust, that he might bri us to God, being put to death in the flesh, b quickened by the Spirit. By which also l went and preached unto the spirits in prisor which sometime were disobedient, when on the long-suffering of God waited in the da of Noah, while the ark was a preparing wherein few, that is, eight souls, were sav by *water. The like* figure whereunto, e

baptism, doth also now save us, (not the putting away the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ: who is gone into heaven, and is on the right hand of God, angels and authorities and powers being made subject unto him.

The Gospel. St. Matth. xxvii. 57.

WHEN the even was come, there came a rich man of Arimathæa, named Joseph, who also himself was Jesus' disciple. He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre. Now the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch; go your way, make it as sure as you can. So they went and made the sepulchre sure, sealing the stone, and setting a watch.

¶ *At Morning Prayer, instead of the Psalm,* O come, us sing, *&c. these Anthems shall be sung or said.*

CHRIST our passover is sacrificed for us therefore let us keep the feast;

Not with the old leaven, nor with t leaven of malice and wickedness: but wi the unleavened bread of sincerity and trut 1 *Cor.* v. 7.

CHRIST being raised from the dead die no more: death hath no more domini over him.

For in that he died, he died unto sin once but in that he liveth, he liveth unto God.

Likewise reckon ye also yourselves to dead indeed unto sin: but alive unto G through Jesus Christ our Lord. *Rom.* vi. 9.

CHRIST is risen from the dead: and b come the first-fruits of them that slept.

For since by man came death: by m came also the resurrection of the dead.

For as in Adam all die: even so in Chri shall all be made alive. 1 *Cor.* xv. 20.

Glory be to the Father, and to the Son and to the Holy Ghost;

As it was in the beginning, is now, a ever shall be: world without end. *Amen.*

The Collect.

ALMIGHTY God, who through thine onl begotten Son Jesus Christ hast overcon death, and opened unto us the gate of eve lasting life; We humbly beseech thee, th as by thy special grace preventing us th dost put into our minds good desires, so *thy continual help* we may bring the sam

good effect; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

The Epistle. Col. iii. 1.

IF ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth: For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: For which things' sake the wrath of God cometh on the children of disobedience. In the which ye also walked some time, when ye lived in them.

The Gospel. St. John xx. 1.

THE first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together; and the other disciple did outrun Peter, and came first to the sepulchre; and he, stooping down and looking in, saw the linen clothes lying; yet

went he not in. Then cometh Simon Pet following him, and went into the sepulch and seeth the linen clothes lie; and the na kin that was about his head, not lying wi the linen clothes, but wrapped together in place by itself. Then went in also that otl disciple which came first to the sepulch: and he saw, and believed. For as yet th knew not the Scripture, that he must r again from the dead. Then the discip went away again unto their own home.

Monday in Easter-week.

The Collect.

ALMIGHTY God, who through thy on begotten Son Jesus Christ hast overco death, and opened unto us the gate of ev lasting life; We humbly beseech thee, th as by thy special grace preventing us th dost put into our minds good desires, so thy continual help we may bring the same good effect; through Jesus Christ our Lo who liveth and reigneth with thee and t Holy Ghost, ever one God, world with end. *Amen.*

For the Epistle. Acts x. 34.

PETER opened his mouth, and said, O truth I perceive that God is no respec of persons; but in every nation he that fe eth him, and worketh righteousness, is cepted with him. The word which God s unto the children of Israel, preaching pe by Jesus Christ; (he is Lord of all;) *word (I say)* ye know, which was publ

throughout all Judæa, and began from Gali after the baptism which John preached: h God anointed Jesus of Nazareth with the Ho Ghost, and with power; who went about d ing good, and healing all that were oppres of the devil: for God was with him. And w are witnesses of all things which he did bo in the land of the Jews, and in Jerusale whom they slew, and hanged on a tree: H God raised up the third day, and shewed h openly; not to all the people, but unto w nesses chosen before of God, even to us, w did eat and drink with him after he rose fr the dead. And he commanded us to pre unto the people, and to testify that it is who was ordained of God to be the Judge quick and dead. To him give all the proph witness, that through his Name whosoever b lieveth in him shall receive remission of sins.

The Gospel. St. Luke xxiv. 13.

BEHOLD, two of his disciples went th same day to a village called Emma which was from Jerusalem about threesc furlongs. And they talked together of these things which had happened. And came to pass, that while they communed t gether, and reasoned, Jesus himself drew ne and went with them. But their eyes we holden, that they should not know him. A he said unto them, What manner of commun cations are these that ye have one to anoth as ye walk, and are sad? And the one of the whose name was Cleopas, answering, said un him, Art thou only a stranger in Jerusale and hast not known the things which are co

here in these days? And he said unto
hat things? And they said unto him,
ng Jesus of Nazareth, who was a pro-
hty in deed and word, before God
he people: and how the chief priests
rulers delivered him to be condemned
, and have crucified him. But we
hat it had been he which should have
Israel: and besides all this, to-day
ird day since these things were done.
certain women also of our company
astonished, which were early at the
; and when they found not his body,
e, saying, that they had also seen a
angels, which said that he was alive.
ain of them which were with us went
pulchre, and found it even so as the
d said; but him they saw not. Then
nto them, O fools, and slow of heart
all that the prophets have spoken:
Christ to have suffered these things,
ter into his glory? And beginning
and all the prophets, he expounded
m in all the Scriptures the things
g himself. And they drew nigh unto
whither they went; and he made as
would have gone further: but they
d him, saying, Abide with us, for it
evening, and the day is far spent.
ent in to tarry with them. And it
pass, as he sat at meat with them, he
d, and blessed it, and brake, and
hem. And their eyes were opened,
knew him, and he vanished out of
. And they said one to another,

Did not our heart burn within
he talked with us by the way, and
opened to us the Scriptures? And
up the same hour, and returned to
and found the eleven gathered to
them that were with them, saying
is risen indeed, and hath appeared
And they told what things were
way, and how he was known
breaking of bread.

Tuesday in Easter-we

The Collect.

ALMIGHTY God, who thro
begotten Son Jesus Christ
death, and opened unto us the
lasting life; We humbly bese
as by thy special grace preve
dost put into our minds good
thy continual help we may bri
good effect; through Jesus C
who liveth and reigneth wit
Holy Ghost, ever one God,
end. *Amen.*

For the Epistle. Act

MEN and brethren, chil
of Abraham, and who
feareth God, to you is the
tion sent. For they that
and their rulers, because
nor yet the voices of the
read every sabbath-day,
them in condemning him
found no cause of death

e that he should be slain. And
had fulfilled all that was written
y took him down from the tree, and
a sepulchre. But God raised him
dead: and he was seen many days
hich came up with him from Gali-
usalem, who are his witnesses unto
. And we declare unto you glad
w that the promise which was made
fathers, God hath fulfilled the same
heir children, in that he hath raised
gain; as it is also written in the se-
n, Thou art my Son, this day have
thee. And as concerning that he
up from the dead, now no more to
corruption, he said on this wise, I
you the sure mercies of David.
he saith also in another Psalm,
t not suffer thine Holy One to see
. For David, after he had served
eneration by the will of God, fell on
was laid unto his fathers, and saw
; But he whom God raised again
rruption. Be it known unto you
men and brethren, that through this
ached unto you the forgiveness of
by him all that believe are justi-
all things, from which ye could not
d by the law of Moses. Beware
lest that come upon you which is
in the prophets; Behold, ye de-
d wonder, and perish: for I work
your days, a work which ye shall
believe, though a man declare it

FIRST SUNDAY AFTER EASTER.

The Gospel. St. Luke xxiv. 36.

JESUS himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled, and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see, for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms concerning me. Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in his Name among all nations, beginning at Jerusalem. And ye are witnesses of these things.

The first Sunday after Easter.

The Collect.

ALMIGHTY Father, who hast given thine only Son to die for our sins, and to

again for our justification; Grant us so to p
away the leaven of malice and wickedne
that we may alway serve thee in pureness
living and truth; through the merits of t
same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. 1 St. John v. 4.

WHATSOEVER is born of God ove
cometh the world; and this is the vi
tory that overcometh the world, even our fait
Who is he that overcometh the world, but
that believeth that Jesus is the Son of God
This is he that came by water and blood, ev
Jesus Christ; not by water only, but by wat
and blood: and it is the Spirit that beare
witness, because the Spirit is truth. For the
are three that bear record in heaven, the F
ther, the Word, and the Holy Ghost: a
these three are one. And there are three th
bear witness in earth, the spirit, and the w
ter, and the blood: and these three agree
one. If we receive the witness of men, t
witness of God is greater: for this is the wi
ness of God, which he hath testified of h
Son. He that believeth on the Son of G
hath the witness in himself: he that believe
not God hath made him a liar, because he b
lieveth not the record that God gave of h
Son. And this is the record, that God ha
given to us eternal life; and this life is in h
Son. He that hath the Son hath life; and
that hath not the Son hath not life.

The Gospel. St. John xx. 19.

THE same day at evening, being the fi
day *of the week*, when the doors w
shut, where the disciples were assembled

fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, Peace be unto you: As my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the holy Ghost. Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained.

The second Sunday after Easter.

The Collect.

ALMIGHTY God, who hast given thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life: Give us grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of his most holy life; through the same Jesus Christ our Lord. *Amen.*

The Epistle. 1 St. Pet. ii. 19.

THIS is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? But if, when ye do well, and suffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us *an example*, that ye should follow his steps: *who did no sin*, neither was guile found in his

th: who, when he was reviled, reviled not n; when he suffered, he threatened not; committed himself to him that judgeth teously: who his own self bare our sins is own body on the tree, that we, being d to sins, should live unto righteousness: whose stripes ye were healed. For ye as sheep going astray; but are now re-ed unto the Shepherd and Bishop of your s.

The Gospel. St. John x. 11.

ESUS said, I am the good shepherd: the good shepherd giveth his life for the p. But he that is an hireling, and not the pherd, whose own the sheep are not, seeth wolf coming, and leaveth the sheep, and h; and the wolf catcheth them, and scat-h the sheep. The hireling fleeth, because an hireling, and careth not for the sheep. the good shepherd, and know my sheep, am known of mine. As the Father know-me, even so know I the Father: and I lay my life for the sheep. And other sheep ve, which are not of this fold; them also ust bring, and they shall hear my voice; there shall be one fold, and one shepherd.

The third Sunday after Easter.

The Collect.

LMIGHTY God, who shewest to them that be in error the light of thy truth, to intent that they may return into the way ghteousness, Grant unto all them that admitted into the fellowship of Christ's

Religion, that they may eschew those that are contrary to their profession, and all such things as are agreeable to the through our Lord Jesus Christ. *Amen.*

The Epistle. 1 St. Pet. ii. 11.

DEARLY beloved, I beseech you as gers and pilgrims, abstain from lusts, which war against the soul; havi conversation honest among the Gentile whereas they speak against you as evil they may, by your good works which th behold, glorify God in the day of vi Submit yourselves to every ordinance for the Lord's sake; whether it be King, as supreme; or unto governours, them that are sent by him, for the ment of evil doers, and for the praise that do well. For so is the will of Go with well-doing ye may put to silen ignorance of foolish men: as free, using your liberty for a cloke of ma ness; but as the servants of God. H all men. Love the brotherhood. Fe Honour the King.

The Gospel. St. John xvi. 16.

JESUS said to his disciples, A littl and ye shall not see me; and again tle while and ye shall see me; because the Father. Then said some of his among themselves, What is this that h unto us, A little while and ye shall not and again, a little while and ye shall and, Because I go to the Father? Th therefore, What is this that he saith, A while? we cannot tell what he saith.

that they were desirous to ask him, into them, Do ye enquire among of that I said, A little while and see me; and again, a little while see me? Verily, verily I say unto ye shall weep and lament, but the rejoice: and ye shall be sorrowful, orrow shall be turned into joy. A hen she is in travail, hath sorrow, r hour is come: but as soon as she of the child, she remembereth no anguish, for joy that a man is born orld. And ye now therefore have at I will see you again, and your rejoice, and your joy no man tak- you.

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ourth Sunday after Easter.

The Collect.

IGHTY God, who alone canst the unruly wills and affections of ; Grant unto thy people, that they the thing which thou commandest, that which thou dost promise; that the sundry and manifold changes ld, our hearts may surely there be e true joys are to be found; through t our Lord. *Amen.*

e Epistle. St. James i. 17.

Y good gift, and every perfect gift is above, and cometh down from the ghts, with whom is no variableness, dow of turning. Of his own will with the Word of truth, that we

should be a kind of first-fruits of his
tures. Wherefore, my beloved brethr
every man be swift to hear, slow to
slow to wrath; for the wrath of man w
not the righteousness of God. Wheref
apart all filthiness and superfluity of n
ness, and receive with meekness the eng
Word, which is able to save your souls.

The Gospel. St. John xvi. 5.

JESUS said unto his disciples, Now
my way to him that sent me, and
you asketh me, Whither goest thou?
because I have said these things unt
sorrow hath filled your heart. Neverth
tell you the truth; it is expedient for yo
I go away: for if I go not away, the
forter will not come unto you, but if
part, I will send him unto you. And w
is come, he will reprove the world of
of righteousness, and of judgement:
because they believe not on me; of
ousness, because I go to my Father, and
me no more; of judgement, because the
of this world is judged. I have yet
things to say unto you, but ye cannot
them now. Howbeit when he, the Sp
truth, is come, he will guide you into all
for he shall not speak of himself; but
soever he shall hear, that shall he speak
he will shew you things to come. He
glorify me: for he shall receive of mine
shall shew it unto you. All things th
Father hath are mine: therefore said I
he shall take of mine, and shall shew
you.

The Collect.

RD, from whom all good things do ; Grant to us thy humble servants, thy holy inspiration we may think ngs that be good, and by thy merci- ng may perform the same; through Jesus Christ. *Amen.*

The Epistle. St. James i. 22.

doers of the Word, and not hearers deceiving your own selves. For if hearer of the Word, and not a doer, unto a man beholding his natural glass. For he beholdeth himself, his way, and straightway forgetteth ner of man he was. But whoso look- the perfect law of liberty, and conti- rein, he being not a forgetful hearer, er of the work, this man shall be his deed. If any man among you be religious, and bridleth not his at deceiveth his own heart, this man's vain. Pure religion, and undefiled d and the Father, is this, To visit the and widows in their affliction, and to elf unspotted from the world.

The Gospel. St. John xvi. 23.

LY, verily I say unto you, Whatso- ye shall ask the Father in my Name, ve it you. Hitherto have ye asked my Name: ask, and ye shall receive, joy may be full. These things have I to you in proverbs: the time cometh ll no more speak unto you in pro- I shall shew you plainly of the Fa- that day ye shall ask in my Name:

and I say not unto you, that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world.

The Ascension-Day.

The Collect.

GRANT, we beseech thee, Almighty God, that like as we do believe thy only-begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

For the Epistle. Acts i. 1.

THE former treatise have I made, O Theo*philus*, of all that Jesus began both to do and teach, until the day in which he was tak-

that he through the Holy Ghost had
mandments unto the Apostles whom
hosen: to whom also he shewed him-
after his passion, by many infallible
being seen of them forty days, and
of the things pertaining to the King-
God: and, being assembled together
m, commanded them that they should
rt from Jerusalem, but wait for the
f the Father, which, saith he, ye have
me. For John truly baptized with
t ye shall be baptized with the Holy
t many days hence. When they there-
come together, they asked of him,
Lord, wilt thou at this time restore
kingdom to Israel? And he said unto
is not for you to know the times or the
which the Father hath put in his own
But ye shall receive power after that
Ghost is come upon you; and ye shall
ses unto me, both in Jerusalem, and
dea, and in Samaria, and unto the ut-
part of the earth. And when he had
ese things, while they beheld, he was
and a cloud received him out of their
nd while they looked stedfastly toward
s he went up, behold, two men stood
in white apparel; which also said, Ye
Galilee, why stand ye gazing up into
This same Jesus, which is taken up
into heaven, shall so come, in like
ye have seen him go into heaven.

The Gospel. St. Mark xvi. 14.

appeared unto the eleven as they sat
at, and upbraided them with their

unbelief and hardness of
believed not them which had
was risen. And he said unto them, Go
all the world, and preach the Gospel to
creature. He that believeth and is bapt
shall be saved; but he that believeth not
be damned. And these signs shall follow
that believe: In my Name shall they c
devils; they shall speak with new to
they shall take up serpents; and if the
any deadly thing, it shall not hurt the
shall lay hands on the sick, and they
cover. So then after the Lord had sp
to them, he was received up into he
sat on the right hand of God. And
forth and preached every where,
working with them, and confirmin
with signs following.

The Sunday after the Ascen

The Collect.

O GOD the King of glory,
ed thine only Son Jesus C
triumph unto thy kingdom in h
seech thee, leave us not comf
to us thine Holy Ghost to c
alt us unto the same place w
Christ is gone before, who
with thee and the Holy G
without end. *Amen.*

The Epistle.

THE end of all thi
therefore sober, a
And above all things

among yourselves: for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God: if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

The Gospel. St. John xv. 26, *and part of Chapter* xvi.

WHEN the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning. These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that, when the time shall come, ye may remember that I told you of them.

Whit-Sunday.

The Collect.

GOD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit; Gra

us by the same Spirit to have a right
ment in all things, and evermore to r
his holy comfort; through the merits o
Jesus our Saviour, who liveth and
with thee, in the unity of the same Sp
God, world without end. *Amen.*

For the Epistle. Acts ii. 1.

WHEN the day of Pentecost w
come, they were all with one
one place. And suddenly there came
from heaven, as of a rushing mighty w
it filled all the house where they were
And there appeared unto them cloven
like as of fire, and it sat upon each o
and they were all filled with the Holy
and began to speak with other tongues
Spirit gave them utterance. And the
dwelling at Jerusalem Jews, devout
of every nation under heaven. Now w
was noised abroad, the multitude cam
ther, and were confounded, because th
man heard them speak in his own l
And they were all amazed, and marvell
ing one to another, Behold, are not
which speak Galileans? And how
every man in our own tongue wherein
born? Parthians, and Medes, and E
and the dwellers in Mesopotamia, and
dea, and Cappadocia, in Pontus, an
Phrygia and Pamphylia, in Egypt, and
parts of Libya about Cyrene, and stran
Rome, Jews, and Proselytes, Cretes a
bians, we do hear them speak in our
the wonderful works of God.

The Gospel. St. John xiv. 15.

JESUS said unto his disciples, If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know, that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, (not Iscariot,) Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my Name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my *peace I give* unto you: not as the *world giveth, give* I unto you. Let not your

heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do.

Monday in Whitsun-week.

The Collect.

GOD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

For the Epistle. Acts x. 34.

THEN Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him. The Word which God sent unto the children of Israel, preaching peace by Jesus Christ; (he is Lord of all,) that Word, I say, ye know, which was published throughout all Judea, and began from Galilee, after

the baptism which John preached: how God anointed Jesus of Nazareth with the Holy Ghost, and with power; who went about doing good, and healing all that were oppressed of the devil: for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem; whom they slew, and hanged on a tree: Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God; even to us who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his Name whosoever believeth in him shall receive remission of sins. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision, which believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarry certain days.

The Gospel. St. John iii. 16.

GOD so loved the world, that he gave his only-begotten Son, that whosoever *believeth in him* should not perish, but have ev

lasting life. For God sent not his
the world to condemn the world, but
world through him might be saved.
believeth on him is not condemned
that believeth not is condemned already
cause he hath not believed in the Name
only-begotten Son of God. And this is
demnation, that light is come into the
and men loved darkness rather than
cause their deeds were evil. For
that doeth evil hateth the light, neither
to the light, lest his deeds should be
But he that doeth truth cometh to
that his deeds may be made manifest
they are wrought in God.

Tuesday in Whitsun-week.

The Collect.

GOD, who as at this time didst
hearts of thy faithful people, by
ing to them the light of thy Holy Spirit
us by the same Spirit to have a right
ment in all things, and evermore to
his holy comfort; through the merits
Jesus our Saviour, who liveth and
with thee, in the unity of the same
God, world without end. *Amen.*

For the Epistle. Acts viii. 14.

WHEN the Apostles, which were
salem, heard that Samaria had
ed the word of God, they sent unto them
and John, who when they were come
prayed for them, that they might
Holy Ghost: (for as yet he was

none of them; only they were baptized in the Name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost.

The Gospel. St. John x. 1.

VERILY, verily I say unto you, He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep: to him the porter openeth; and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And, when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow; but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Then said Jesus unto them again; Verily, verily I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers; but the sheep did not hear them. I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

Trinity-Sunday.

The Collect.

ALMIGHTY and everlasting God, who hast given unto us thy servants grace by

confession of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity; We beseech thee, that thou wouldest keep us stedfast in this faith, and evermore defend us from all adversities, who livest and reignest, one God, world without end. *Amen.*

For the Epistle. Rev. iv. 1.

AFTER this I looked, and behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the Spirit: and behold, a throne was set in heaven, and one sat on the throne: and he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in white raiment: and they had on their heads crowns of gold. And out of the throne proceeded lightnings and thunderings, and voices. And there were seven lamps of fire burning before the throne, which are the seven spirits of God. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them

six wings about him; and they were full of ey within: and they rest not day and night, say ing, Holy, holy, holy, Lord God Almighty which was, and is, and is to come. And whe those beasts give glory, and honour, an thanks, to him that sat on the throne, wh liveth for ever and ever, the four and twent elders fall down before him that sat on th throne, and worship him that liveth for eve and ever, and cast their crowns before th throne, saying, Thou art worthy, O Lord, t receive glory, and honour, and power; fo thou hast created all things, and for thy plea sure they are and were created.

The Gospel. St. John iii. 1.

THERE was a man of the Pharisees, name Nicodemus, a ruler of the Jews: the sam came to Jesus by night, and said unto hin Rabbi, we know that thou art a teacher com from God: for no man can do these miracl that thou doest, except God be with him. Je sus answered and said unto him, Verily, veril I say unto thee, Except a man be born agai he cannot see the Kingdom of God. Nicode mus saith unto him, How can a man be bor when he is old? can he enter the second tim into his mother's womb, and be born? Jesu answered, Verily, verily I say unto thee, Excep a man be born of water, and of the Spirit, h cannot enter into the Kingdom of God. Tha which is born of the flesh is flesh; and tha which is born of the Spirit is spirit. Marve not that I said unto thee, Ye must be bor again. The *wind* bloweth where it listet *and thou hearest* the sound thereof, but ca

not tell whence it cometh, and whither it goeth, so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not; how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man, who is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life.

The first Sunday after Trinity.

The Collect.

O GOD, the strength of all them that put their trust in thee, mercifully accept our prayers; and because through the weakness of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping of thy commandments we may please thee, both in will and deed; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 St. John iv. 7.

BELOVED, let us love one another: for love is of God, and every one that loveth *is born of God*, and knoweth God. He that loveth not knoweth not God; for God is love

In this was manifested the love of God toward us, because that God sent his only-begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us; because he hath given us of his Spirit. And we have seen, and do testify, that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgement; because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear; because fear hath torment: He that feareth is not made perfect in love. We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also.

The Gospel. St. Luke xvi. 19.

THERE was a certain rich man, which was *clothed in* purple, and fine linen, and fa

sumptuously every day. And there was a
tain beggar named Lazarus, which was
at his gate full of sores, and desiring t
fed with the crumbs, which fell from the
man's table: moreover, the dogs came
licked his sores. And it came to pass,
the beggar died, and was carried by the
gels into Abraham's bosom. The rich
also died, and was buried: and in hell h
up his eyes being in torments, and seeth A
ham afar off, and Lazarus in his bosom.
he cried and said, Father Abraham, have
cy on me, and send Lazarus, that he may
the tip of his finger in water, and coo
tongue; for I am tormented in this f
But Abraham said, Son, remember that
in thy life-time receivedst thy good th
and likewise Lazarus evil things, but no
is comforted, and thou art tormented.
besides all this, between us and you the
a great gulf fixed: so that they who w
pass from hence to you cannot; neither
they pass to us, that would come from th
Then he said, I pray thee therefore, f
that thou wouldest send him to my fa
house: for I have five brethren; that he
testify unto them, lest they also come
this place of torment. Abraham saith
him, They have Moses and the prophets
them hear them. And he said, Nay, f
Abraham; but if one went unto them
the dead, they will repent. And he said
him, If they hear not Moses and the pro
neither will they be persuaded, though
rose from the dead.

The second Sunday after Trinity.

The Collect.

O LORD, who never failest to help a govern them whom thou dost bring i in thy stedfast fear and love; Keep us, we b seech thee, under the protection of thy go providence, and make us to have a perpetu fear and love of thy holy Name; through Jes Christ our Lord. *Amen.*

The Epistle. 1 St. John iii. 13.

MARVEL not, my brethren, if the wor hate you. We know that we have pas ed from death unto life, because we love t brethren. He that loveth not his brother abi eth in death. Whosoever hateth his brother a murderer: and ye know that no murder hath eternal life abiding in him. Hereby pe ceive we the love of God, because he laid dov his life for us: and we ought to lay down o lives for the brethren. But whoso hath tl world's good, and seeth his brother have nee and shutteth up his bowels of compassion fre him; how dwelleth the love of God in hir My little children, let us not love in word, n ther in tongue; but in deed, and in truth. A hereby we know that we are of the truth, a shall assure our hearts before him. For if c heart condemn us, God is greater than c heart, and knoweth all things. Beloved, if c heart condemn us not, then have we con dence towards God. And whatsoever we a we receive of him, because we keep his co mandments, and do those things that are ple ing in his sight. And this is his commandme That we should believe on the Name of Son Jesus Christ, and love one another,

A CERTAIN man [illegible]
and bade many; and sent his [illegible]
supper-time to say to them that were bidden
Come, for all things are now ready. And they
all with one consent began to make excuse.
The first said unto him, I have bought a piece
of ground, and I must needs go and see it;
pray thee have me excused. And another said,
I have bought five yoke of oxen, and I go to
prove them; I pray thee have me excused.
And another said, I have married a wife, and
therefore I cannot come. So that servant
came, and shewed his lord these things. Then
the master of the house being angry said
his servant, Go out quickly into the streets and
lanes of the city, and bring in hither the poor
and the maimed, and the halt, and the blind.
And the servant said, Lord, it is done as thou
hast commanded, and yet there is room. And
the lord said unto the servant, Go out into
the high-ways and hedges, and compel them
to come in, that my house may be filled. For I say
unto you, That none of those men which were bidden
shall taste of my supper.

given an hearty desire to pray, may
hty aid be defended and comforted
gers and adversities; through Jesus
Lord. *Amen.*

he Epistle. 1 St. Pet. v. 5.

you be subject one to another, and
thed with humility: for God resist-
oud, and giveth grace to the humble.
ourselves therefore under the migh-
God, that he may exalt you in due
ing all your care upon him, for he
you. Be sober, be vigilant; because
rsary the devil, as a roaring lion,
bout seeking whom he may devour:
t stedfast in the faith, knowing that
afflictions are accomplished in your
hat are in the world. But the God
e, who hath called us into his eter-
by Christ Jesus, after that ye have
while, make you perfect, stablish,
settle you. To him be glory and
or ever and ever. Amen.

he Gospel. St. Luke xv. 1.

drew near unto him all the Publicans
nners for to hear him. And the Pha-
Scribes murmured, saying, This man
inners, and eateth with them. And
his parable unto them, saying, What
having an hundred sheep, if he lose
m, doth not leave the ninety and
wilderness, and go after that which
l he find it? And when he hath
layeth it on his shoulders, rejoic-
when he cometh home, he calleth
friends and neighbours, saying

unto them, Rejoice with me, for I have f
my sheep which was lost. I say unto
That likewise joy shall be in heaven ov
sinner that repenteth, more than over
and nine just persons, which need no re
ance. Either what woman having ten
of silver, if she lose one piece, doth not
a candle, and sweep the house, and seek
gently till she find it? And when she
found it, she calleth her friends and her
bours together, saying, Rejoice with me,
have found the piece which I had lost.
wise, I say unto you, There is joy in the
sence of the angels of God over one
that repenteth.

The fourth Sunday after Trinity.

The Collect.

O GOD, the protector of all that tr
thee, without whom nothing is st
nothing is holy; Increase and multiply
us thy mercy; that, thou being our rule
guide, we may so pass through things
poral, that we finally lose not the things
nal: Grant this, O heavenly Father, for
Christ's sake our Lord *Amen.*

The Epistle. Rom. viii. 18.

I RECKON that the sufferings of this
sent time are not worthy to be com
with the glory which shall be revealed
For the earnest expectation of the cr
waiteth for the manifestation of the s
God. For the creature was made subje
vanity, not willingly, but by reason of hi

ubjected the same in hope · because the
e itself also shall be delivered from the
e of corruption, into the glorious liber-
he children of God. For we know that
hole creation groaneth, and travaileth in
gether until now. And not only they,
rselves also, which have the first-fruits
Spirit, even we ourselves groan within
es, waiting for the adoption, to wit,
demption of our body.

The Gospel. St. Luke vi. 36.

ye therefore merciful, as your Father
so is merciful. Judge not, and ye shall
judged: condemn not, and ye shall not
demned: forgive, and ye shall be for-
give, and it shall be given unto you;
measure, pressed down, and shaken to-
, and running over, shall men give into
osom. For with the same measure that
te withal, it shall be measured to you
And he spake a parable unto them,
e blind lead the blind? shall they not
ll into the ditch? The disciple is not
his master; but every one that is per-
all be as his master. And why behold-
u the mote that is in thy brother's eye,
rceivest not the beam that is in thine
ye? Either how canst thou say to thy
, Brother, let me pull out the mote
in thine eye, when thou thyself be-
not the beam that is in thine own
Thou hypocrite, cast out first the beam
thine own eye, and then shalt thou
arly to pull out the mote that is in
ther's eye.

The fifth Sunday after Trinity.

The Collect.

GRANT, O Lord, we beseech thee, th course of this world may be so pe ordered by thy governance, that thy C may joyfully serve thee in all godly qui through Jesus Christ our Lord. *Amen.*

The Epistle. 1 St. Pet. iii. 8.

BE ye all of one mind, having com one of another, love as brethren, be ful, be courteous; not rendering evil for or railing for railing; but contrariwise ing; knowing that ye are thereunto calle ye should inherit a blessing. For he th love life, and see good days, let him refr tongue from evil, and his lips that they no guile: let him eschew evil, and do let him seek peace, and ensue it. For th of the Lord are over the righteous, a ears are open unto their prayers. b face of the Lord is against them that d And who is he that will harm you, if followers of that which is good? But ye suffer for righteousness' sake, hap ye: and be not afraid of their terror, be troubled; but sanctify the Lord G your hearts.

The Gospel. St. Luke v. 1.

IT came to pass, that as the people upon him to hear the Word of G stood by the lake of Gennesareth, an two ships standing by the lake, but th ermen were gone out of them, and were ing their nets. And he entered into one ships, which was Simon's, and prayed h he would thrust out a little from the la

at down, and taught the people out of the
. Now when he had left speaking, he
unto Simon, Launch out into the deep,
let down your nets for a draught. And
n answering said unto him, Master, we
toiled all the night, and have taken no-
g; nevertheless, at thy word I will let down
net. And when they had this done, they
sed a great multitude of fishes, and their
brake. And they beckoned unto their
ners which were in the other ship, that
should come and help them. And they
e, and filled both the ships, so that they
n to sink. When Simon Peter saw it, he
down at Jesus' knees, saying, Depart from
for I am a sinful man, O Lord. For he
astonished, and all that were with him,
e draught of the fishes which they had
n; and so was also James, and John, the
of Zebedee, which were partners with
n. And Jesus said unto Simon, Fear not,
henceforth thou shalt catch men. And
n they had brought their ships to land,
forsook all, and followed him.

The sixth Sunday after Trinity.

The Collect.

GOD, who hast prepared for them that
love thee such good things as pass man's
rstanding; Pour into our hearts such love
rd thee, that we, loving thee above all
s, may obtain thy promises, which ex-
all that we can desire; through Jesus
t our Lord. *Amen.*

SIXTH SUNDAY AFTER TRINI

The Epistle. Rom. vi. 3.

KNOW ye not, that so many of
baptized into Jesus Christ were
into his death? Therefore we are b
him by baptism into death: that lik
was raised up from the dead by t
the Father, even so we also should
ness of life. For if we have been
gether in the likeness of his death,
also in the likeness of his resurrec
ing this, that our old man is crucif
that the body of sin might be d
henceforth we should not serve
that is dead is freed from sin.
dead with Christ, we believe that
live with him; knowing that Chr
from the dead dieth no more;
more dominion over him. For
he died unto sin once; but in
he liveth unto God. Likewise
yourselves to be dead indeed un
unto God through Jesus Christ

The Gospel St Mat

JESUS said unto his discip
righteousness shall exceed
ness of the Scribes and Pha
no case enter into the Kingd
have heard that it was sai
time, Thou shalt not kill:
kill, shall be in danger of th
I say unto you, that whos
his brother without a caus
of the judgement: and wh
his brother, Raca, shall b
council: but whosoever

danger of hell-fire. Therefore if
thy gift to the altar, and there re-
that thy brother hath ought against
there thy gift before the altar, and
, first be reconciled to thy brother,
ome and offer thy gift. Agree with
ssary quickly, whiles thou art in the
m; lest at any time the adversary
to the judge, and the judge deli-
the officer, and thou be cast into
rily I say unto thee, Thou shalt by
ome out thence, till thou hast paid
st farthing.

---

enth Sunday after Trinity.

The Collect.

f all power and might, who art the
and giver of all good things;
r hearts the love of thy Name, in-
true religion, nourish us with all
nd of thy great mercy keep us in the
ugh Jesus Christ our Lord. *Amen.*

The Epistle. Rom. vi. 19.

K after the manner of men, because
infirmity of your flesh: for as ye
d your members servants to un-
nd to iniquity, unto iniquity; even
d your members servants to righte-
to holiness. For when ye were the
sin, ye were free from righteous-
t fruit had ye then in those things
are now ashamed? for the end of
is death. But now being made
in, and become servants to God,

ye have your fruit unto holiness, and th
everlasting life. For the wages of sin is
but the gift of God is eternal life, throug
sus Christ our Lord.

The Gospel. St. Mark viii. 1.

IN those days the multitude being very
and having nothing to eat, Jesus call
disciples unto him, and saith unto them,
compassion on the multitude, because
have now been with me three days, and
nothing to eat: and if I send them awa
ing to their own houses, they will faint
way: for divers of them came from far.
his disciples answered him, From whenc
a man satisfy these men with bread here
wilderness? And he asked them, How
loaves have ye? And they said, Seven.
he commanded the people to sit down
ground. And he took the seven loaves
gave thanks, and brake, and gave to his
ples to set before them; and they did set
before the people. And they had a few
fishes: and he blessed, and commanded
them also before them. So they did ea
were filled: and they took up of the b
meat that was left seven baskets. And
that had eaten were about four thou
And he sent them away.

The eighth Sunday after Trinity

from us all hurtful things, and to give us the things which be profitable for us; through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. viii. 12.

BRETHREN, we are debtors, not to t flesh, to live after the flesh. For if live after the flesh, ye shall die; but if through the Spirit do mortify the deeds the body, ye shall live. For as many as a led by the Spirit of God, they are the so of God. For ye have not received the spi of bondage again to fear; but ye have r ceived the spirit of adoption, whereby we cr Abba, Father. The Spirit itself beareth w ness with our spirit, that we are the childr of God: and if children, then heirs; heirs God, and joint-heirs with Christ: if so be th we suffer with him, that we may be also glo fied together.

The Gospel. St. Matth. vii. 15.

BEWARE of false prophets, which come you in sheep's clothing, but inwardly th are ravening wolves. Ye shall know them their fruits: do men gather grapes of thorn or figs of thistles? Even so every good tr bringeth forth good fruit; but a corrupt tr bringeth forth evil fruit. A good tree cann bring forth evil fruit; neither can a corru tree bring forth good fruit. Every tree th bringeth not forth good fruit is hewn dow and cast into the fire. Wherefore by the fruits ye shall know them. Not every one th saith unto me, Lord, Lord, shall enter into t Kingdom of heaven; but he that doeth will of my Father which is in heaven.

The ninth Sunday after Trinit

The Collect.

GRANT to us, Lord, we beseech th
spirit to think and do always such
as be rightful; that we, who cannot
thing that is good without thee, may
be enabled to live according to thy
through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. x. 1.

BRETHREN, I would not that ye
be ignorant, how that all our father
under the cloud, and all passed throu
sea; and were all baptized unto Moses
cloud, and in the sea; and did all
same spiritual meat, and did all drink th
spiritual drink: (for they drank of that
tual Rock that followed them; and that
was Christ.) But with many of them G
not well pleased; for they were overthr
the wilderness. Now these things w
examples, to the intent we should not
ter evil things, as they also lusted. N
be ye idolaters, as were some of them;
written, The people sat down to eat and
and rose up to play. Neither let us
fornication, as some of them committe
fell in one day three and twenty th
Neither let us tempt Christ, as some of

no temptation taken you, but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

The Gospel. St. Luke xvi. 1.

JESUS said unto his disciples, There was a certain rich man which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig, to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations.

The tenth Sunday after Trinity.

The Collect.

LET thy merciful ears, O Lord, be open to the prayers of thy humble servants; and that they may obtain their petitions make them to ask such things as shall please thee; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. xii. 1.

CONCERNING spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God, who worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.

The Gospel. St. Luke xix. 41.

AND when he was come near, he beheld

thou hadst known, even thou, at least in t
thy day, the things which belong unto t
peace! but now they are hid from thine ey
For the days shall come upon thee, that th
enemies shall cast a trench about thee, a
compass thee round, and keep thee in on ev
side, and shall lay thee even with the grou
and thy children within thee; and they sh
not leave in thee one stone upon another; b
cause thou knewest not the time of thy visi
tion. And he went into the temple, and beg
to cast out them that sold therein, and th
that bought, saying unto them, It is writt
My house is the house of prayer: but ye ha
made it a den of thieves. And he taught da
in the temple.

The eleventh Sunday after Trinity.

The Collect.

O GOD, who declarest thy almighty pow
most chiefly in shewing mercy and pit
Mercifully grant unto us such a measure of t
grace, that we, running the way of thy co
mandments, may obtain thy gracious promis
and be made partakers of thy heavenly tre
sure; through Jesus Christ our Lord. *Amen*

The Epistle. 1 Cor. xv. 1.

BRETHREN, I declare unto you the Go
pel which I preached unto you, whi
also ye have received, and wherein ye stan
by which also ye are saved, if ye keep in m
mory what I preached unto you, unless ye ha
believed *in vain*. For I delivered unto you
of all, that which I also received, how

Christ died for our sins, according to
Scriptures; and that he was buried; and
he rose again the third day, according to
Scriptures; and that he was seen of Ce
then of the twelve: after that, he was se
above five hundred brethren at once; of w
the greater part remain unto this present
some are fallen asleep: after that, he was
of James; then of all the Apostles: and
of all, he was seen of me also, as of one
out of due time. For I am the least of
Apostles, that am not meet to be called
Apostle, because I persecuted the Chur
God. But by the grace of God I am w
am: and his grace which was bestowed
me was not in vain; but I laboured more
dantly than they all; yet not I, but the
of God which was with me. Therefore
ther it were I or they, so we preach, an
ye believed.

The Gospel. St. Luke xviii. 9.

JESUS spake this parable unto
which trusted in themselves that
were righteous, and despised others:
men went up into the temple to pray; th
a Pharisee, and the other a Publican.
Pharisee stood and prayed thus with hi
God, I thank thee, that I am not as other
are, extortioners, unjust, adulterers, or
as this Publican: I fast twice in the w
give tithes of all that I possess. An
Publican, standing afar off, would not
so much as his eyes unto heaven, but
upon his breast, saying, God be merc
me a sinner. I tell you, this man went

to his house justified rather than the othe
for every one that exalteth himself shall
abased; and he that humbleth himself sh
be exalted.

The twelfth Sunday after Trinity.

The Collect.

ALMIGHTY and everlasting God, who a
always more ready to hear than we
pray, and art wont to give more than eith
we desire, or deserve; Pour down upon us t
abundance of thy mercy; forgiving us the
things whereof our conscience is afraid, a
giving us those good things which we are n
worthy to ask, but through the merits a
mediation of Jesus Christ, thy Son, our Lo
Amen.

The Epistle. 2 Cor. iii. 4.

SUCH trust have we through Christ to Go
ward: not that we are sufficient of ou
selves to think any thing as of ourselves; b
our sufficiency is of God. Who also ha
made us able ministers of the New Testamen
not of the letter, but of the Spirit: for t
letter killeth, but the Spirit giveth life. B
if the ministration of death written and e
graven in stones was glorious, so that t
children of Israel could not stedfastly beho
the face of Moses for the glory of his count
nance, which glory was to be done awa
how shall not the ministration of the Spi
be rather glorious? For if the ministration
condemnation be glory, much more doth
ministration of righteousness exceed in gl

The Gospel. St. Mark vii. 31.

JESUS, departing from the coasts of Tyre and Sidon, came unto the sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; and looking up to heaven, he sighed, and saith unto him, *Ephphatha*, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it; and were beyond measure astonished, saying, He hath done all things well; he maketh both the deaf to hear, and the dumb to speak.

The thirteenth Sunday after Trinity.

The Collect.

ALMIGHTY and merciful God, of whose only gift it cometh that thy faithful people do unto thee true and laudable service: Grant, we beseech thee, that we may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly promises; through the merits of Jesus Christ our Lord. *Amen.*

The Epistle. Gal. iii 16.

TO Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one; And to thy seed,

which is Christ. And this I say, That the c
venant that was confirmed before of God
Christ, the Law, which was four hundred a
thirty years after, cannot disannul, that
should make the promise of none effect. F
if the inheritance be of the Law, it is no mo
of promise; but God gave it to Abraham
promise. Wherefore then serveth the Law?
was added because of transgressions, till t
seed should come, to whom the promise w
made; and it was ordained by angels in t
hand of a mediator. Now a mediator is not
mediator of one; but God is one. Is the La
then against the promises of God? God fo
bid: for if there had been a law given whi
could have given life, verily righteousne
should have been by the Law. But the Scri
ture hath concluded all under sin, that t
promise by faith of Jesus Christ might
given to them that believe.

The Gospel. St. Luke x. 23.

BLESSED are the eyes which see the thin
that ye see. For I tell you, That ma
prophets and kings have desired to see the
things which ye see, and have not seen ther
and to hear those things which ye hear, a
have not heard them. And behold, a certa
Lawyer stood up, and tempted him, sayin
Master, what shall I do to inherit eternal lif
He said unto him, What is written in the Law
how readest thou? And he answering sa
Thou shalt love the Lord thy God with all t
heart, and with all thy soul, and with all
strength, and with all thy mind; and thy ne
bour as thyself. And he said unto him,

him half dead. And by chance there came down a certain Priest that way, and, when he saw him, he passed by on the other side. Likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

The fourteenth Sunday after Trinity.

The Collect.

ALMIGHTY and everlasting God, give *unto us* the increase of faith, hope, and *charity; and*, that we may obtain that

ou dost promise, make us to love that which ou dost command; through Jesus Christ our Lord. *Amen.*

The Epistle. Gal. v. 16.

I SAY then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would. But if ye be led by the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, That they who do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh, with the affections and lusts.

The Gospel. St. Luke xvii. 11.

AND it came to pass, as Jesus went to Jerusalem, that he passed through the midst of Samaria, and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off. And they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go, shew yourselves unto the priests. And it came

pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks; and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way, thy faith hath made thee whole.

The fifteenth Sunday after Trinity.

The Collect.

KEEP, we beseech thee, O Lord, thy Church with thy perpetual mercy: and, because the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation; through Jesus Christ our Lord. *Amen.*

The Epistle. Gal. vi. 11.

YE see how large a letter I have written unto you with mine own hand. As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither

availeth any thing, nor uncir-
at a new creature. And as many
ording to this rule, peace be on
mercy, and upon the Israel of God.
forth let no man trouble me; for
y body the marks of the Lord Je-
ren, the grace of our Lord Jesus
ith your spirit. Amen.

Gospel. St. Matth. vi. 24.

can serve two masters: for either
l hate the one, and love the other;
will hold to the one, and despise the
cannot serve God and Mammon.
I say unto you, Take no thought
, what ye shall eat, or what ye shall
yet for your body, what ye shall
not the life more than meat, and
an raiment? Behold the fowls of
r they sow not, neither do they
ther into barns; yet your heavenly
eth them. Are ye not much better
Which of you by taking thought
cubit unto his stature? And why
ught for raiment? Consider the li-
field how they grow: they toil not,
they spin: and yet I say unto you,
Solomon in all his glory was not ar-
ne of these. Wherefore, if God so
grass of the field, which to-day is,
row is cast into the oven; shall he
ore clothe you, O ye of little faith?
ake no thought, saying, What shall
what shall we drink? or where-
we be *clothed*? (for after all these
Gentiles seek:) for your hea-

venly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

The sixteenth Sunday after Trinity.

The Collect.

O LORD, we beseech thee, let thy continual pity cleanse and defend thy Church; and, because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness; through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. iii. 13.

I DESIRE that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, ac-

him be glory in the Church by Christ Jes
throughout all ages, world without end. Am

The Gospel. St. Luke vii. 11.

AND it came to pass the day after, t
Jesus went into a city called Naim; a
many of his disciples went with him, and mu
people. Now when he came nigh to the g
of the city, behold, there was a dead man c
ried out, the only son of his mother, and s
was a widow; and much people of the c
was with her. And when the Lord saw h
he had compassion on her, and said unto h
Weep not. And he came and touched t
bier, (and they that bare him stood still,) a
he said, Young man, I say unto thee, Ari
And he that was dead sat up, and began
speak: and he delivered him to his moth
And there came a fear on all, and they gl
fied God, saying, That a great Prophet is ri
up among us, and that God hath visited
people. And this rumour of him went fo
throughout all Judæa, and throughout all
region round about.

The seventeenth Sunday after Trinity.

The Collect.

LORD, we pray thee that thy grace n
always prevent and follow us, and ma
us continually to be given to all good worl
through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. iv. 1.

I THEREFORE the prisoner of the L
beseech you, that ye walk worthy of
vocation wherewith ye are called, wit

lowliness and meekness, with long-
forbearing one another in love; ende
to keep the unity of the spirit in the
peace. There is one body, and one
even as ye are called in one hope
calling; one Lord, one faith, one bapt
God and Father of all, who is above
through all, and in you all.

The Gospel. St. Luke xiv. 1.

IT came to pass, as Jesus went
house of one of the chief Pharisee
bread on the sabbath-day, that they
him. And behold, there was a cert
before him which had the dropsy. An
answering spake unto the Lawyers and
sees, saying, Is it lawful to heal on
bath-day? And they held their pea
he took him, and healed him, and let
and answered them, saying, Which of y
have an ass, or an ox, fallen into a
will not straightway pull him out on
bath-day? And they could not ans
again to these things. And he put for
rable to those which were bidden
marked how they chose out the chief
saying unto them, When thou art bi
any man to a wedding, sit not down
highest room; lest a more honourab
[illegible]

thou have worship in the presence of that sit at meat with thee. For whoso- exalteth himself shall be abased; and at humbleth himself shall be exalted.

The eighteenth Sunday after Trinity.

The Collect.

ORD, we beseech thee, grant thy people grace to withstand the temptations of the l, the flesh, and the devil, and with pure s and minds to follow thee the only God; gh Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. i. 4.

THANK my God always on your behalf, or the grace of God which is given you esus Christ; that in every thing ye are hed by him, in all utterance, and in all ledge; even as the testimony of Christ confirmed in you; so that ye come be- in no gift; waiting for the coming of our Jesus Christ, who shall also confirm you the end, that ye may be blameless in the f our Lord Jesus Christ.

The Gospel. St Matth. xxii. 34.

HEN the Pharisees had heard that Jesus had put the Sadducees to silence, they gathered together. Then one of them, was a Lawyer, asked him a question, ting him, and saying, Master, which is great commandment in the Law? Jesus unto him, Thou shalt love the Lord thy with all thy heart, and with all thy soul, with *all thy mind.* This is the first and *commandment.* And the second is lik

unto it, Thou shalt love thy neighbour as th
self. On these two commandments hang
the Law and the Prophets. While the Pha
sees were gathered together, Jesus asked the
saying, What think ye of Christ? whose
is he? They say unto him, The son of Dav
He saith unto them, How then doth David
spirit call him Lord, saying, The Lord
unto my Lord, Sit thou on my right hand
I make thine enemies thy foot-stool? If D
vid then call him Lord, how is he his S
And no man was able to answer him a wo
neither durst any man from that day fo
ask him any more questions.

The nineteenth Sunday after Trinity.

The Collect.

O GOD, forasmuch as without thee we
not able to please thee; Mercifully gr
that thy Holy Spirit may in all things di
and rule our hearts; through Jesus Christ
Lord. *Amen.*

The Epistle. Ephes. iv. 17.

THIS I say therefore, and testify in the L
that ye henceforth walk not as other G
tiles walk, in the vanity of their mind, hav
the understanding darkened, being alien
from the life of God through the igno
that is in them, because of the blindness
their heart: who, being past feeling, have gi
themselves over unto lasciviousness, to w
all uncleanness with greediness. But ye
not so learned Christ; if so be that ye
heard him, and have been taught by

is in Jesus: that ye put off, con-
the former conversation, the old man,
corrupt according to the deceitful
nd be renewed in the spirit of your
nd that ye put on the new man, which
od is created in righteousness and
ness. Wherefore, putting away lying,
ery man truth with his neighbour: for
embers one of another. Be ye angry
not: let not the sun go down upon
ath: neither give place to the devil.
that stole steal no more; but rather
labour, working with his hands the
hich is good, that he may have to give
hat needeth. Let no corrupt commu-
proceed out of your mouth, but that
good to the use of edifying, that it
nister grace unto the hearers. And
ot the Holy Spirit of God, whereby ye
d unto the day of redemption. Let
rness, and wrath, and anger, and cla-
nd evil-speaking, be put away from
h all malice. And be ye kind one to
tender-hearted, forgiving one another,
God for Christ's sake hath forgiven

The Gospel. St. Matth. ix. 1.
S entered into a ship, and passed over,
came into his own city. And behold,
ught to him a man sick of the palsy,
a bed. And Jesus, seeing their faith,
the sick of the palsy, Son, be of
er, thy sins be forgiven thee. And
rtain of the scribes said within them-
his man blasphemeth. And Jesus,

knowing their thoughts, said, W
ye evil in your hearts? For w
to say, Thy sins be forgiven th
Arise, and walk? But that ye
the Son of man hath power on
sins, (then saith he to the sick
Arise, take up thy bed, and
house. And he arose, and d
house. But when the multitu
marvelled, and glorified God,
such power unto men.

The twentieth Sunday aft

The Collect.

O ALMIGHTY and most m
thy bountiful goodness k
seech thee, from all things tha
that we, being ready both in
may cheerfully accomplish th
thou wouldest have done; throu
our Lord. *Amen.*

The Epistle. Ephes.

SEE then that ye walk circu
fools, but as wise, redeemin
cause the days are evil. Wher
unwise, but understanding wha
Lord is. And be not drunk wit
is excess; but be filled with the
ing to yourselves in psalms, a
spiritual songs; singing and m
your heart to the Lord; giving
for all things unto God and the
Name of our Lord Jesus Chr
yourselves one to another in th

The Gospel. St. Matth. xxii. 1.

JESUS said, The Kingdom of heaven is li unto a certain king, who made a marria for his son; and sent forth his servants to c them that were bidden to the wedding; a they would not come. Again, he sent for other servants, saying, Tell them which a bidden, Behold, I have prepared my dinne my oxen and my fatlings are killed, and things are ready; come unto the marriag But they made light of it, and went th ways, one to his farm, another to his mercha dise: and the remnant took his servants, a entreated them spitefully, and slew them. B when the king heard thereof, he was wrot and he sent forth his armies, and destroy those murderers, and burnt up their city. Th saith he to his servants, The wedding is read but they who were bidden were not worth Go ye therefore into the high-ways, and many as ye shall find bid to the marriage. those servants went out into the high-way and gathered together all, as many as th found, both bad and good; and the weddi was furnished with guests. And when t king came in to see the guests, he saw the a man which had not on a wedding-garme And he saith unto him, Friend, how came thou in hither, not having a wedding-garmen And he was speechless. Then said the ki to the servants, Bind him hand and foot, a take him away, and cast him into outer dar ness: there shall be weeping and gnashi of teeth. For many are called, but few *chosen.*

The twenty-first Sunday after Trinity.

The Collect.

GRANT, we beseech thee, merciful L to thy faithful people pardon and p that they may be cleansed from all their and serve thee with a quiet mind; th Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. vi. 10.

MY brethren, be strong in the Lord, in the power of his might. Put on whole armour of God, that ye may be to stand against the wiles of the devil. we wrestle not against flesh and blood, against principalities, against powers, ag the rulers of the darkness of this world, ag spiritual wickedness in high places. Wh fore take unto you the whole armour of that ye may be able to withstand in the day, and, having done all, to stand. S therefore, having your loins girt about truth; and having on the breast-plate of r eousness; and your feet shod with the paration of the Gospel of peace; above taking the shield of faith, wherewith ye be able to quench all the fiery darts of wicked; and take the helmet of salvation the sword of the Spirit, which is the W God. praying always with all prayer and plication in the Spirit, and watching t unto with all perseverance, and supplic for all saints; and for me, that utterance be given unto me, that I may open my m boldly, to make known the mystery o Gospel, for which I am an ambassado *bonds; that therein* I may speak boldly *ought to speak.*

The Gospel. St. John iv. 46.

RE was a certain nobleman, whose son sick at Capernaum. When he heard s was come out of Judæa into Galilee, unto him, and besought him that he ome down and heal his son; for he the point of death. Then said Jesus , Except ye see signs and wonders, not believe. The nobleman saith unto , come down ere my child die. Jesus to him, Go thy way, thy son liveth. man believed the word that Jesus had unto him, and he went his way. And, s now going down, his servants met d told him, saying, Thy son liveth. quired he of them the hour when he amend: and they said unto him, Yes- t the seventh hour the fever left him. father knew that it was at the same the which Jesus said unto him, Thy h; and himself believed, and his whole This is again the second miracle that d, when he was come out of Judæa lee.

---

venty⸗second Sunday after Trinity.

The Collect.

D, we beseech thee to keep thy hous- d the Church in continual godliness; ough thy protection it may be free adversities, and devoutly given to e in good works, to the glory of e; through Jesus Christ our Lord.

TWENTY-SECOND SUNDAY AFT. TR

The Epistle. Phil. i. 3.

I THANK my God upon every remem
of you, (always in every prayer of m
you all making request with joy,) for y
lowship in the Gospel from the first d
now; being confident of this very thi
he who hath begun a good work in y
perform it until the day of Jesus Chris
as it is meet for me to think this of y
because I have you in my heart, inas
both in my bonds, and in the defen
confirmation of the Gospel, ye all m
takers of my grace. For God is my
how greatly I long after you all in the
of Jesus Christ. And this I pray, th
love may abound yet more and more in
ledge, and in all judgement; that ye m
prove things that are excellent, that y
be sincere, and without offence, till t
of Christ: being filled with the fruits o
eousness, which are by Jesus Christ, u
glory and praise of God.

The Gospel. St. Matth. xviii. 21

PETER said unto Jesus, Lord, how
my brother sin against me, and I
him? till seven times? Jesus saith un
I say not unto thee, until seven tim
until seventy times seven. Therefore
Kingdom of heaven likened unto

that he had, and payment to be made. T
servant therefore fell down and worshipp
him, saying, Lord, have patience with me, a
I will pay thee all. Then the lord of that s
vant was moved with compassion, and loos
him, and forgave him the debt. But the sa
servant went out, and found one of his fello
servants, which owed him an hundred penc
and he laid hands on him, and took him by t
throat, saying, Pay me that thou owest. A
his fellow-servant fell down at his feet, a
besought him, saying, Have patience with n
and I will pay thee all. And he would n
but went and cast him into prison, till
should pay the debt. So when his fellow-s
vants saw what was done, they were very sor
and came and told unto their lord all that w
done. Then his lord, after that he had call
him, said unto him, O thou wicked servant
forgave thee all that debt, because thou d
siredst me: shouldest not thou also have h
compassion on thy fellow-servant, even as
had pity on thee? And his lord was wrot
and delivered him to the tormentors, till
should pay all that was due unto him.
likewise shall my heavenly Father do also u
you, if ye from your hearts forgive not eve
one his brother their trespasses.

The twenty-third Sunday after Trinity.

The Collect.

O GOD, our refuge and strength, who
the author of all godliness; Be re
we beseech thee, to hear the devout pr

B[illegible] and mark them which walk so as
us for an ensample. (For many walk,
I have told you often, and now tell y
weeping, that they are the enemies
cross of Christ; whose end is des
whose god is their belly, and whose
in their shame, who mind earthly thing
our conversation is in heaven; from
also we look for the Saviour, the Lor
Christ; who shall change our vile bo
it may be fashioned like unto his
body, according to the working wh
is able even to subdue all things u
self.

The Gospel. St. Matth. xxii. 1

THEN went the Pharisees and took
how they might entangle him in
And they sent out unto him their
with the Herodians, saying, Master,
that thou art true, and teachest th
God in truth, neither carest thou for

him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's. When they had heard these words, they marvelled, and left him, and went their way.

The twenty-fourth Sunday after Trinity.

The Collect.

O LORD, we beseech thee, absolve thy people from their offences; that through thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed: Grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. *Amen.*

The Epistle. Col. i. 3.

WE give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints; for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel; which is come unto you, as it is in all the world, and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth. As ye also learned of Epaphras, our dear fellow-servant, who is for you a faithful minister of Christ; who also declared unto us your love in the Spirit. For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge o

his will in all wisdom and spiritual understanding: that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light.

The Gospel. St. Matth. ix. 18.

WHILE Jesus spake these things unto John's disciples, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead; but come and lay thy hand upon her, and she shall live. And Jesus arose, and followed him, and so did his disciples. (And behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment; for she said within herself, If I may but touch his garment, I shall be whole. But Jesus turned him about, and, when he saw her, he said, Daughter, be of good comfort, thy faith hath made thee whole. And the woman was made whole from that hour.) And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, he said unto them, Give place; for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose. And *the fame* hereof went abroad into all that land.

The twenty-fifth Sunday after Trinity.

The Collect.

STIR up, we beseech thee, O Lord, the wills of thy faithful people; that they, plenteously bringing forth the fruit of good works, may of thee be plenteously rewarded; through Jesus Christ our Lord. *Amen.*

For the Epistle. Jer. xxiii. 5.

BEHOLD, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign, and prosper, and shall execute judgement and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his Name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Therefore behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up, and which led the seed of the house of Israel out of the north-country, and from all countries whither I had driven them; and they shall dwell in their own land.

The Gospel. St. John vi. 5.

WHEN Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread that these may eat? (And this he said to prove him; for he himself knew what he would do.) Philip answered him, Two hundred penny-worth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath *five barley-loaves*, and two small fishes;

what are they among so many? And Jes
Make the men sit down. Now there wa
grass in the place. So the men sat d
number about five thousand. And Jes
the loaves, and, when he had given tha
distributed to the disciples, and the d
to them that were set down, and like
the fishes, as much as they would. Wh
were filled, he said unto his disciples,
up the fragments that remain, that not
lost. Therefore they gathered them to
and filled twelve baskets with the fra
of the five barley-loaves, which remain
and above unto them that had eaten.
those men, when they had seen the
that Jesus did, said, This is of a tru
Prophet that should come into the world

¶ *If there be any more Sundays before Advent, the Service of some of those Sundays that were after the Epiphany shall be taken in to supply as are here wanting. And if there be fewer, plus may be omitted: Provided that this Epistle, and Gospel shall always be used upon day next before Advent.*

Saint Andrew's Day.

The Collect.

ALMIGHTY God, who didst gi
grace unto thy holy Apostle Sa
drew, that he readily obeyed the calling
Son Jesus Christ, and followed him
delay; Grant unto us all, that we, being
by thy holy Word, may forthwith give
selves obediently to fulfil thy holy co
mands; through the same Jesus Ch
Lord. Amen.

The Epistle. Rom. x. 9.

IF thou shalt confess with thy mouth t
Lord Jesus, and shalt believe in thine hea
that God hath raised him from the dead, th
shalt be saved. For with the heart man b
lieveth unto righteousness, and with the mou
confession is made unto salvation. For t
Scripture saith, Whosoever believeth on hi
shall not be ashamed. For there is no diffe
ence between the Jew and the Greek: for t
same Lord over all is rich unto all that c
upon him. For whosoever shall call upon t
Name of the Lord shall be saved. How th
shall they call on him, in whom they have n
believed? And how shall they believe in hi
of whom they have not heard? And how sha
they hear without a preacher? And how sha
they preach, except they be sent? As it is wri
ten, How beautiful are the feet of them th
preach the Gospel of peace, and bring gl
tidings of good things! But they have not a
obeyed the Gospel. For Esaias saith, Lor
who hath believed our report? So then fai
cometh by hearing, and hearing by the Wo
of God. But I say, Have they not heard
Yes verily, their sound went into all t
earth, and their words unto the ends of t
world. But I say, Did not Israel know? Fir
Moses saith, I will provoke you to jealou
by them that are no people, and by a fooli
nation I will anger you. But Esaias is ve
bold, and saith, I was found of them th
sought me not; I was made manifest un
them that asked not after me. But to Isr
he saith, All day long I have stretched f

(for they were fishers;) and he
them, Follow me; and I will make y
of men. And they straightway left t
and followed him. And going on fro
he saw other two brethren, James th
Zebedee, and John his brother, in a
Zebedee their father, mending their n
he called them. And they immediately
ship and their father, and followed hi

Saint Thomas the Apostle

The Collect.

ALMIGHTY and everliving God,
the more confirmation of the f
suffer thy holy Apostle Thomas to be
in thy Son's resurrection, Grant us
fectly, and without all doubt, to b
thy Son Jesus Christ, that our faith
sight may never be reproved. Hear us,
through the same Jesus Christ, to wh

ly framed together, groweth unto an holy
mple in the Lord; in whom ye also are
ilded together for an habitation of God
rough the Spirit.

The Gospel. St. John xx. 24.

THOMAS, one of the twelve, called Didy-
mus, was not with them when Jesus came.
The other disciples therefore said unto him,
We have seen the Lord. But he said unto
them, Except I shall see in his hands the print
the nails, and put my finger into the print
the nails and thrust my hand into his side,
will not believe. And after eight days again
disciples were within, and Thomas with
them: then came Jesus, the doors being shut,
d stood in the midst, and said, Peace be
to you. Then saith he to Thomas, Reach
her thy finger, and behold my hands; and
ch hither thy hand, and thrust it into my
e; and be not faithless, but believing. And
homas answered and said unto him, My Lord,
d my God. Jesus saith unto him, Thomas,
cause thou hast seen me, thou hast believed;
ssed are they that have not seen, and yet
ve believed. And many other signs truly
Jesus in the presence of his disciples, which
not written in this book. But these are
itten, that ye might believe that Jesus is
Christ, the Son of God; and that believing
might have life through his Name.

The Conversion of Saint Paul.

The Collect.

GOD, *who, through* the preaching of the
blessed Apostle Saint Paul, hast caus

the light of the Gospel to shine throughout the world; Grant, we beseech thee, that we, having his wonderful conversion in remembrance, may shew forth our thankfulness unto thee for the same, by following the holy doctrine which he taught; through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts ix. 1.

AND Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that, if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And, as he journeyed, he came near Damascus, and suddenly there shined round about him a light from heaven: And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he, trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth; and when his eyes were opened he saw no man; but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink. And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a

vision, Ananias. And he said, Behold, I a
here, Lord. And the Lord said unto hi
Arise, and go into the street which is call
Straight, and enquire in the house of Judas f
one called Saul, of Tarsus: for behold, he pra
eth, and hath seen in a vision a man nam
Ananias, coming in, and putting his hand
him, that he might receive his sight. Th
Ananias answered, Lord, I have heard
many of this man, how much evil he ha
done to thy saints at Jerusalem; and here
hath authority from the chief priests to bi
all that call on thy Name. But the Lord sa
unto him, Go thy way; for he is a chos
vessel unto me, to bear my Name before t
Gentiles, and kings, and the children of Israe
for I will shew him how great things he mu
suffer for my Name's sake. And Ananias we
his way, and entered into the house; and, pu
ting his hands on him, said, Brother Saul, t
Lord, (even Jesus that appeared unto thee
the way as thou camest,) hath sent me, th
thou mightest receive thy sight, and be fill
with the holy Ghost. And immediately the
fell from his eyes as it had been scales; a
he received sight forthwith, and arose, a
was baptized. And when he had receiv
meat, he was strengthened. Then was Sa
certain days with the disciples which we
at Damascus. And straightway he preach
Christ in the synagogues, that he is the S
of God. But all that heard him were amaze
and said, Is not this he that destroyed the
which called on this Name in Jerusalem, a
came hither for that intent, that he m

bring them bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

The Gospel. St. Matth xix. 27.

PETER answered and said unto Jesus, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Name's sake, shall receive an hundred-fold, and shall inherit everlasting life. But many that are first shall be last, and the last shall be first.

The Presentation of Christ in the Temple,

Commonly called,

The Purification of Saint Mary the Virgin.

The Collect.

ALMIGHTY and everliving God, we humbly beseech thy Majesty, that, as thy only-begotten Son was this day presented in the temple in substance of our flesh, so we may be presented unto thee with pure and clean hearts, by the same thy Son Jesus Christ our Lord. *Amen.*

For the Epistle. Mal. iii. 1.

BEHOLD, I will send my messenger, and *he shall* prepare the way before me: and

the Lord, whom ye seek, shall suddenly cor
to his temple; even the messenger of the c
venant, whom ye delight in; behold, he sh
come, saith the Lord of hosts. But who m
abide the day of his coming? and who sh
stand when he appeareth? for he is like
refiner's fire, and like fullers' soap. And
shall sit as a refiner and purifier of silver; a
he shall purify the sons of Levi, and pur
them as gold and silver, that they may off
unto the Lord an offering in righteousne
Then shall the offerings of Judah and Jerusale
be pleasant unto the Lord, as in the days
old, and as in former years. And I will con
near to you to judgement, and I will be a sw
witness against the sorcerers, and against t
adulterers, and against false-swearers, and
gainst those that oppress the hireling in
wages, the widow, and the fatherless, and th
turn aside the stranger from his right, a
fear not me, saith the Lord of hosts.

The Gospel. St. Luke ii. 22.

AND when the days of her purificatio
according to the Law of Moses, were a
complished, they brought him to Jerusale
to present him to the Lord; (as it is writt
in the Law of the Lord, Every male that ope
eth the womb shall be called holy to t
Lord;) and to offer a sacrifice, according
that which is said in the Law of the Lord,
pair of turtle-doves, or two young pigeon
And behold, there was a man in Jerusale
whose name was Symeon; and the same m
was just and devout, waiting for the co

lation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple; and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel. And Joseph and his mother marvelled at those things which were spoken of him. And Symeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel, and for a sign which shall be spoken against; (yea, a sword shall pierce through thy own soul also;) that the thoughts of many hearts may be revealed. And there was one Anna a prophetess, the daughter of Phanuel, of the tribe of Aser; she was of a great age, and had lived with an husband seven years from her virginity: and she was a widow of about fourscore and four years; which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. And when they had performed all things according to the law of the Lord, they returned into Galilee to their own city Nazareth. And

the child grew, and waxed strong in spirit filled with wisdom; and the grace of God wa upon him.

Saint Matthias's Day.

The Collect.

O ALMIGHTY God, who into the plac of the traitor Judas didst choose thy faith ful servant Matthias to be of the number o the twelve Apostles; Grant that thy Churcl being alway preserved from false Apostle may be ordered and guided by faithful an true pastors; through Jesus Christ our Lor *Amen.*

For the Epistle. Acts i. 15.

IN those days Peter stood up in the mid of the disciples, and said, (the number o the names together were about an hundre and twenty,) Men and brethren, this Scrip ture must needs have been fulfilled, whic the Holy Ghost by the mouth of David spak before concerning Judas, which was guide t them that took Jesus: for he was numbere with us, and had obtained part of this mir istry. Now this man purchased a field wit the reward of iniquity; and falling headlon he burst asunder in the midst, and all h bowels gushed out. And it was known unt all the dwellers at Jerusalem, insomuch that field is called in their proper tongu Aceldama, that is to say, The field of bloo For it is written in the book of Psalms, L his habitation be desolate, and let no m *dwell therein;* and, His bishoprick let

other take. Wherefore, of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen; that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias, and he was numbered with the eleven Apostles.

The Gospel. St. Matth. xi. 25.

AT that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy,

The Annunciation of the blessed Virgin Mary.

The Collect.

WE beseech thee, O Lord, pour thy gra into our hearts; that, as we have knov the incarnation of thy Son Jesus Christ by t message of an angel, so by his cross and pa sion we may be brought unto the glory of l resurrection; through the same Jesus Chri our Lord. *Amen.*

For the Epistle. Isai. vii. 10.

MOREOVER, the Lord spake again un Ahaz, saying, Ask thee a sign of t Lord thy God; ask it either in the depth, in the height above. But Ahaz said, I w not ask, neither will I tempt the Lord. A he said, Hear ye now, O house of Davi Is it a small thing for you to weary men, b will ye weary my God also? Therefore t Lord himself shall give you a sign; Behol a Virgin shall conceive, and bear a son, a shall call his name Immanuel. Butter a honey shall he eat, that he may know to refu the evil, and choose the good.

The Gospel. St. Luke i. 26.

AND in the sixth month the angel Gabr was sent from God unto a city of Ga lee named Nazareth, to a Virgin espoused a man whose name was Joseph, of the hou of David; and the Virgin's name was Ma And the angel came in unto her, and sa Hail, thou that art highly favoured, the L is with thee; blessed art thou among wom And when she saw him she was troubled *his saying, and* cast in her mind what

ner of salutation this should be. And the angel said unto her, Fear not, Mary; for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. And behold, thy cousin Elizabeth, she hath also conceived a son in her old age; and this is the sixth month with her who was called barren: for with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

Saint Mark's Day.

The Collect.

O ALMIGHTY God, who hast instructed thy holy Church with the heavenly doctrine of thy Evangelist Saint Mark; Give us grace, that, being not like children carried away with every blast of vain doctrine, we may *be established* in the truth of thy holy Gospel *through Jesus* Christ our Lord. Amen.

SAINT MARK'S DAY.

The Epistle. Ephes. iv. 7.

UNTO every one of us is given grace, a
cording to the measure of the gift
Christ. Wherefore he saith, When he ascen
ed up on high, he led captivity captive, a
gave gifts unto men. (Now that he ascende
what is it but that he also descended first in
the lower parts of the earth? He that descen
ed is the same also that ascended up far abo
all heavens, that he might fill all things.) A
he gave some Apostles, and some Prophe
and some Evangelists, and some Pastors a
Teachers; for the perfecting of the saints, f
the work of the ministry, for the edifying
the body of Christ; till we all come in t
unity of the faith, and of the knowledge
the Son of God, unto a perfect man, unto t
measure of the stature of the fulness of Chris
that we henceforth be no more children, toss
to and fro, and carried about with every wi
of doctrine, by the sleight of men, and cu
ning craftiness, whereby they lie in wait
deceive; but speaking the truth in love, m
grow up into him in all things, which is t
head, even Christ: from whom the whole bo
fitly joined together, and compacted by th
which every joint supplieth, according to t
effectual working in the measure of every pa
maketh increase of the body, unto the edif
ing of itself in love.

The Gospel. St. John xv. 1.

I AM the true vine, and my Father is t
husbandman. Every branch in me t
beareth not fruit he taketh away; and e

branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

Saint Philip and Saint James's Day.

The Collect.

O ALMIGHTY God, whom truly to know is everlasting life; Grant us perfectly to know thy Son Jesus Christ to be the way, the truth, and the life; that, following the steps *of thy holy* Apostles, Saint Philip and Saint *James*, we may stedfastly walk in the way that

leadeth to eternal life; through the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. St. James i. 1.

JAMES, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven with the wind, and tossed. For let not that man think that he shall receive any thing of the Lord. A double-minded man is unstable in all his ways. Let the brother of low degree rejoice in that he is exalted; but the rich in that he is made low; because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways. Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

The Gospel. St. John xiv. 1.

AND Jesus said unto his disciples, Let *not* your heart be troubled; ye belie

in God, believe also in me. In my Fa
house are many mansions; if it were n
I would have told you. I go to prep
place for you: and if I go and prep
place for you, I will come again, and r
you unto myself, that where I am, th
may be also. And whither I go ye
and the way ye know. Thomas saith
him, Lord, we know not whither thou
and how can we know the way? Jesus
unto him, I am the way, the truth, an
life: no man cometh unto the Father b
me. If ye had known me, ye should
known my Father also: and from hence
ye know him, and have seen him
saith unto him, Lord, shew us the Father
it sufficeth us. Jesus saith unto him,
I been so long time with you, and ye
thou not known me, Philip? He that
seen me hath seen the Father, and how
thou then, Shew us the Father? Believest
not that I am in the Father, and the F
in me? The words that I speak unto
speak not of myself but the Father
dwelleth in me, he doeth the works
me, that I am in the Father, and the F
in me; or else believe me for the very
sake. Verily, verily I say unto you, He
believeth on me the works that I do sh
do also, and greater works than these
he do, because I go unto my Father.
whatsoever ye shall ask in my Name
will I do that the Father may be glori
the Son. If ye shall ask any thing
Name, I will do it.

Saint Barnabas the Apostle.

The Collect.

LORD God Almighty, who didst endue
y holy Apostle Barnabas with singular
the Holy Ghost; Leave us not, we be-
thee, destitute of thy manifold gifts,
of grace to use them alway to thy
and glory; through Jesus Christ our
Amen.

For the Epistle. Acts xi. 22.

TIDINGS of these things came unto the
s of the Church which was in Jerusa-
nd they sent forth Barnabas, that he
go as far as Antioch. Who, when he
and had seen the grace of God, was
d exhorted them all, that with purpose
t they would cleave unto the Lord. For
a good man, and full of the holy Ghost,
faith: and much people was added unto
d. Then departed Barnabas to Tarsus,
eek Saul. And when he had found
brought him unto Antioch. And it
pass, that a whole year they assem-
emselves with the Church, and taught
people: and the disciples were called
ns first in Antioch. And in these days
rophets from Jerusalem unto Antioch.
re stood up one of them named Aga-
d signified by the Spirit, that there
be great dearth throughout all the
which came to pass in the days of
Cæsar. Then the disciples, every
cording to his ability, determined to
lief unto the brethren which dwelt in
Which also they did, and sent it to the
the hands of Barnabas and Saul.

The Gospel. St. John xv. 12.

THIS is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my Name, he may give it you.

Saint John Baptist's Day.

The Collect.

ALMIGHTY God, by whose providence thy servant John Baptist was wonderfully born, and sent to prepare the way of thy Son our Saviour, by preaching of repentance; Make us so to follow his doctrine and holy life, that we may truly repent according to his preaching; and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake; through Jesus Christ our Lord. *Amen.*

For the Epistle. Isai. xl. 1.

COMFORT ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, That her warfare is accomplished; that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins. The voice of him that

eth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a high-way for our God. Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth; but the word of our God shall stand for ever. O Zion, that bringest good tidings, get thee up into the high mountain: O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid: say unto the cities of Judah, Behold your God. Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

The Gospel. St. Luke i. 57.

ELISABETH's full time came that she should be delivered; and she brought forth a son. And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her. *And it* came to pass, that on the eighth day

they came to circumcise the child; and they called him Zacharias, after the name of his father. And his mother answered and said, Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, how he would have him called. And he asked for a writing-table, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God. And fear came on all that dwelt round about them; and all these sayings were noised abroad throughout all the hill-country of Judæa. And all they that had heard them laid them up in their hearts, saying, What manner of child shall this be? And the hand of the Lord was with him. And his father Zacharias was filled with the holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel: for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began; that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham, that he would grant unto us, that we, being delivered out of the hands of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life. And thou, Child, shalt be

called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people, by the remission of their sins, through the tender mercy of our God, whereby the day-spring from on high hath visited us; to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. And the child grew, and waxed strong in spirit; and was in the deserts till the day of his shewing unto Israel.

Saint Peter's Day.

The Collect.

O ALMIGHTY God, who by thy Son Jesus Christ didst give to thy Apostle Saint Peter many excellent gifts, and commandedst him earnestly to feed thy flock; Make, we beseech thee, all Bishops and Pastors diligently to preach thy holy Word, and the people obediently to follow the same, that they may receive the crown of everlasting glory; through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts xii. 1.

ABOUT that time Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword. And, because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him, intending after Easter to bring him forth to the people. Peter therefore was kept in

son; but prayer was made without ceasing of the Church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison. And behold, the angel of the Lord came upon him, and a light shined in the prison; and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals: and so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord; and they went out, and passed on through one street, and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

The Gospel. St. Matth. xvi. 13.

WHEN Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of man, am? And they said, Some say that thou art *John* the Baptist, some Elias, and others *Jeremias, or* one of the prophets. He saith *unto them,* But whom say ye that I am? And

Simon Peter answered and said, Thou art Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

Saint James the Apostle.

The Collect.

GRANT, O merciful God, that as thine holy Apostle Saint James, leaving his father and all that he had, without delay was obedient unto the calling of thy Son Jesus Christ, and followed him; so we, forsaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments, through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts xi. 27, *and part of Chap.* xii.

IN those days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world; which came to pass in the days of Claudius Cæsar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa. Which also they did,

sent it to the elders by the hands of Barnabas and Saul. Now about that time Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword And, because he saw it pleased the Jews, he proceeded further to take Peter also.

The Gospel. St. Matth. xx. 20.

THEN came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give; but it shall be given to them for whom it is prepared of my Father. And when the ten heard it, they were moved with indignation against the two brethren. But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, *let him be your* minister; and whosoever will *be chief among* you, let him be your servant: *even as* the Son of man came not to be

ministered unto, but to minister, and to give his life a ransom for many.

Saint Bartholomew the Apostle.

The Collect.

O ALMIGHTY and everlasting God, who didst give to thine Apostle Bartholomew grace truly to believe and to preach thy Word; Grant, we beseech thee, unto thy Church, to love that Word which he believed, and both to preach and receive the same; through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts v. 12.

BY the hands of the Apostles were many signs and wonders wrought among the people: (and they were all with one accord in Solomon's porch: and of the rest durst no man join himself to them: but the people magnified them: and believers were the more added to the Lord, multitudes both of men and women:) insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits; and they were healed every one.

The Gospel. St. Luke xxii. 24.

AND there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them

and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

Saint Matthew the Apostle.

The Collect.

O ALMIGHTY God, who by thy blessed Son didst call Matthew from the receipt of custom to be an Apostle and Evangelist; Grant us grace to forsake all covetous desires, and inordinate love of riches, and to follow the same thy Son Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

The Epistle. 2 Cor. iv. 1.

THEREFORE seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the Word of God deceitfully, but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But if our Gospel be hid, it is hid

to them that are lost: in whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ.

The Gospel. St. Matth. ix. 9.

AND as Jesus passed forth from thence, he saw a man named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him. And it came to pass, as Jesus sat at meat in the house, behold, many Publicans and sinners came, and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with Publicans and sinners? But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

Saint Michael and all Angels.

The Collect.

O EVERLASTING God, who hast ordained and constituted the services of Angels and men in a wonderful order; Merciful

grant, that as thy holy Angels alway do thee service in heaven, so by thy appointment they may succour and defend us on earth; through Jesus Christ our Lord. *Amen.*

For the Epistle. Rev. xii. 7.

THERE was war in heaven: Michael and his angels fought against the dragon, and the dragon fought and his angels; and prevailed not, neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death Therefore rejoice, ye heavens, and ye that dwell in them. Wo to the inhabiters of the earth, and of the sea. for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

The Gospel. St. Matth. xviii. 1.

AT the same time came the disciples unto Jesus, saying, Who is the greatest in the Kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except *ye be converted,* and become as little children, *ye shall not enter* into the Kingdom of heaven.

Whosoever therefore shall humble himself as this little child, the same is greatest in the Kingdom of heaven. And whoso shall receive one such little child in my Name, receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Wo unto the world because of offences: for it must needs be that offences come: but wo to that man by whom the offence cometh. Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell-fire. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

Saint Luke the Evangelist.

The Collect.

ALMIGHTY God, who calledst Luke the Physician, whose praise is in the Gospel, to be an Evangelist, and Physician of the soul; May it please thee, that, by the wholsome medicines of the doctrine delivered by him, all the diseases of our souls may be healed; through the merits of thy Son Jesus Christ our Lord. *Amen.*

SAINT LUKE THE EVANGELIST.

The Epistle. 2 Tim. iv. 5.

WATCH thou in all things, endure afflictions, do the work of an Evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. Do thy diligence to come shortly unto me: for Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark and bring him with thee: for he is profitable to me for the ministry. And Tychicus have I sent to Ephesus. The cloke that I left at Troas with Carpus, when thou comest, bring with thee; and the books, but especially the parchments. Alexander the copper-smith did me much evil: the Lord reward him according to his works. Of whom be thou ware also, for he hath greatly withstood our words

The Gospel. St. Luke x. 1.

THE Lord appointed other seventy also, and sent them two and two before his face into every city and place whither he himself would come. Therefore said he unto them, The harvest truly is great, but the labourers are few; pray ye therefore the Lord *of the harvest,* that he would send forth labourers *into his* harvest. Go your ways; be

hold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes, and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire.

Saint Simon and Saint Jude, Apostles.

The Collect.

O ALMIGHTY God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone; Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee; through Jesus Christ our Lord. *Amen.*

The Epistle. St. Jude 1.

JUDE, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called: Mercy unto you, and peace, and love be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before *of old* ordained to this condemnation

ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgement of the great day. Even as Sodom and Gomorrha, and the cities about them in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

The Gospel. St. John xv. 17.

THESE things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than the lord: if they have persecuted me, they will also persecute you; if they have kept my saying, they will keep your's also. But all these things will they do unto you for my Name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. He that

hateth me hateth my Father also. If I h
not done among them the works which no
other man did, they had not had sin; but no
have they both seen, and hated both me a
my Father. But this cometh to pass, that t
word might be fulfilled that is written in th
law, They hated me without a cause. B
when the Comforter is come, whom I will se
unto you from the Father, even the Spirit
truth, which proceedeth from the Father,
shall testify of me. And ye also shall be
witness, because ye have been with me fro
the beginning.

All Saints' Day.

The Collect.

O ALMIGHTY God, who hast knit tog
ther thine elect in one communion a
fellowship, in the mystical body of thy S
Christ our Lord; Grant us grace so to follo
thy blessed Saints in all virtuous and god
living, that we may come to those unspea
able joys, which thou hast prepared for the
that unfeignedly love thee; through Jes
Christ our Lord. *Amen.*

For the Epistle. Rev. vii. 2.

AND I saw another angel ascending fro
the east, having the seal of the livi
God; and he cried with a loud voice to t
four angels, to whom it was given to hurt t
earth, and the sea, saying, Hurt not the eart
neither the sea, nor the trees, till we ha
sealed the servants of our God in their fo
heads. And I heard the number of t

which were sealed; and there were sealed an hundred and forty and four thousand, of all the tribes of the children of Israel.

Of the tribe of Juda were sealed twelve thousand.

Of the tribe of Reuben were sealed twelve thousand.

Of the tribe of Gad were sealed twelve thousand.

Of the tribe of Aser were sealed twelve thousand.

Of the tribe of Nephthali were sealed twelve thousand.

Of the tribe of Manasses were sealed twelve thousand.

Of the tribe of Symeon were sealed twelve thousand.

Of the tribe of Levi were sealed twelve thousand.

Of the tribe of Isachar were sealed twelve thousand.

Of the tribe of Zabulon were sealed twelve thousand.

Of the tribe of Joseph were sealed twelve thousand.

Of the tribe of Benjamin were sealed twelve thousand.

After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, *Salvation to* our God which sitteth upon the throne, and unto the Lamb. And all the an-

gels stood round about the throne, and about the elders, and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen, Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

The Gospel. St. Matth. v. 1.

JESUS, seeing the multitudes, went up into a mountain; and when he was set, his disciples came unto him. And he opened his mouth, and taught them, saying, Blessed are the poor in spirit: for their's is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peace-makers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

THE ORDER OF THE

ADMINISTRATION OF THE LORD'S SUPPER,

OR

HOLY COMMUNION.

¶ *So many as intend to be partakers of the holy Communion shall signify their names to the Curate, at least some time the day before.*

¶ *And if any of those be an open and notorious evil liver, or have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended; the Curate, having knowledge thereof, shall call him and advertise him, that in any wise he presume not to come to the Lord's Table, until he hath openly declared himself to have truly repented and amended his former naughty life, that the Congregation may thereby be satisfied, which before were offended; and that he hath recompensed the parties, to whom he hath done wrong; or at least declare himself to be in full purpose so to do, as soon as he conveniently may.*

¶ *The same order shall the Curate use with those betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lord's Table, until he know them to be reconciled. And if one of the parties so at variance be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that he himself hath offended; and the other party will not be persuaded to a godly unity, but remain still in his frowardness and malice: the Minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate. Provided that every Minister so repelling any, as is specified in this, or the next precedent Paragraph of this Rubrick, shall be obliged to give an account of the same to the Ordinary within fourteen days after at the farthest. And the Ordinary shall proceed against the offending person according to the Canon.*

¶ *The Table, at the Communion-time having a fair white linen cloth upon it, shall stand in the Body of the Church, or in the Chancel, where Morning and Evening Prayer are appointed to be said. And the Priest standing on the North-side of the Table shall say the Lord's Prayer with the Collect following, the people kneeling.*

THE COMMUNION.

OUR Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

The Collect.

ALMIGHTY God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. *Amen.*

¶ *Then shall the Priest, turning to the people, rehearse distinctly all the* TEN COMMANDMENTS; *and the people still kneeling shall, after every Commandment, ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth.*

Minister.

GOD spake these words, and said; I am the Lord thy God: Thou shalt have none other gods but me.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not make to thyself any graven image, nor the likeness of anything that is in heaven above, or in the earth beneath, or in the water under the earth: Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers *upon the children*, unto the third and fourth

generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless, that taketh his Name in vain.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Honour thy father and thy mother; that thy days may be long in the land, which the Lord thy God giveth thee.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt do no murder.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not commit adultery.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not steal.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not bear false witness against thy neighbour.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

People. Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

¶ *Then shall follow one of these two Collects for the King, the Priest standing as before, and saying,*

Let us pray.

ALMIGHTY God, whose kingdom is everlasting, and power infinite; Have mercy upon the whole Church; and so rule the heart of thy chosen servant *GEORGE*, our King and Governour, that he (knowing whose minister he is) may above all things seek thy honour and glory: and that we, and all his subjects (duly considering whose authority he hath) may faithfully serve, honour, and humbly obey him, in thee, and for thee, according to thy blessed Word and ordinance; through Jesus Christ our Lord, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

Or,

ALMIGHTY and everlasting God, we are taught by thy holy Word, that the hearts of Kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom: We humbly beseech thee so to dispose and govern the heart of *GEORGE* thy Servant, our King and Governour, that, in all his thoughts, words, and works, he may ever seek thy honour and glory, and study to preserve thy people committed to his charge, in wealth, peace, and godliness: Grant this, O merciful Father, for thy dear Son's sake, Jesus Christ our Lord. *Amen.*

¶ *Then shall be said the Collect of the Day. And immediately after the Collect the Priest shall read the Epistle, saying,* The Epistle [*or,* The portion of Scripture appointed for the Epistle] is written in the —Chapter of — beginning at the — Verse. *And the Epistle ended, he shall say,* Here endeth the Epistle. *Then shall he read the Gospel (the people all standing up) saying,* The holy Gospel is written in the —Chapter of — beginning at the — Verse. *And the Gospel ended, shall be sung or said the Creed following, the people still standing, as before.*

I BELIEVE in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one substance with the Father, By whom all things were made: Who for us men, *and for our* salvation came down from heaven, *And was incarnate* by the Holy Ghost of the *Virgin Mary,* And was made man, And was

crucified also for us under Pontius Pilate. He suffered and was buried, And the third day he rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord and Giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe one Catholick and Apostolick Church. I acknowledge one Baptism for the remission of sins, And I look for the Resurrection of the dead, And the life of the world to come. Amen.

¶ *Then the Curate shall declare unto the people what Holy-days, or Fasting-days, are in the week following to be observed. And then also (if occasion be) shall notice be given of the Communion, and Briefs, Citations, and Excommunications read. And nothing shall be proclaimed or published in the Church, during the time of Divine Service, but by the Minister; nor by him any thing, but what is prescribed in the Rules of this Book, or enjoined by the King, or by the Ordinary of the place.*

¶ *Then shall follow the Sermon, or one of the Homilies already set forth, or hereafter to be set forth, by authority.*

¶ *Then shall the Priest return to the Lord's Table, and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient in his discretion.*

LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *St. Matth.* v.

Lay not up for yourselves treasure upon the earth, where the rust and moth doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven; where neither rust nor moth doth corrupt, and where thieves do not break through and steal. *St. Matth.* vi.

Whatsoever ye would that men should do unto you, do ye *so do unto them*; for this is the Law and the Prophets. *St. Matth.* vii.

THE COMMUNION.

Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of my Father which is in heaven. *St. Matth.* vii.

Zacchæus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have done any wrong to any man, I restore four-fold. *St. Luke* xix.

Who goeth a warfare at any time of his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? 1 *Cor.* ix.

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things? 1 *Cor.* ix.

Do ye not know, that they who minister about holy things live of the sacrifice; and they who wait at the altar are partakers with the altar? Even so hath the Lord also ordained, that they who preach the Gospel should live of the Gospel. 1 *Cor.* ix.

He that soweth little shall reap little; and he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity; for God loveth a cheerful giver. 2 *Cor.* ix.

Let him that is taught in the Word minister unto him that teacheth, in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth that shall he reap. *Gal.* vi.

While we have time, let us do good unto all men; and specially unto them that are of the houshold of faith. *Gal.* vi.

Godliness is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out. 1 *Tim.* vi.

Charge them who are rich in this world, that they be ready to give, and glad to distribute; Laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. 1 *Tim.* vi.

God is not unrighteous, that he will forget your work and labour that proceedeth of love; which love ye have shewed for his Name's sake, who have ministered unto the saints, and yet do minister. *Heb.* vi.

To do good, and to distribute, forget not; for with such sacrifices God is well pleased. *Heb.* xiii.

Whoso hath this world's good and seeth his brother have *need, and shutteth* up his compassion from him, how dwell*eth the love of God* in him? 1 *St. John* iii.

Give alms of thy goods, and never turn thy face from

poor man; and then the face of the Lord shall not be turn away from thee. *Tob.* iv.

Be merciful after thy power. If thou hast much, gi plenteously: if thou hast little, do thy diligence gladly give of that little: for so gatherest thou thyself a good r ward in the day of necessity. *Tob.* iv.

He that hath pity upon the poor lendeth unto the Lor and look, what he layeth out, it shall be paid him agai *Prov.* xix.

Blessed be the man that provideth for the sick and need the Lord shall deliver him in the time of trouble. *Psal.* x

¶ *Whilst these Sentences are in reading, the Deacons, Church-wa dens, or other fit person appointed for that purpose, shall recei the Alms for the Poor, and other devotions of the people, in a dece bason to be provided by the Parish for that purpose; and rev rently bring it to the Priest, who shall humbly present and pla it upon the holy Table.*

¶ *And when there is a Communion, the Priest shall then place up the Table so much Bread and Wine, as he shall think sufficie After which done, the Priest shall say,*

Let us pray for the whole state of Christ's Church milita here in earth.

ALMIGHTY and everliving God, who by thy ho Apostle hast taught us to make prayers, and supplic tions, and to give thanks, for all men; We humbly beseech thee most mercifully [*to accept our alms and oblations, and*] to receive these our prayers, which we offer unto thy Divine Majesty; beseeching thee to inspire continually the universal Church with the spirit truth, unity, and concord: And grant, that all they that confess thy holy Name may agree in the truth of thy ho Word, and live in unity, and godly love. We beseech th also to save and defend all Christian Kings, Princes, and G vernours; and specially thy Servant *GEORGE* our Kin that under him we may be godly and quietly governe And grant unto his whole Council, and to all that are p in authority under him, that they may truly and indiff rently minister justice, to the punishment of wickedness ar vice, and to the maintenance of thy true religion, and virtu Give grace, O heavenly Father, to all Bishops and Curate that they may both by their life and doctrine set forth th true and lively Word, and rightly and duly administer th holy Sacraments: And to all thy people give thy heaven grace; and especially to this congregation here preser that, *with meek heart* and due reverence, they may h *and receive thy holy* Word; truly serving thee in ho *and righteousness* all the days of their life. And we

If there be no al or oblations, then sh the words [of acce ing our alms and ob tions] *be left out a said.*

humbly beseech thee of thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom: Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

¶ *When the Minister giveth warning for the celebration of the holy Communion, which he shall always do upon the Sunday, or some Holy-day, immediately preceding, after the Sermon or Homily ended, he shall read this Exhortation following.*

DEARLY beloved, on ——day next I purpose, through God's assistance, to administer to all such as shall be religiously and devoutly disposed the most comfortable Sacrament of the Body and Blood of Christ; to be by them received in remembrance of his meritorious Cross and Passion; whereby alone we obtain remission of our sins, and are made partakers of the Kingdom of heaven. Wherefore it is our duty to render most humble and hearty thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament. Which being so divine and comfortable a thing to them who receive it worthily, and so dangerous to them that will presume to receive it unworthily; my duty is to exhort you in the mean season to consider the dignity of that holy mystery, and the great peril of the unworthy receiving thereof; and so to search and examine your own consciences, (and that not lightly, and after the manner of dissemblers with God; but so) that ye may come holy and clean to such a heavenly Feast, in the marriage-garment required by God in holy scripture, and be received as worthy partakers of that holy Table.

The way and means thereto is; First, to examine your lives and conversations by the rule of God's commandments; and wherein soever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God, but also against your neighbours; then ye *shall reconcile yourselves* unto them; being ready to make *restitution and satisfaction*, according to the uttermost of *your powers, for* all injuries and wrongs done by you to any *other;* and being likewise ready to forgive others

have offended you, as ye would have forgiveness of your offences at God's hand: for otherwise the receiving of the holy Communion doth nothing else but increase your damnation. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his Word, an adulterer, or be in malice, or envy, or in any other grievous crime, repent you of your sins, or else come not to that holy Table, lest, after the taking of that holy Sacrament, the devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul.

And because it is requisite, that no man should come to the holy Communion, but with a full trust in God's mercy, and with a quiet conscience; therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned Minister of God's Word, and open his grief; that by the ministry of God's holy Word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

¶ *Or, in case he shall see the people negligent to come to the holy Communion, instead of the former, he shall use this Exhortation.*

DEARLY beloved brethren, on ——— I intend, by God's grace, to celebrate the Lord's Supper: unto which, in God's behalf, I bid you all that are here present; and beseech you, for the Lord Jesus Christ's sake, that ye will not refuse to come thereto, being so lovingly called and bidden by God himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down; and yet they who are called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye, withdrawing yourselves from this holy Supper, provoke God's indignation against you. It is an easy matter for a man to say, I will not communicate, because I am otherwise hindered with worldly business. But such excuses are not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come: wherefore then do ye not repent and amend? When God calleth you, are ye not ashamed to say ye will not come? When ye should return to God, will ye *excuse yourselves*, and say ye are not ready? Consider earnestly *with yourselves* how little such feigned excuses will avail *before* God. They that refused the feast in the Gospel

because they had bought a farm, or would try their yoke of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast. I, for my part, shall be ready, and, according to mine Office, I bid you in the Name of God, I call you in Christ's behalf, I exhort you, as ye love your own salvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchsafe to yield up his soul by death upon the Cross for your salvation; so it is your duty to receive the Communion in remembrance of the sacrifice of his death, as he himself hath commanded: which if ye shall neglect to do, consider within yourselves how great injury ye do unto God, and how sore punishment hangeth over your heads for the same; when ye wilfully abstain from the Lord's Table, and separate from your brethren, who come to feed on the banquet of this most heavenly food. These things if ye earnestly consider, ye will by God's grace return to a better mind, for the obtaining whereof we shall not cease to make our humble petitions unto Almighty God our heavenly Father.

¶ *At the time of the celebration of the Communion, the Communion-table being conveniently placed for the receiving of the holy Sacrament, the Priest shall say this Exhortation.*

DEARLY beloved in the Lord, ye that mind to come to the holy Communion of the Body and Blood of our Saviour Christ, must consider how Saint Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that Holy Sacrament, (for then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us;) so is the danger great, if we receive the same unworthily. For then we are guilty of the Body and Blood of Christ our Saviour; we eat and drink our own damnation, not considering the Lord's Body; we kindle God's wrath against us; we provoke him to plague us with divers diseases, and sundry kinds of death. Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent you truly for your sins past; have a lively and stedfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men, so shall ye be meet partakers of those holy mysteries. And above all things ye must give most humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man; who did humble himself, even to the death upon the Cross, for us, miserable sinners, who lay in death

and the shadow of death; that he might make us the ch dren of God, and exalt us to everlasting life. And to t end that we should alway remember the exceeding gr love of our Master, and only Saviour, Jesus Christ, th dying for us, and the innumerable benefits which by l precious blood-shedding he hath obtained to us; he ha instituted and ordained holy mysteries, as pledges of l love, and for a continual remembrance of his death, to o great and endless comfort. To him therefore, with the F ther and the Holy Ghost, let us give (as we are m bounden) continual thanks; submitting ourselves who to his holy will and pleasure, and studying to serve him true holiness and righteousness all the days of our li *Amen.*

¶ *Then shall the Priest say to them that come to receive the ho Communion,*

YE that do truly and earnestly repent you of your si and are in love and charity with your neighbou and intend to lead a new life, following the commandme of God, and walking from henceforth in his holy way Draw near with faith, and take this holy Sacrament to yo comfort; and make your humble confession to Almigh God, meekly kneeling upon your knees.

¶ *Then shall this general Confession be made, in the name of those that are minded to receive the holy Communion, by one the Ministers; both he and all the people kneeling humbly up their knees, and saying,*

ALMIGHTY God, Father of our Lord Jesus Chri Maker of all things, Judge of all men; We ackno ledge and bewail our manifold sins and wickedness, Whi we, from time to time, most grievously have committe By thought, word, and deed, Against thy Divine Majest Provoking most justly thy wrath and indignation agair us. We do earnestly repent, And are heartily sorry f these our misdoings; The remembrance of them is grievo unto us; The burden of them is intolerable. Have mer upon us, Have mercy upon us, most merciful Father; F thy Son our Lord Jesus Christ's sake, Forgive us all that past; And grant that we may ever hereafter Serve a please thee In newness of life, To the honour and glory thy Name; Through Jesus Christ our Lord. Amen.

¶ *Then shall the Priest (or the Bishop, being present,) stand up, a turning himself to the people, pronounce this Absolution.*

ALMIGHTY God, our heavenly Father, who of his gr mercy hath promised forgiveness of sins to all t that with hearty repentance and true faith turn unto Have mercy upon you; pardon and deliver you fr

your sins; confirm and strengthen you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest say,*

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him.

COME unto me all that travail and are heavy laden, and I will refresh you. *St. Matth.* xi. 28.

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. *St. John* iii. 16.

Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners. 1 *Tim.* i. 15.

Hear also what Saint John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins. 1 *St. John* ii. 1.

¶ *After which the Priest shall proceed, saying,*

Lift up your hearts.

Answer. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord God.

Answer. It is meet and right so to do.

¶ *Then shall the Priest turn to the Lord's Table, and say,*

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God.

¶ *Here shall follow the Proper Preface, according to the time of the Feast or Fast next ensuing, or the Holy Week, or Easter Day, or else immediately shall follow,*

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most High. *Amen.*

PROPER PREFACES.

Upon Christmas-day, and seven days after.

BECAUSE thou didst give Jesus Christ thine only Son to be born as at this time for us; who, by the operation of the Holy Ghost, was made very man of the substance of the Virgin Mary his mother, and that without spot of sin, to make us clean from all sin. Therefore with Angels,

Upon Easter-day, and seven days after.

BUT chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord; for

is the very Paschal Lamb, which was offered for us, a
hath taken away the sin of the world; who by his de
hath destroyed death, and by his rising to life again h
restored to us everlasting life. Therefore with Angels, &

Upon Ascension-day, *and seven days after.*

THROUGH thy most dearly beloved Son Jesus Ch
our Lord; who after his most glorious Resurrect
manifestly appeared to all his Apostles, and in their si
ascended up into heaven to prepare a place for us; t
where he is, thither we might also ascend, and reign w
him in glory. Therefore with Angels, &c.

Upon Whit-sunday, *and six days after.*

THROUGH Jesus Christ our Lord; according to wh
most true promise, the Holy Ghost came down as
this time from heaven with a sudden great sound, as it h
been a mighty wind, in the likeness of fiery tongues, lig
ing upon the Apostles, to teach them, and to lead them
all truth; giving them both the gift of divers languag
and also boldness with fervent zeal constantly to preach
Gospel unto all nations; whereby we have been brou
out of darkness and error into the clear light and t
knowledge of thee, and of thy Son Jesus Christ. Theref
with Angels, &c.

Upon the Feast of Trinity *only.*

WHO art one God, one Lord; not one only Person, b
three Persons in one Substance. For that which
believe of the glory of the Father, the same we believe
the Son, and of the Holy Ghost, without any difference
inequality. Therefore with Angels, &c.

¶ *After each of which Prefaces shall immediately be sung or sa*

THEREFORE with Angels and Archangels, and w
all the company of heaven, we laud and magnify
glorious Name; evermore praising thee, and saying, Ho
holy, holy, Lord God of hosts, heaven and earth are full
thy glory: Glory be to thee, O Lord most High. *Amen*

¶ *Then shall the Priest, kneeling down at the Lord's Table, sa*
the name of all them that shall receive the Communion this Pra
following.

WE do not presume to come to this thy Table, O m
ciful Lord, trusting in our own righteousness, but
thy manifold and great mercies. We are not worth
much as to gather up the crumbs under thy Table.
thou art the same Lord, whose property is always t
mercy: Grant us therefore, gracious Lord, so to

flesh of thy dear Son Jesus Christ, and to drink his blood; that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

¶ *When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the people, and take the Cup into his hands, he shall say the Prayer of Consecration, as followeth.*

ALMIGHTY God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death, until his coming again: Hear us, O merciful Father, we most humbly beseech thee; and grant that we, receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood: who, in the same night that he was betrayed, * took Bread; and, when he had given thanks, † he brake it, and gave it to his disciples, saying, Take, eat, ‡ this is my Body which is given for you: Do this in remembrance of me. Likewise after supper he * took the Cup; and, when he had given thanks, he gave it to them, saying, Drink ye all of this; for this † is my Blood of the New Testament, which is shed for you and for many for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of me. *Amen.*

* *Here the Priest is to take the Paten into his hands.*

† *And here to break the Bread.*

‡ *And here to lay his hand upon all the Bread.*

* *Here he is to take the Cup into his hand.*

† *And here to lay his hand upon every vessel (or Flagon) in which there is any Wine to be consecrated.*

¶ *Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner, (if any be present,) and after that to the people also in order, into their hands, all meekly kneeling. And, when he delivereth the Bread to any one, he shall say,*

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith, with thanksgiving.

¶ *And the Minister that delivereth the Cup to any one shall say,*

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

¶ *If the consecrated Bread or Wine be all spent before all have c*
municated, the Priest is to consecrate more according to the F
before prescribed; beginning at [Our Saviour Christ in the sa
night, *&c.*] *for the blessing of the Bread; and at* [Likewise a
Supper, *&c.*] *for the blessing of the Cup.*

¶ *When all have communicated, the Minister shall return to*
Lord's Table, and reverently place upon it what remaineth of
consecrated Elements, covering the same with a fair linen cloth

¶ *Then shall the Priest say the Lord's Prayer, the people repeat*
after him every Petition.

OUR Father, which art in heaven, Hallowed be t
Name. Thy kingdom come. Thy will be done
earth, As it is in heaven. Give us this day our daily bre
And forgive us our trespasses, As we forgive them that tr
pass against us. And lead us not into temptation; But
liver us from evil: For thine is the kingdom, The pow
and the glory, For ever and ever. Amen.

¶ *After shall be said as followeth.*

O LORD and heavenly Father, we thy humble serva
entirely desire thy fatherly goodness mercifully to
cept this our sacrifice of praise and thanksgiving; m
humbly beseeching thee to grant, that by the merits a
death of thy Son Jesus Christ, and through faith in
blood, we and all thy whole Church may obtain remiss
of our sins, and all other benefits of his passion. And h
we offer and present unto thee, O Lord, ourselves, our so
and bodies, to be a reasonable, holy, and lively sacri
unto thee; humbly beseeching thee, that all we, who
partakers of this holy Communion, may be fulfilled w
thy grace and heavenly benediction. And although we
unworthy, through our manifold sins, to offer unto thee a
sacrifice, yet we beseech thee to accept this our bound
duty and service; not weighing our merits, but pardon
our offences, through Jesus Christ our Lord; by whom, a
with whom, in the unity of the Holy Ghost, all honour a
glory be unto thee, O Father Almighty, world without e
Amen.

Or this.

ALMIGHTY and everliving God, we most heartily tha
thee, for that thou dost vouchsafe to feed us, who h
duly received these holy mysteries, with the spiritual f
of the most precious Body and Blood of thy Son our
viour Jesus Christ; and dost assure us thereby of thy
vour and goodness towards us; and that we are very me
bers incorporate in the mystical body of thy Son, whic
the blessed company of all faithful people; and are
heirs through hope of thy everlasting kingdom, by th
rits of the most precious death and passion of thy de

And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

¶ *Then shall be said or sung,*

GLORY be to God on high, and in earth peace, goodwill towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son Jesu Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy; thou only art the Lord: thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

¶ *Then the Priest or Bishop (if he be present) shall let them depart with this Blessing.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord, and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. *Amen.*

¶ *Collects to be said after the Offertory, when there is no Communion every such day one or more, and the same may be said also, as often as occasion shall serve, after the Collects either of Morning or Evening Prayer, Communion, or Litany, by the direction of the Minister.*

ASSIST us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation, that among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help, through Jesus Christ our Lord. *Amen.*

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection, both here and ever, we may be preserved *body and soul*; through our Lord and Saviour Jesus Christ. *Amen.*

THE COMMUNION.

GRANT, we beseech thee, Almighty God, that the w which we have heard this day with our outward e may through thy grace be so grafted inwardly in our he that they may bring forth in us the fruit of good livin the honour and praise of thy Name; through Jesus Ch our Lord. *Amen.*

PREVENT us, O Lord, in all our doings with thy m gracious favour, and further us with thy continual he that in all our works begun, continued, and ended in th we may glorify thy holy Name, and finally by thy m obtain everlasting life; through Jesus Christ our Lo *Amen*

ALMIGHTY God, the fountain of all wisdom, w knowest our necessities before we ask, and our ig rance in asking; We beseech thee to have compassion u our infirmities; and those things, which for our unworth ness we dare not, and for our blindness we cannot a vouchsafe to give us, for the worthiness of thy Son Je Christ our Lord. *Amen*

ALMIGHTY God, who hast promised to hear the p tions of them that ask in thy Son's Name; We bes thee mercifully to incline thine ears to us that have m now our prayers and supplications unto thee; and gra that those things, which we have faithfully asked accordi to thy will, may effectually be obtained, to the relief of o necessity, and to the setting forth of thy glory; throu Jesus Christ our Lord. *Amen*

¶ *Upon the Sundays and other Holy-days if there be no Communi shall be said all that is appointed at the Communion, until the of the general Prayer* [For the whole state of Christ's Church m litant here in earth] *together with one or more of these Collects before rehearsed, concluding with the Blessing*

¶ *And there shall be no celebration of the Lord's Supper, except th be a competent number to communicate with the Priest, accordi to his discretion*

¶ *And if there be not above twenty persons in the Parish of discreti to receive the Communion, yet there shall be no Communion, e cept four or three at the least communicate with the Priest*

¶ *And in Cathedral and Collegiate Churches, and Colleges, wh there are many Priests and Deacons, they shall all receive t Communion with the Priest every Sunday at the least, except th have a reasonable cause to the contrary*

¶ *And to take away all occasion of disputation, and superstition, whi any person hath or might have concerning the Bread and Wine, shall suffice that the Bread be such as is usual to be eaten, but best and purest Wheat Bread that conveniently may be g them.*

¶ *And if any of the Bread and Wine remain unconsecrated, the rate shall have it to his own use but if any remain of that was consecrated, it shall not be carried out of the Church Priest and such other of the Communicants as he shall*

unto him, shall, immediately after the Blessing, reverently eat an drink the same.

¶ *The Bread and Wine for the Communion shall be provided by th Curate and the Church-wardens at the charges of the Parish.*

¶ *And note, that every Parishioner shall communicate at the lea three times in the year, of which Easter to be one. And yearly Easter every Parishioner shall reckon with the Parson, Vicar, o Curate, or his or their Deputy or Deputies; and pay to them him all Ecclesiastical Duties, accustomably due, then and at the time to be paid.*

¶ *After the Divine Service ended, the money given at the Offerto shall be disposed of to such pious and charitable uses, as the Mi ister and Church-wardens shall think fit. Wherein if they disagre it shall be disposed of as the Ordinary shall appoint.*

" WHEREAS it is ordained in this office for the Admin
" istration of the Lord's Supper, that the Communi
" cants should receive the same kneeling; (which order is we
" meant, for a signification of our humble and grateful a
" knowledgement of the benefits of Christ therein given t
" all worthy Receivers, and for the avoiding of such pro
" fanation and disorder in the holy Communion, as migh
" otherwise ensue;) yet, lest the same kneeling should b
" any persons, either out of ignorance and infirmity, or ou
" of malice and obstinacy, be misconstrued and depraved
" It is hereby declared, That thereby no adoration is in
" tended, or ought to be done, either unto the Sacrament
" Bread or Wine there bodily received, or unto any Co
" poral Presence of Christ's natural Flesh and Blood. Fo
" the Sacramental Bread and Wine remain still in thei
" very natural substances, and therefore may not be adored
" (for that were Idolatry, to be abhorred of all faithfu
" Christians;) and the natural Body and Blood of our Sa
" viour Christ are in Heaven, and not here; it being again
" the truth of Christ's natural Body to be at one time i
" more places than one."

THE MINISTRATION OF

PUBLICK BAPTISM OF INFANTS,

TO BE USED IN THE CHURCH.

¶ *The people are to be admonished, that it is most convenient that Baptism shou not be administered but upon Sundays, and other Holy-days, when the m number of people come together; as well for that the Congregation there pres may testify the receiving of them that be newly baptized into the number of Chris Church; as also because in the Baptism of Infants every Man present may be p in remembrance of his own profession made to God in his Baptism. For whi cause also it is expedient that Baptism be ministered in the vulgar tongue. N vertheless, (if necessity so require,) Children may be baptized upon any other da*

¶ *And note, that there shall be for every Male-child to be baptized two Godfathe and one Godmother; and for every Female, one Godfather and two Godmothe*

¶ *When there are Children to be baptized, the Parents shall give knowledge there over night, or in the morning before the beginning of Morning Prayer, to the C rate. And then the Godfathers and Godmothers, and the people with the Childre must be ready at the Font, either immediately after the last Lesson at Morni Prayer, or else immediately after the last Lesson at Evening Prayer, as the C rate by his discretion shall appoint. And the Priest coming to the Font, (whi is then to be filled with pure Water,) and standing there, shall say,*

HATH this Child been already baptized, or no?

¶ *If they answer,* No: *Then shall the Priest proceed as followeth.*

DEARLY beloved, forasmuch as all men are conceived and born in sin; and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of Water and of the holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to *this Child* that thing which by nature *he* cannot have; that *he* may be baptized with Water and the holy Ghost, and received into Christ's holy Church, and be made *a lively member* of the same.

¶ *Then shall the Priest say,*
Let us pray.

ALMIGHTY and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water; and also didst safely lead the children of Israel thy people through the Red Sea, figuring thereby thy holy Baptism; and by the Baptism of thy well-beloved Son Jesus Christ, in the river Jordan, didst sanctify Water to the mystical washing away of sin; We beseech thee, for thine infinite mercies, that thou wilt mercifully look upon *this Child*; wash *him* and sanctify *him* with the holy Ghost; that *he*, being delivered from thy wrath, may be received into the ark of Christ's Church; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *he* may come to the land of everlasting life, there to reign with thee world without end; through Jesus Christ our Lord. *Amen.*

ALMIGHTY and immortal God, the *aid of all that need*, the helper of *all that flee to thee for succour*, the life *of them that believe*, and the resurrection *of the dead*; We call upon thee for *this Infant*, that *he*, coming to thy holy Baptism, may receive remission of sins by spiritual regeneration. Recei *him*, O Lord, as thou hast promised thy well-beloved Son, saying, Ask, a ye shall have; seek, and ye shall fin knock, and it shall be opened unto yo So give now unto us that ask; let that seek find; open the gate unto that knock; that *this Infant* may enj the everlasting benediction of thy he venly washing, and may come to t eternal kingdom which thou hast pr mised by Christ our Lord. *Amen.*

¶ *Then shall the people stand up, a the Priest shall say,*

Hear the words of the Gospel, writte by Saint *Mark*, in the tenth Chapte at the thirteenth Verse.

THEY brought young children Christ, that he should touch then and his disciples rebuked those th brought them. But when Jesus sa it, he was much displeased, and sa unto them, Suffer the little children come unto me, and forbid them no for of such is the kingdom of God. V rily I say unto you, Whosoever sh not receive the kingdom of God as little child, he shall not enter therei And he took them up in his arms, p his hands upon them, and blessed ther

¶ *After the Gospel is read, the Minist shall make this brief Exhortation up the words of the Gospel.*

BELOVED, ye hear in this Gospel t words of our Saviour Christ, th he commanded the children to brought unto him; how he blam those that would have kept them fro him; how he exhorteth all men to f low their innocency. Ye perceive ho by his outward gesture and deed he d clared his good will toward them; f he embraced them in his arms, he l his hands upon them, and blessed th Doubt ye not therefore, but earn believe, that he will likewise f ably receive this present Infan he will embrace him with the his mercy; that he will give

the blessing of eternal life, and make *him partaker* of his everlasting kingdom. Wherefore we being thus persuaded of the good will of our heavenly Father towards *this Infant*, declared by his Son Jesus Christ; and nothing doubting but that he favourably alloweth this charitable work of our's in bringing *this Infant* to his holy Baptism; let us faithfully and devoutly give thanks unto him, and say,

ALMIGHTY and everlasting God, heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to *this Infant*, that *he* may be born again, and be made *an heir* of everlasting salvation; through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen.*

¶ *Then shall the Priest speak unto the Godfathers and Godmothers on this wise.*

DEARLY beloved, ye have brought *this Child* here to be baptized, ye have prayed that our Lord Jesus Christ would vouchsafe to receive *him*, to release *him* of *his* sins, to sanctify *him* with the holy Ghost, to give *him* the kingdom of heaven, and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in his Gospel to grant all these things that ye have prayed for: which promise he, for his part, will most surely keep and perform. Wherefore, after this promise made by Christ, *this Infant* must also faithfully, for *his* part, promise by you that are *his* sureties, (until *he* come of age to take it upon *himself*,) that *he* will renounce the devil and all his works, and constantly believe God's holy Word, and obediently keep his commandments.

Demand therefore,

DOST thou, in the Name of this Child, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

Answer. I renounce them all.

Minister.

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints; the Remission of sins; the Resurrection of the flesh; and everlasting life after death?

Answer. All this I stedfastly believe.

Minister.

WILT thou be baptized in this faith?

Answer. That is my desire.

Minister.

WILT thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answer. I will.

¶ *Then shall the Priest say,*

O MERCIFUL God, grant that the old Adam in *this Child* may be so buried, that the new man may be raised up in *him*. *Amen.*

Grant that all carnal affections may die in *him*, and that all things belonging to the Spirit may live and grow in *him*. *Amen.*

Grant that *he* may have power and strength to have victory, and to triumph, against the devil, the world, and the flesh. *Amen.*

Grant that whosoever is here dedicated to thee by our office and ministry may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. *Amen.*

ALMIGHTY, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood; and gave commandment to his disciples, that they should go teach all nations, and baptize them in the Name of the Father, the Son, and the Holy Ghost; Regard, we beseech thee, the supplications of thy congregation; sanctify this Water to the mystical washing away of sin; and grant that *this Child*, now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children; through Jesus Christ our Lord. *Amen.*

¶ *Then the Priest shall take the Child into his hands, and shall say to the Godfathers and Godmothers,*

Name this Child.

¶ *And then naming it, (if they require a long name, they shall certify him that the Child must not be named but by one name,) he shall dip it in the Water discreetly, and warily, saying,*

N. I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ *But if they certify, that the Child is weak, it shall suffice to pour Water upon it, saying the foresaid words.*

N. I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

PRIVATE BAPTISM OF INFANTS.

¶ *Then the Priest shall say,*

WE receive this Child into the congregation of Christ's flock, and do sign him with the sign of the Cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil, and to continue Christ's faithful soldier and servant unto his life's end. Amen.

¶ *Then shall the Priest say,*

SEEING now, dearly beloved brethren, that this child is regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that this Child may lead the rest of his life according to this beginning.

¶ *Then shall he say, according,*

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

¶ *Then shall the Priest say,*

WE yield you hearty thanks, most merciful Father, that it hath pleased thee to regenerate this infant with thy holy Spirit, to receive him for thine own child by adoption, and to incorporate him into thy holy Church. And humbly we beseech thee to grant, that he, being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that, as he is made partaker of the death of thy son, he may also be partaker of his resurrection; so that finally, with the rest of thy holy children, he may be an heir of thy kingdom, through Christ our Lord. Amen.

¶ *Then, all standing up, the Priest shall say to the godfathers and godmothers of this child as follows,*

FORASMUCH as this infant hath promised by you, his sureties, that he will renounce the devil and all his works, believe in God, and serve him only, and keep his commandments; it is your bounden duty to see that this infant be taught, as soon as he is able to learn, what a solemn vow, promise, and profession he hath here made by you. And that he may know these things the better, ye shall call upon him to hear sermons, and shall provide, that he may learn the Creed, the Lord's Prayer, and the Ten Commandments, in the vulgar tongue, and all other things which a Christian man ought to know and believe to his soul's health, and that this child, as soon as he can learn, is to be taught how wicked, and how slippery a thing sin is, and how ready we should be to fight against it, and to mortify all our evil affections, and how we should dedicate unto God our goods, our bodies, and our souls, to be his servants, and to walk in the same all the days of our life.

¶ *Then shall the godfather say,*

YE must also remember that this Child is to be brought to the Bishop to be confirmed by him, so soon as he can say the Creed, the Lord's Prayer, and the Ten Commandments, in the vulgar tongue, and be ready in other things whereof he is to be demanded of the Church, according to the order in this behalf set forth for that purpose.

IT is certain by God's Word, that Children which are baptized, dying before they commit actual sin, are undoubtedly saved.

To take away all doubt concerning the use of the sign of the Cross in Baptism, the true meaning thereof, and the just reason for the retaining of it, be it known to the Church, that, published in the Year MDCIV.

THE MINISTRATION OF

PRIVATE BAPTISM OF CHILDREN

IN HOUSES.

The Curates of every Parish shall often admonish the people, that they defer not the Baptism of their children longer than the first or second Sunday next after their birth, unless some urgent and reasonable cause be approved by the Ministers and Parishioners. And also they shall warn them, that without like great cause and necessity they procure not their children to be baptized at home in their houses. But when urgent cause shall move them so to do, their Baptism shall be administered in the manner hereafter ensueth. First, let the Minister of the Parish, or, in his absence, any other lawful Minister that can be procured, with them that are present call upon God, and

Prayer, and so many of the Collects appointed to be said before in the Form of Publick Baptism, as the time and present exigence will suffer. And then, the Child being named by some one that is present, the Minister shall pour Water upon it, saying these words;

NI baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then, all kneeling down, the Minister shall give thanks unto God, and say,*

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this Infant with thy holy Spirit, to receive *him* for thine own Child by adoption, and to incorporate *him* into thy holy Church. And we humbly beseech thee to grant, that as *he* is now made partaker of the death of thy Son, so *he* may be also of his resurrection; and that finally, with the residue of thy Saints, *he* may inherit thine everlasting kingdom; through the same thy Son Jesus Christ our Lord. *Amen.*

¶ *And let them not doubt, but that the Child so baptized is lawfully and sufficiently baptized, and ought not to be baptized again. Yet nevertheless, if the Child, which is after this sort baptized, do afterward live, it is expedient that it be brought into the Church, to the intent that, if the Minister of the same Parish did himself baptize that Child, the Congregation may be certified of the true Form of Baptism, by him privately before used: In which case he shall say thus,*

I CERTIFY you, that according to the due and prescribed Order of the Church, *at such a time*, and *at such a place*, before divers witnesses I baptized this Child.

¶ *But if the Child were baptized by any other lawful Minister, then the Minister of the Parish, where the Child was born or christened, shall examine and try whether the Child be lawfully baptized, or no. In which case, if those that bring any Child to the Church do answer, that the same Child is already baptized, then shall the Minister examine them further, saying,*

BY whom was this Child baptized?

Who was present when this Child was baptized?

Because some things essential to this Sacrament may happen to be omitted through fear or haste, in such times of extremity; therefore I demand further of you,

With what matter was this Child baptized?

With what words was this Child baptized?

¶ *And if the Minister shall find by the answers of such as bring the Child, that all things were done as they ought to be; then shall not he christen the Child again, but shall receive him as one of the flock of true christian people, saying thus,*

I CERTIFY you, that in this case all is well done, and according unto due order, concerning the baptising of this Child; who being born in original sin, and in the wrath of God, is now, by the laver of Regeneration in Baptism, received into the number of the children of God, and heirs of everlasting life: for our Lord Jesus Christ doth not deny his grace and mercy unto such Infants, but most lovingly doth call them unto him, as the holy Gospel doth witness to our comfort on this wise.

St. *Mark* x. 13.

THEY brought young children to Christ, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

¶ *After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospel.*

BELOVED, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that would have kept them from him; how he exhorted all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he hath likewise favourably received *this* present *Infant*; that he hath embraced *him* with the arms of his mercy; and (as he hath promised in his holy Word) will give unto *him* the blessing of eternal life, and make *him partaker* of his everlasting kingdom. Wherefore, we being thus persuaded of the good will of our heavenly Father, declared by his Son Jesus Christ, towards *this Infant*, let us faithfully and devoutly give thanks unto him, and say the Prayer which the Lord himself taught us:

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

ALMIGHTY and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy gra-

and faith in thee, increase this knowledge, and confirm this faith in us evermore. Give the Holy Spirit to this Infant, that he may be born again, and be made an heir of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. Amen.

¶ *Then the Priest shall name the Name of the Child, saying to the Godfathers and Godmothers, the Name of the Child, and demand of them, as followeth.*

DOST thou, in the Name of this Child, renounce the devil and all his works, the vain pomp and glory of this world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou will not follow, nor be led by them?

Answer. I renounce them all.

Minister.

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

Answer. I believe in God the Father Almighty, Maker of heaven and earth.

Minister.

AND dost thou believe in Jesus Christ, his only begotten Son our Lord? *Answer.* I believe in Jesus Christ, his only begotten Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried, he went down into hell, and rose again the third day, he ascended into heaven, and sitteth on the right hand of God the Father Almighty, and shall come again at the end of the world, to judge the quick and the dead.

Minister.

AND dost thou believe in the Holy Ghost, the Holy Catholick Church, the Communion of Saints, the Resurrection of the flesh, the Holy Ghost, the life everlasting? *Answer.* All this I steadfastly believe.

Minister.

WILT thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life? *Answer.* I will.

¶ *Then the Priest shall say,*

WE receive this child into the congregation of Christ's flock, and do sign him with the sign of the cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil, and to continue Christ's faithful soldier and servant unto his life's end. Amen.

¶ *Then shall the Minister say,*

SEEING now that this child is regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that he may fulfil in him his work begun in him, according to this beginning.

¶ *Then shall the Priest say,*

WE yet beseech thee, that he, being planted into the death of thy Son Jesus Christ, may be also partaker of his resurrection, so that finally, with the residue of thy holy congregation, he may be an inheritor of thy kingdom, through the merits of our Lord Jesus Christ.

¶ *Then shall the Minister say to the Godfathers and Godmothers,*

FORASMUCH as this child hath promised by you his Godfathers and Godmothers, that he will renounce the devil and all his works, and believe in God, and obey his commandments, it is your bounden duty to see that this child be taught, as he shall be able to learn, what a solemn promise and profession he hath made by you. And also to see that he be brought unto the Bishop, to ratify the same, when he can say the Creed, the Lord's Prayer, and the Ten Commandments in the vulgar tongue, and be ready to be confirmed by the Bishop, when he shall be thereunto lawfully called, and that you, the Godfathers and Godmothers, shall be diligent to see that this child be brought to the Church to hear God's holy word, and to use the godly exercises and duties of a Christian man, until the time that he be confirmed, as is aforesaid, and specially you, the Godfather, when you shall be thereunto lawfully called, shall be ready to present this child to the Bishop to be confirmed, and shall see that he be instructed in the Catechism, and other godly exercises, as is aforesaid, and shall do all things which a Godfather ought to do unto his godchild, according to the duty of a Christian man.

¶ *Then shall the Priest say,*

WE yet beseech thee, that he, being planted into the death of thy Son Jesus Christ, may be also partaker of his resurrection, so that finally, with the residue of thy holy congregation, he may be an inheritor of thy kingdom, through the merits of our Lord Jesus Christ.

¶ *Then shall the Priest say,*

FORASMUCH as this child hath promised by you his Godfathers and Godmothers, that he will renounce the devil and all his works, and believe in God, and obey his commandments, it is your bounden duty, that ye see that this child be taught, as he shall be able to learn, what a solemn vow, promise, and profession he hath made by you. And also that he be brought unto the Bishop, to ratify the same, when he can say the Creed, the Lord's Prayer, and the Ten Commandments in the vulgar tongue, and be ready to be confirmed by the Bishop, when he shall be thereunto lawfully called, and that you, the Godfathers and Godmothers, shall be diligent to see that this child be brought to the Church to hear God's holy word, and to use the godly exercises and duties of a Christian man, until the time that he be confirmed, as is aforesaid, and specially you, the Godfather, when you shall be thereunto lawfully called, shall be ready to present this child to the Bishop to be confirmed, and shall see that he be instructed in the Catechism, and other godly exercises, as is aforesaid, and shall do all things which a Godfather ought to do unto his godchild, according to the duty of a Christian man.

¶ *But if there be any doubt in the Godfathers and Godmothers, whether they have duly and truly performed their promise, or not, then the Minister shall demand of the Godfather, whether he will have his godchild baptized, or not. And if he answer, that he will have his godchild baptized, then shall the Godfather say, that he will cause his godchild to be brought to the Church, when he shall be thereunto lawfully called, to the intent he may be ready to make his profession, as he hath promised, by his Godfathers and Godmothers, when he shall come to the age of discretion. And if he shall so promise, then shall the Minister proceed to Baptism. But if the Godfather shall answer, that his godchild is already baptized, then shall the Minister demand, whether he believeth that his godchild hath been lawfully baptized, indeed in water, according to the ordinance of God's Word. And if the Godfather shall answer, that he believeth it to be lawfully and sufficiently done, then shall the Minister say, he doubteth not but that the child is regenerate, and grafted into the body of Christ's Church, and shall give thanks unto Almighty God for the same, saying as follows.*

IF thou art not already baptized, I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

THE MINISTRATION OF

BAPTISM TO SUCH AS ARE OF RIPER YEARS, AND ABLE TO ANSWER FOR THEMSELVES.

¶ *When any such persons, as are of riper years, are to be baptized, timely notice shall be given to the Bishop, or whom he shall appoint for that purpose, a week before at the least, by the Parents, or some other discreet persons; that so due care may be taken for their Examination, whether they be sufficiently instructed in the Principles of the Christian Religion; and that they may be exhorted to prepare themselves with Prayers and Fasting for the receiving of this holy Sacrament.*

¶ *And if they shall be found fit, then the Godfathers and Godmothers, the people being assembled upon the Sunday or Holyday appointed, shall be ready to present them at the Font immediately after the second Lesson, either at Morning or Evening Prayer, as the Curate in his discretion shall think fit.*

¶ *And standing there, the Priest shall ask, whether any of the persons here presented be baptized, or no: If they shall answer, No; then shall the Priest say thus,*

DEARLY beloved, forasmuch as all men are conceived and born in sin, (and that which is born of the flesh is flesh,) and they that are in the flesh cannot please God, but live in sin, committing many actual transgressions; and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of Water and of the holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to *these persons* that which by nature *they* cannot have; that *they* may be baptized with Water and the holy Ghost, and received into Christ's holy Church, and be made lively *members* of the same.

¶ *Then shall the Priest say,*

Let us pray.

(¶ *And here all the Congregation shall kneel.*)

ALMIGHTY and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water; and also didst safely lead the children of Israel thy people through the Red Sea, figuring thereby this holy Baptism; and by the Baptism of thy well-beloved Son Jesus Christ, in the river Jordan, didst sanctify the element of Water to the mystical washing away of sin; We beseech thee, for thine infinite mercies, that thou wilt mercifully look upon these thy servants, wash them and sanctify them with the holy Ghost, that they, being delivered from thy wrath, may be received into the ark of Christ's Church; and being stedfast in faith, and through hope, and fervent in charity, may so pass the waves of this troublesome world, that finally they may come to the land of everlasting life, to reign with thee world without end, through Jesus Christ our Lord. Amen.

Almighty God, the author of all life, the helper of all that live, the hope of all that die, the life of those that believe, and the resurrection of those that be dead. We call upon thee for these persons, that they, coming to thy holy Baptism, may receive remission of their sins by spiritual regeneration. Receive them, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you: So give now unto us that ask; let us that seek find; open the gate unto us that knock; that these persons may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. Amen.

¶ *Then shall the people stand up, and the Priest shall say,*

Hear the words of the Gospel, written by Saint John, in the third Chapter, beginning at the first Verse.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily I say unto thee, Except a man be born of water and the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

¶ *After which shall be the Priest saying,*

BELOVED, ye have heard in the Gospel the words which our Saviour Christ hath spoken unto Nicodemus, that except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Where

by ye may perceive the great necessity of this Sacrament, where it may be had. Likewise, immediately before his ascension into heaven, (as we read in the last Chapter of Saint Mark's Gospel,) he gave command to his disciples, saying, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. Which also sheweth unto us the great benefit we reap thereby. For which cause Saint Peter the Apostle, when upon his first preaching of the Gospel many were pricked at the heart, and said to him and the rest of the Apostles, Men and brethren, what shall we do? replied and said unto them, Repent, and be baptized every one of you for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words exhorted he them, saying, Save yourselves from this untoward generation. For (as the same Apostle testifieth in another place) even Baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ. Doubt ye not therefore, but earnestly believe, that he will favourably receive *these* present *persons*, truly repenting, and coming unto him by faith; that he will grant *them* remission of *their* sins, and bestow upon *them* the holy Ghost; that he will give *them* the blessing of eternal life, and make *them partakers* of his everlasting kingdom.

Wherefore we being thus persuaded of the good will of our heavenly Father towards *these persons*, declared by his Son Jesus Christ; let us faithfully and devoutly give thanks to him, and say,

ALMIGHTY and everlasting God, heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to *these persons*, that *they* may be born again, and be made *heirs* of everlasting salvation; through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen.*

¶ *Then the Priest shall speak to the* persons *to be baptized on this wise:*

WELL-BELOVED, who are come hither desiring to receive holy Baptism, *ye* have heard how the congregation hath prayed, that our Lord Jesus Christ would vouchsafe to receive you and bless you, to release you of your *sins, to give you the kingdom of heaven, and everlasting life. Ye have heard also, that our Lord Jesus Christ hath promised* in his holy Word to grant all those things that we ha prayed for; which promise he, for l part, will most surely keep and p form.

Wherefore, after this promise mo by Christ, *ye* must also faithfully, f your part, promise in the presence these your Witnesses, and this wh congregation, that *ye* will renounce t devil and all his works, and constant believe God's holy Word, and ol diently keep his commandments.

¶ *Then shall the Priest demand of ea of the persons to be baptized, several these Questions following:*

Question.

DOST thou renounce the devil a all his works, the vain pomp a glory of the world, with all coveto desires of the same, and the carnal d sires of the flesh, so that thou wilt n follow, nor be led by them?

Answer. I renounce them all.

Question.

DOST thou believe in God the Fatl Almighty, Maker of heaven a earth?

And in Jesus Christ his only-begott Son our Lord? And that he was co ceived by the Holy Ghost; born of t Virgin Mary; that he suffered unc Pontius Pilate, was crucified, dead, a buried; that he went down into he and also did rise again the third da that he ascended into heaven, and s teth at the right hand of God the F ther Almighty; and from thence sh come again at the end of the world, judge the quick and the dead?

And dost thou believe in the Ho Ghost; the holy Catholick Churc the Communion of Saints; the Rem sion of sins; the Resurrection of t flesh; and everlasting life after deat

Answer. All this I stedfastly belie

Question.

WILT thou be baptized in this fait

Answer. That is my desire.

Question.

WILT thou then obediently ke God's holy will and commar ments, and walk in the same all t days of thy life?

Answer. I will endeavour so to d God being my helper.

¶ *Then shall the Priest say,*

O MERCIFUL God, grant that t old Adam in *these persons* may so buried, that the new man may raised up in *them. Amen.*

Grant that all carnal affections m die in *them*, and that all things belo ing to the Spirit may live and grow *them. Amen.*

Grant that *they* may have power a strength to have victory, and to t umph, against the devil, the world, the flesh. Amen.

Grant that they, being here de to thee by our office and m may also be endued with virtues, and everlastingly

mercy, O blessed Lord at live, and govern all without end. *Amen.*

Y, everliving God, whose early beloved Son Jesus he forgiveness of our sins, did ... it of his most precious side both water and blood, and gave commandment to his disciples, that they should go teach all nations, and baptize them In the Name of the Father, the Son, and the Holy Ghost; Regard, we beseech thee, the suppli ations of this congregation; sanctify this Water to the mystical washing away of sin; and grant that the *persons* now to be baptized therein may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest take each person to be baptized by the right hand, and placing him conveniently by the Font, according to his discretion, shall ask the Godfathers and Godmothers the Name; and then shall dip him in the water, or pour water upon him, saying,*

N, I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then shall the Priest say,*

WE receive this person into the congregation of Christ's flock; and do sign *him* with the sign of the Cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto *his* life's end. Amen.

* *Here the Priest shall make a Cross upon the person's forehead.*

¶ *Then shall the Priest say,*

SEEING now, dearly beloved brethren, that *these persons* are regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that *they* may lead the rest of their life according to this beginning.

¶ *Then shall he said the Lord's Prayer, all kneeling.*

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

WE yield thee humble thanks, O heavenly Father, that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee; Increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to *these persons*; that, being now born again, and made *heirs* of everlasting salvation, through our Lord Jesus Christ, *they* may continue thy *servants*, and attain thy promises; through the same Lord Jesus Christ thy Son, who liveth and reigneth with thee, in the unity of the same Holy Spirit, ever lastingly. *Amen.*

¶ *Then, all standing up, the Priest shall use this Exhortation following; speaking to the Godfathers and Godmothers first.*

FORASMUCH as *these persons have* promised in your presence to renounce the devil and all his works, to believe in God, and to serve him; ye must remember, that it is your part and duty to put *them* in mind, what a solemn vow, promise, and profession *they have* now made before this congregation, and especially before your *two* chosen witnesses. And ye are also to call upon *them* to use all diligence to be rightly instructed in God's holy Word; that so *they* may grow in grace, and in the knowledge of our Lord Jesus Christ, and live godly, righteously, and soberly in this present world.

¶ *And then, speaking to the same baptized persons, he shall proceed, and say,*

AND as for you, who have now by Baptism put on Christ, it is your part and duty also, being made the *children* of God and of the light, by faith in Jesus Christ, to walk answerably to your Christian calling, and as becometh the children of light; remembering always that Baptism represents unto us our profession, which is, to follow the example of our Saviour Christ, and to be like him; that as he died, and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

* *It is expected that every person, thus baptized, should be confirmed by the Bishop, as soon after his Baptism as conveniently may be, that he may be admitted to the Holy Communion.*

¶ *If any persons, of Riper Years, there present, shall be brought to be baptized before they are able to answer for themselves, it may suffice to use the Office for Private Baptism of Infants, or in case of extreme danger the Office for Private Baptism; only changing the word [Infant] for [Child or Person], as occasion requireth.*

A CATECHISM,

That is to say,

AN INSTRUCTION TO BE LEARNED OF EVERY PERSON, BEFORE BE BROUGHT TO BE CONFIRMED BY THE BISHOP.

Question.

WHAT is your Name?

Answer. N. or M.

Question. Who gave you this Name?

Answer. My Godfathers and Godmothers in my Baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.

Question. What did your Godfathers and Godmothers then for you?

Answer. They did promise and vow three things in my name. First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh. Secondly, that I should believe all the Articles of the Christian Faith. And thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life.

Question. Dost thou not think that thou art bound to believe, and to do, as they have promised for thee?

Answer. Yes verily; and by God's help so I will. And I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my life's end.

Catechist. Rehearse the Articles of thy Belief.

Answer.

I BELIEVE in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell; The third day he rose again from the dead, He ascended into heaven, And sitteth at the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholick Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body; And the Life everlasting. Amen.

Question. What dost thou chiefly learn in these Articles of thy Belief?

Answer. First, I learn to believe in God the Father, who hath made me, and all the world.

Secondly, in God the Son, who hath *redeemed me, and all mankind.*

Thirdly, in God the Holy Ghost, who sanctifieth me, and all the elect people of God.

Question. You said, that your G fathers and Godmothers did prom for you, that you should keep Go Commandments. Tell me how mu there be?

Answer. Ten.

Question. Which be they?

Answer.

THE same which God spake in twentieth Chapter of Exodus, s ing, I am the Lord thy God, w brought thee out of the land of Egy out of the house of bondage.

I. Thou shalt have none other g but me.

II. Thou shalt not make to thy any graven image, nor the likenes any thing that is in heaven above, o the earth beneath, or in the water u der the earth. Thou shalt not b down to them, nor worship them: I the Lord thy God am a jealous G and visit the sins of the fathers u the children, unto the third and fou generation of them that hate me, a shew mercy unto thousands in th that love me, and keep my comma ments.

III. Thou shalt not take the Na of the Lord thy God in vain: for t Lord will not hold him guiltless t taketh his Name in vain.

IV. Remember that thou keep h the Sabbath-day. Six days shalt th labour, and do all that thou hast to d but the seventh day is the Sabbath the Lord thy God. In it thou shalt no manner of work, thou, and thy s and thy daughter, thy man-serva and thy maid-servant, thy cattle, a the stranger that is within thy gat For in six days the Lord made heav and earth, the sea, and all that in th is, and rested the seventh day; whe fore the Lord blessed the seventh d and hallowed it.

V. Honour thy father and thy m ther, that thy days may be long in land which the Lord thy God give thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit ad tery.

VIII Thou shalt not steal.

IX. Thou shalt not bear false witn against thy neighbour.

X. Thou shalt not covet thy nei bour's house, thou shalt not covet t neighbour's wife, nor his servant, his maid, nor his ox, nor his ass any thing that is his.

Question. What dost thou learn by these commandment

Answer. I learn two things:

towards God, and my duty towards my Neighbour.

Question. What is thy duty towards God?

Answer. My duty towards God, is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength, to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy Name and his Word, and to serve him truly all the days of my life.

Question. What is thy duty towards thy Neighbour?

Answer. My duty towards my Neighbour, is to love him as myself, and to do to all men, as I would they should do unto me. To love, honour, and succour my father and mother. To honour and obey the King, and all that are put in authority under him. To submit myself to all my governors, teachers, spiritual pastors and masters. To order myself lowly and reverently to all my betters. To hurt nobody by word nor deed. To be true and just in all my dealing. To bear no malice nor hatred in my heart. To keep my hands from picking and stealing, and my tongue from evil speaking, lying, and slandering. To keep my body in temperance, sobriety, and chastity. Not to covet nor desire other men's goods, but to learn and labour truly to get my own living, and to do my duty in that state of life, unto which it shall please God to call me.

Catechist. My good child, know this, that no man is able to do these things of himself, nor to walk in the commandments of God, and to serve him, without the grace of God, which is given only by God's gift, for which we must ever pray. Let us learn therefore, of Christ, what we have to pray for, when we pray unto God, and what we do receive by the Lord's Prayer.

Answer.

O OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those that trespass against us. And lead us not into temptation. But deliver us from evil. Amen.

Question. What desirest thou of God in this Prayer?

Answer. I desire my Lord God our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people, but chiefly unto this congregation here assembled in his holy Name, that we, being preserved by his mighty power, may be made wise unto salvation, and obtain the benefits of his passion, which we do now commemorate in the Holy Sacrament of the Lord's Supper. Also I do desire my Lord God, that he will so rule our hearts in this Sacrament, that we may be fed with the spiritual food of the Body and Blood of our Saviour Christ, and that we may ever more dwell in him, and he in us. Keep us, Lord God, from our ghostly enemy, and from everlasting death. And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen, so be it.

Question.

HOW many Sacraments hath Christ ordained in his Church?

Answer. Two only, as generally necessary to salvation, that is to say, Baptism, and the Supper of the Lord.

Question. What meanest thou by the word *Sacrament*?

Answer. I mean an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Question. How many parts are there in a Sacrament?

Answer. Two, the outward visible sign, and the inward spiritual grace.

Question. What is the outward visible sign or form in Baptism?

Answer. Water, wherein the person is baptized *in the Name of the Father, and of the Son, and of the Holy Ghost.*

Question. What is the inward and spiritual grace?

Answer. A death unto sin and a new birth unto righteousness, for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

Question. What is required of persons to be baptized?

Answer. Repentance, whereby they forsake sin; and Faith, whereby they stedfastly believe the promises of God made to them in that Sacrament.

Question. Why then do we baptize Infants, seeing they cannot do these things? [illegible]

Answer. Because they promise them both by their godfathers and godmothers, when they do vow to God, that they shall be kept, by God's help, from all wilful sin, and shall be taught to believe all God's holy word, and obey the same, and shall come to be baptized thereunto, if they be thereunto lawfully called.

Question. Why ordained Christ the Lord's Supper or Sacrament?

Answer. For the continual remembrance of his death, to our great comfort, as often as we do receive the same, according to Christ's ordinance, in the remembrance of the benefits which we receive thereby.

Question. What is the outward part or sign of the Lord's Supper?

Answer. Bread and Wine, which the Lord hath commanded to be received.

Question. What is the inward part, or thing signified?

Answer. The Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper.

Question. What are the benefits whereof we do partake in this Sacrament?

Answer. The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the Bread and Wine.

Question. What is required of those who come to the Lord's Supper?

Answer. To examine themselves

whether they repent them truly of their former sins, stedfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thank remembrance of his death; and be charity with all men.

¶ *The Curate of every Parish shall diligently upon Sundays and Holy-days, af the second Lesson at Evening Prayer, openly in the Church instruct and exam so many Children of his Parish sent unto him, as he shall think convenient, some part of this Catechism.*

¶ *And all Fathers, Mothers, Masters, and Dames, shall cause their Children, S vants, and Apprentices, (which have not learned their Catechism,) to come to Church at the time appointed, and obediently to hear, and be ordered by the Cura until such time as they have learned all that is here appointed for them to lear*

¶ *So soon as Children are come to a competent age, and can say, in their Mot Tongue, the Creed, the Lord's Prayer, and the Ten Commandments; and u can answer to the other Questions of this short Catechism; they shall be brou to the Bishop. And every one shall have a Godfather, or a Godmother, as a W ness of their Confirmation.*

¶ *And whensoever the Bishop shall give knowledge for Children to be brought u him for their Confirmation, the Curate of every Parish shall either bring, or se in writing, with his hand subscribed thereunto, the names of all such pers within his Parish, as he shall think fit to be presented to the Bishop to be c firmed. And, if the Bishop approve of them, he shall confirm them in m ner following.*

THE ORDER OF

CONFIRMATION,

OR LAYING ON OF HANDS UPON THOSE THAT ARE BAPTIZED AND COME TO YEARS OF DISCRETION.

¶ *Upon the day appointed, all that are to be then confirmed, being placed, a standing in order, before the Bishop; he (or some other Minister appointed him) shall read this Preface following.*

TO the end that Confirmation may be ministered to the more edifying of such as shall receive it, the Church hath thought good to order, That none hereafter shall be Confirmed, but such as can say the Creed, the Lord's Prayer, and the Ten Commandments; and can also answer to such other Questions, as in the short Catechism are contained: which order is very convenient to be observed; to the end, that children, being now come to the years of discretion, and having learned what their Godfathers and Godmothers promised for them in Baptism, they may themselves, with their own mouth and consent, openly before the Church, ratify and confirm the same; and also promise, that by the grace of God they will evermore endeavour themselves faithfully to observe such things, as they, by their own confession, have assented unto.

¶ *Then shall the Bishop say,*

DO ye here, in the presence of God, and of this congregation, renew the solemn promise and vow that was made in your name at your Baptism; ratifying and confirming the same in your own persons, and acknowledging yourselves bound to believe, and to do, all those things, which your Godfathers and Godmothers then undertook for you?

¶ *And every one shall audibly ansu*
I do.

The Bishop.

OUR help is in the Name of Lord;

Answer. Who hath made heaven a earth.

Bishop. Blessed be the Name of Lord;

Answer. Henceforth, world with end.

Bishop. Lord, hear our prayers.

Answer. And let our cry come u thee.

The Bishop. Let us pray.

ALMIGHTY and everliving G who hast vouchsafed to regene these thy servants by Water and holy Ghost, and hast given unto th forgiveness of all their sins; Strengt them, we beseech thee, O Lord, w the Holy Ghost the Comforter, daily increase in them thy mani gifts of grace; the spirit of wisdom understanding; the spirit of cou and ghostly strength; the spirit knowledge and true godliness; an them, O Lord, with the spirit holy fear, now and for ever. A

¶ *Then all of them in order k before the Bishop, he shall lay upon the head of every one saying,*

DEFEND, O Lord, this thy Child [or *this thy Servant*] with thy heavenly grace, that *he* may continue thine for ever; and daily increase in thy holy Spirit more and more, until *he* come unto thy everlasting kingdom. Amen.

¶ *Then shall the Bishop say,*

The Lord be with you.

Answer. And with thy spirit.

¶ *And [all kneeling down] the Bishop shall add,*

Let us pray.

OUR Father, which art in heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

And this Collect.

ALMIGHTY and everliving God, who makest us both to will and to do those things that be good and acceptable unto thy divine Majesty; We make our humble supplications unto thee for these thy servants, upon whom (after the example of thy holy Apostles) we have now laid our hands, to certify them (by this sign) of thy favour and gracious goodness towards them. Let thy fatherly hand, we beseech thee, ever be over them; let thy Holy Spirit ever be with them; and so lead them in the knowledge and obedience of thy Word, that in the end they may obtain everlasting life; through our Lord Jesus Christ, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that, through thy most mighty protection both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

¶ *Then the Bishop shall bless them, saying thus,*

THE Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon you, and remain with you for ever. *Amen.*

¶ *And there shall none be admitted to the holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed.*

THE FORM OF

SOLEMNIZATION OF MATRIMONY.

¶ *The Banns of all that are to be married together must be published in the Church three several Sundays, during the time of Morning Service, or of Evening Service, if there be no Morning Service, immediately after the Second Lesson; the Curate standing after the accustomed manner,*

I PUBLISH the Banns of Marriage between M. of [illegible] and N. of [illegible]. If any man can show any lawful cause, or just impediment, why these two persons should not be joined together in holy Matrimony, ye are to declare it. This is the first [illegible] of asking.

¶ [illegible] *the Banns* [illegible] *Parishes, the Banns* [illegible] *Parish; and* [illegible] *Parish* [illegible] *Banns be* [illegible] *from the* [illegible] *Parish.*

¶ [illegible] *Matrimony, the* [illegible] *the* [illegible] *the* [illegible] *Man on the right hand,* [illegible] *the Priest* [illegible]

DEARLY [illegible], we are gathered together here in the sight of God, and in the presence of these witnesses, to join together this Man and this Woman in holy Matrimony, which is an honourable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union that is between Christ and his Church; which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought, in Cana of Galilee; and is commended of Saint Paul to be honourable among all men: and therefore is not to be enterprised, nor taken in hand, unadvisedly, lightly, or wantonly, to satisfy men's carnal lusts and appetites, like brute beasts that have no understanding; but reverently, discreetly, advisedly, soberly, and in the fear of God; duly considering the causes for which Matrimony was ordained.

First, It was ordained for the procreation of children, to be brought up in the fear and nurture of the Lord, and to the praise of his holy Name.

Secondly, It was ordained for a remedy against sin, and to avoid fornication; that such persons as have not the gift of continency might marry, and keep themselves undefiled members of Christ's body.

Thirdly, It was ordained for the mutual society, help, and comfort, that

the one ought to have of the other, both in prosperity and adversity. Into which holy estate these two persons present come now to be joined. Therefore if any man can shew any just cause, why they may not lawfully be joined together, let him now speak, or else hereafter for ever hold his peace.

¶ *And also, speaking unto the persons that shall be married, he shall say,*

I REQUIRE and charge you both, as ye will answer at the dreadful day of judgement when the secrets of all hearts shall be disclosed, that if either of you know any impediment, why ye may not be lawfully joined together in Matrimony, ye do now confess it. For be ye well assured, that so many as are coupled together otherwise than God's Word doth allow are not joined together by God; neither is their Matrimony lawful.

¶ *At which day of Marriage, if any man do alledge and declare any impediment, why they may not be coupled together in Matrimony, by God's Law, or the Laws of this Realm; and will be bound, and sufficient sureties with him, to the parties; or else put in a Caution (to the full value of such charges as the persons to be married do thereby sustain) to prove his allegation: then the solemnization must be deferred, until such time as the truth be tried.*

¶ *If no impediment be alledged, then shall the Curate say unto the Man,*

M. WILT thou have this Woman to thy wedded wife, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou love her, comfort her, honour, and keep her in sickness and in health; and, forsaking all other, keep thee only unto her, so long as ye both shall live?

¶ *The Man shall answer,* I will.

¶ *Then shall the Priest say unto the Woman,*

N. WILT thou have this Man to thy wedded husband, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou obey him, and serve him, love, honour, and keep him in sickness and in health; and, forsaking all other, keep thee only unto him, so long as ye both shall live?

¶ *The Woman shall answer,* I will.

¶ *Then shall the Minister say,*

Who giveth this Woman to be married to this Man?

¶ *Then shall they give their troth to each other in this manner.*

The Minister, receiving the Woman at her father's or friend's hands, shall cause the Man with his right hand to take the Woman by her right hand, and to say after him as followeth.

I *M.* take thee *N.* to my wedded wife, *to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health,* to love and to cherish, till death us part, according to God's holy o nance; and thereto I plight thee troth.

¶ *Then shall they loose their hands; the Woman, with her right hand t ing the Man by his right hand, s likewise say after the Minister,*

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¶ *Then shall they again loose t hands; and the Man shall give u the Woman a Ring, laying the sa upon the book with the accustom duty to the Priest and Clerk. And Priest, taking the Ring, shall del it unto the Man, to put it upon fourth finger of the Woman's hand. And the Man holding the R there, and taught by the Priest, s say,*

WITH this Ring I thee wed, w my body I thee worship, and w all my worldly goods I thee endow: the Name of the Father, and of Son, and of the Holy Ghost. Amen

¶ *Then the Man leaving the Ring u the fourth finger of the Woman's hand, they shall both kneel down; the Minister shall say,*

Let us pray.

O ETERNAL God, Creator and P server of all mankind, Giver of spiritual grace, the Author of everl ing life; Send thy blessing upon th thy servants, this man and this wom whom we bless in thy Name; that Isaac and Rebecca lived faithfully to ther, so these persons may surely p form and keep the vow and coven betwixt them made, (whereof this R given and received is a token a pledge,) and may ever remain in p fect love and peace together, and l according to thy laws; through Je Christ our Lord. *Amen.*

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Those whom God hath joined to ther let no man put asunder.

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FORASMUCH as *M.* and *N.* h consented together in holy w lock, and have witnessed the same fore God and this company, and th to have given and pledged their tr either to other, and have declared same by giving and receiving of a R and by joining of hands; I prono that they be Man and Wife to In the Name of the Father, and Son, and of the Holy Ghost.

¶ *And the Minister shall add* ing.

DEFEND, O Lord, this thy Child [or *this thy Servant*] with thy heavenly grace, that *he* may continue thine for ever; and daily increase in thy holy Spirit more and more, until *he* come unto thy everlasting kingdom. Amen.

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I PUBLISH the Banns of Marriage between *M.* of ——— and *N.* of ———. If any of you know cause, or just impediment, why these two persons should not be joined together in holy Matrimony, ye are to declare it. This is the first [*second*, or *third*] time of asking.

¶ *And if the persons that are to be married dwell in divers Parishes, the Banns must be asked in both Parishes; and the Curate of the one Parish shall not solemnize Matrimony betwixt them, without a Certificate of the Banns being thrice asked, from the Curate of the other Parish.*

¶ *At the day and time appointed for solemnization of Matrimony, the persons to be married shall come into the body of the Church with their friends and neighbours: and there standing together, the Man on the right hand, and the Woman on the left, the Priest shall say,*

DEARLY beloved, we are gathered together here in the sight of God, and in the face of this congregation, to join together this Man and this Woman in holy Matrimony; which is an honourable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union that is betwixt Christ and his Church; which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought, in Cana of Galilee; and is commended of Saint Paul to be honourable among all men: and therefore is not by any to be enterprised, nor taken in hand, unadvisedly, lightly, or wantonly, to satisfy men's carnal lusts and appetites, like brute beasts that have no understanding; but reverently, discreetly, advisedly, soberly, and in the fear of God; duly considering the causes for which Matrimony was ordained.

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¶ *The Man shall answer,* I will.

¶ *Then shall the Priest say unto the Woman,*

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¶ *The Woman shall answer,* I will.

¶ *Then shall the Minister say,*

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O ETERNAL God, Creator and P server of all mankind, Giver of spiritual grace, the Author of everl ing life; Send thy blessing upon th thy servants, this man and this wom whom we bless in thy Name; that, Isaac and Rebecca lived faithfully to ther, so these persons may surely p form and keep the vow and coven betwixt them made, (whereof this R given and received is a token a pledge,) and may ever remain in p fect love and peace together, and l according to thy laws; through Je Christ our Lord. *Amen.*

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¶ *And the Minister shall add* ing.

GOD the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you; the Lord mercifully with his favour look upon you; and so fill you with all spiritual benediction and grace, that ye may so live together in this life, that in the world to come ye may have life everlasting. *Amen.*

¶ *Then the Minister or Clerks, going to the Lord's Table, shall say or sing this Psalm following.*

Beati omnes. Psal. cxxviii.

BLESSED are all they that fear the Lord: and walk in his ways.

For thou shalt eat the labour of thine hands: O well is thee, and happy shalt thou be.

Thy wife shall be as the fruitful vine: upon the walls of thine house;

Thy children like the olive-branches: round about thy table.

Lo, thus shall the man be blessed: that feareth the Lord.

The Lord from out of Sion shall so bless thee: that thou shalt see Jerusalem in prosperity all thy life long;

Yea, that thou shalt see thy children's children: and peace upon Israel.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Or this Psalm.*

Deus misereatur. Psal. lxvii.

GOD be merciful unto us, and bless us: and shew us the light of his countenance, and be merciful unto us.

That thy way may be known upon earth: thy saving health among all nations.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the nations rejoice and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God: yea, let all the people praise thee.

Then shall the earth bring forth her increase: and God, even our own God, shall give us his blessing.

God shall bless us: and all the ends of the world shall fear him.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *The Psalm end, and the Man and the Woman standing before the Lord's Table, the Priest standing at the Table, and facing his face towards them, shall say,*

Lord, have mercy upon us.

Answer. Christ, have mercy upon us.

Minister. Lord, have mercy upon us.

() OUR Father, which art in heaven, *Hallowed be thy Name.* Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Minister. O Lord, save thy servant,

Answer. Who put their trust in thee.

Minister. O Lord, send them help from thy holy place;

Answer. And evermore defend them.

Minister. Be unto them a tower of strength,

Answer. From the face of their enemy.

Minister. O Lord, hear our prayer.

Answer. And let our cry come unto thee.

Minister.

() GOD of Abraham, God of Isaac, God of Jacob, bless these thy servants, and sow the seed of eternal life in their hearts; that whatsoever in thy holy Word they shall profitably learn, they may in deed fulfil the same. Look, O Lord, mercifully upon them from heaven, and bless them. And as thou didst send thy blessing upon Abraham and Sarah, to their great comfort, so vouchsafe to send thy blessing upon these thy servants; that they obeying thy will, and always being in safety under thy protection, may abide in thy love unto their life's end; through Jesus Christ our Lord. *Amen.*

¶ *This Prayer shall follow, if there be no Offertory, where the Woman is past childbearing.*

() MERCIFUL Lord, and heavenly Father, by whose gracious gift mankind is increased; We beseech thee, assist with thy blessing these two persons, that they may both be fruitful in procreation of children, and also live together so long in godly love and honesty, that they may see their children christenedly and virtuously brought up, to the praise and honour, through Jesus Christ our Lord. *Amen.*

() GOD, which by thy mighty power hast made all things of nought; who also (after that you had made man) ordained, that out of man's body should be formed woman, and ordained that of the multitude of women there should be one, keeping to man's use, and knowing there, that it is not good for man to be alone; Of whom Matrimony hath ever since been: O God, who hast consecrated the state of Matrimony to such a high mystery, that in it is represented and resembled the spiritual marriage and unity between Christ and his Church; Look mercifully upon these thy servants, that both this man may love his wife, according to thy Word, (as Christ did love his spouse the Church, who gave himself for it, loving and cherishing it even as his own flesh,) and also that this woman may be loving and amiable, faithful and obedient to her husband; and in all quietness, sobriety and peace, be a follower of holy wo-

godly matrons. O Lord, bless them both, and grant them to inherit thy everlasting kingdom, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest say,*

ALMIGHTY God, who at the beginning did create our first parents, Adam and Eve, and did sanctify and join them together in marriage, Pour upon you the riches of his grace, sanctify and bless you, that ye may please him both in body and soul, and live together in holy love unto your life's end. *Amen.*

¶ *After which, if there be no Sermon declaring the duties of Men and Wives, the Minister shall read as follows.*

ALL ye that are married, or that intend to take the holy estate of Matrimony upon you, hear what the holy Scripture doth say as touching the duty of husbands towards their wives, and wives towards their husbands.

Saint Paul, in his Epistle to the Ephesians, the fifth Chapter, hath given this commandment to all married men: Husbands, love your wives, even as Christ also loved the Church, and gave himself for it, that he might sanctify and cleanse it with the washing of water, by the Word; that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave father and mother, and shall cleave unto his wife, and they twain shall be one flesh. This is a great mystery, but I speak concerning Christ and the Church. Nevertheless, let every one of you in particular so love his wife, even as himself.

Hear also what Saint Peter, the Apostle of Christ, who was himself a married man, saith unto them that are married: Ye husbands, dwell with your wives according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindered.

Hitherto ye have heard the duty of the husband toward the wife. Now likewise, ye wives, hear and learn your duties toward your husbands, even as it is plainly set forth in holy Scripture.

Saint Paul, in the aforenamed Epistle to the Ephesians, teacheth you thus: Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church: and he is the Saviour of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing. And again he saith, Let the wife see that she reverence her husband.

And in his Epistle to the Colossians, Saint Paul giveth you this short lesson: Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

Saint Peter also doth instruct you very well, saying, Ye wives, be in subjection to your own husbands; that, if any obey not the Word, they also may without the Word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: even as Sarah obeyed Abraham, calling him Lord, whose daughters ye are as long as ye do well, and are not afraid with any amazement.

¶ *It is meet that the new-married persons should receive the Holy Communion at the time of their Marriage, or at the first opportunity after their Marriage.*

THE ORDER FOR

THE VISITATION OF THE SICK.

¶ *When any person is sick, notice shall be given thereof to the Minister of the Parish, who, coming into the sick person's house, shall say,*

PEACE be to this house, and to all that dwell in it.

¶ *When he cometh unto the sick man's presence he shall say, kneeling down,*

REMEMBER not, Lord, our iniquities, nor the iniquities of our forefathers: Spare us, good Lord, spare thy people whom thou hast redeemed, and be not angry with us for ever.

Answer. Spare us, good Lord.

¶ Then the Minister shall say,

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Minister. O Lord, save thy servant;

Answer. Which putteth *his* trust in thee.

Minister. Send *him* help from thy holy place;

Answer. And evermore mightily defend *him*.

Minister. Let the enemy have no advantage of *him*;

Answer. Nor the wicked approach to hurt *him*.

Minister. Be unto *him*, O Lord, a strong tower,

Answer. From the face of *his* enemy.

Minister. O Lord, hear our prayers.

Answer. And let our cry come unto thee.

Minister.

O LORD, look down from heaven, behold, visit, and relieve this thy servant. Look upon *him* with the eyes of thy mercy, give *him* comfort and sure confidence in thee, defend *him* from the danger of the enemy, and keep *him* in perpetual peace and safety; through Jesus Christ our Lord. *Amen.*

HEAR us, Almighty and most merciful God and Saviour; extend thy accustomed goodness to this thy servant who is grieved with sickness. Sanctify, we beseech thee, this thy fatherly correction to *him*; that the sense of *his* weakness may add strength to *his* faith, and seriousness to *his* repentance: That, if it shall be thy good pleasure to restore *him* to *his* former health, *he* may lead the residue of *his* life in thy fear, and to thy glory: or else, give *him* grace so to take thy visitation, that, after this painful life ended, *he* may dwell with thee in life everlasting; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Minister exhort the sick person in [illegible] form, or [illegible].*

DEARLY beloved, know this, that Almighty God is the Lord of life and death, and of all things to them pertaining, as youth, strength, health, age, weakness, and sickness. Whatsoever befalleth your sickness, know you certainly, that it is God's visitation. And for what cause soever this sickness is sent unto you; whether it be for your trial; or for the example of others, and that your faith may be found in the day of the Lord unto laud, honour, and glory; or else it be sent unto you to correct and amend in you whatsoever doth offend the eyes of your heavenly Father; know you certainly, that if you truly repent you of your sins, and bear your sickness patiently, trusting in God's mercy, for his dear Son Jesus Christ's sake, and render unto him humble thanks for his fatherly visitation, submitting yourself wholly unto his will, it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

¶ *If the person visited be very sick, then the Curate may end his exhortation in this place, or else proceed.*

TAKE therefore in good part the chastisement of the Lord: For (as Saint Paul saith in the twelfth Chapter to the Hebrews) whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. These words, good brother, are written in holy scripture for our comfort and instruction; that we should patiently, and with thanksgiving, bear our heavenly Father's correction, whensoever by any manner of adversity it shall please his gracious goodness to visit us. And there should be no greater comfort to Christian persons, than to be made like unto Christ, by suffering patiently adversities, troubles, and sickness. For in himself went not up to joy, but first he suffered pain; he entered not into his glory before he was crucified. So truly our way to heaven, and to our father's house, is through many tribulations, and we must follow our head, Christ; and our elder brother, Christ, entered into heaven, but by the way of the cross. He rose again from death, and dwelleth with him in everlasting life. Now therefore, taking your sickness, which is thus profitable for you, patiently, I exhort you, in the Name of God, to remember the profession which was made unto God in your Baptism. And forasmuch as no man living is able to abide the righteous Judgment of God, if he be extremely handled, without any offence of grievous sins, I require you to examine yourself and your estate, both toward God and man; so that, if anything be found in your life to be amended, you may have time and space, by God's grace, to make your peace with God, and to order your house, and your worldly business, according to his will. And, forasmuch as you shall shortly yield your account unto God, I exhort you, that, leaving all other cares and troubles, you make your ready account unto God, your Maker and Redeemer, of all your life past, and your sins and offences done since your birth, to the intent that, when death cometh, you may be ready to render your account unto God, your Father and Creator, of your life, when soever it shall please him to call for it. And, if you do so, I doubt not but God, for his mercies, will pardon and forgive all your offences, and bring you to his eternal joy, through the merits of your Saviour Jesus Christ, who suffered death upon the cross for you, and hath promised, by his holy word, to give unto all such as be sorrowful and sick, and to call upon him for his help, such ease as he shall see most expedient for them. Lastly, I require you, that, if you be not yet disposed to make your will, you do, while you have your perfect memory, remember the poor, according to your ability, and your worldly substance God hath lent you. Remember also your debtors, that they may be sure and clear by your will, or else they may be in danger to be cast into prison, from which they can not come out, till they have paid the uttermost farthing, which, peradventure, they have not wherewithal to do, if they be not remembered before your departure. Remember also your children, that they be not left as orphans and beggars, to the great discredit of your friends, if they be not provided for by your goods, when you have ordered your matters. Remember also your friends, that they be not hindered, to your great vexation, if they be not remembered before your departure

shall rehearse to you the Articles of our Faith, that you may know whether you do believe as a Christian man should, or no.

¶ *Here the Minister shall rehearse the Articles of the Faith, saying thus,*

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost, born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints; the Remission of sins; the Resurrection of the flesh; and everlasting Life after death?

¶ *The sick person shall answer,*

All this I stedfastly believe.

¶ *Then shall the Minister examine whether he repent him truly of his sins, and be in charity with all the world; exhorting him to forgive, from the bottom of his heart, all persons that have offended him; and if he hath offended any other, to ask them forgiveness; and where he hath done injury or wrong to any man, that he make amends to the uttermost of his power. And if he hath not before disposed of his goods, let him then be admonished to make his Will, and to declare his Debts, what he oweth, and what is owing unto him; for the better discharging of his conscience, and the quietness of his Executors. But men should often be put in remembrance to take order for the settling of their temporal estates, whilst they are in health.*

¶ *These words before rehearsed may be said before the Minister begin his Prayer, as he shall see cause.*

¶ *The Minister should not omit earnestly to move such sick persons as are of ability to be liberal to the poor.*

¶ *Here shall the sick person be moved to make a special Confession of his sins, if he feel his conscience troubled with any weighty matter. After which Confession, the Priest shall absolve him (if he humbly and heartily desire it) after this sort.*

OUR Lord Jesus Christ, who hath left power to his Church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences: And by his authority committed to me, I absolve thee from *all thy sins, In* the Name of the Father, *and of the* Son, and of the Holy Ghost. *Amen.*

¶ *And then the Priest shall say the Collect following.*

Let us pray.

O MOST merciful God, who, accor ing to the multitude of thy me cies, dost so put away the sins of the who truly repent, that thou reme berest them no more; Open thine e of mercy upon this thy servant, w most earnestly desireth pardon a forgiveness. Renew in *him*, most lo ing Father, whatsoever hath been c cayed by the fraud and malice of t devil, or by *his* own carnal will a frailness; preserve and continue t sick member in the unity of t Church; consider *his* contrition, a cept *his* tears, asswage *his* pain, as sh seem to thee most expedient for *hi* And forasmuch as *he* putteth *his* f trust only in thy mercy, impute n unto *him his* former sins, but strengt en *him* with thy blessed Spirit; ar when thou art pleased to take *h* hence, take *him* unto thy favor through the merits of thy most dea beloved Son Jesus Christ our Lo *Amen.*

¶ *Then shall the Minister say this Psal In te, Domine, speravi.* Psal. lxxi

IN thee, O Lord, have I put my tru let me never be put to confusio but rid me, and deliver me in thy rig cousness; incline thine ear unto n and save me.

Be thou my strong hold, whereur I may alway resort: thou hast p mised to help me; for thou art r house of defence, and my castle.

Deliver me, O my God, out of t hand of the ungodly: out of the ha of the unrighteous and cruel man.

For thou, O Lord God, art the thi that I long for: thou art my ho even from my youth.

Through thee have I been holden ever since I was born: thou art he tl took me out of my mother's wom my praise shall alway be of thee.

I am become as it were a mons unto many: but my sure trust is thee.

O let my mouth be filled with t praise: that I may sing of thy glo and honour all the day long.

Cast me not away in the time age: forsake me not when my streng faileth me.

For mine enemies speak against n and they that lay wait for my soul ta their counsel together, saying: G hath forsaken him, persecute him, a take him; for there is none to deli him.

Go not far from me, O God: n God, haste thee to help me.

Let them be confounded and per that are against my soul: let them covered with shame and dishor that seek to do me evil.

As for me, I will patiently ab way: and will praise thee m more.

My mouth shall daily spe

righteousness and salvation, for I know no end thereof.

I will go forth in the strength of the Lord God: and will make mention of thy righteousness only.

Thou, O God, hast taught me from my youth up until now: therefore will I tell of thy wondrous works.

Forsake me not, O God, in mine old age, when I am gray-headed: until I have showed the strength of this generation, and thy power to all them that are yet to come.

Thy righteousness, O God, is very high, and great things are they that thou hast done: O God, who is like unto thee?

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

¶ *Adding this*

O SAVIOUR of the world, who by thy Cross and Precious Blood hast redeemed us, Save us, and help us, we humbly beseech thee, O Lord.

¶ *Then shall the Minister say,*

THE Lord keep thee, Lord with a mind that putteth trust in God, to serve God in all things (as becometh a Christian man to do, seeking first the kingdom of God and his righteousness, and leaving the world, the flesh, and the devil, and all their works, and all the vain pomp and glory of the world, with the covetous desires of the same, and the lusts of the flesh, so that you shall not follow nor be led by them) be unto thee a strong tower, from your enemies visible and invisible, visible and invisible. Amen.

¶ *Then shall the Minister say,*

UNTO God's gracious mercy and protection we commit thee. The Lord bless thee, and keep thee. The Lord make his face shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace, both now and ever more. Amen.

A Prayer for a sick person, when there appeareth small hope of recovery.

O FATHER of mercies, and God of all comfort, our only help in time of need: We fly unto thee for succour in behalf of this thy servant, but lying under a heavy visitation for our great offences, we know not how to utter our minds unto thee, but groanings which cannot be uttered. Look graciously upon this thy servant, we humbly beseech thee, visit him with thy salvation, that his soul may be lightened before it departeth hence, and be no more seen, we humbly beseech thee, O Father, through the merits of Jesus Christ our Mediator and Redeemer. Amen.

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O ALMIGHTY God, with whom do live the spirits of those that depart hence in the Lord, and unto whom the souls of the faithful departed are not utterly dead, but liveth in godly quietness, we humbly commend unto thee, most merciful Father, the soul of thy servant departed from this life, beseeching thee that it may be received into the heavenly habitations, through the merits of thy Son Jesus Christ our Lord. Amen.

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servant. Thou writest bitter things against him, and makest him to possess his former iniquities; thy wrath lieth hard upon him, and his soul is sore troubled. But, O merciful God, who hast written thy holy Word for our learning, that we, through patience and comfort of thy holy Scriptures, might have hope; grant him a right understanding of himself, and of thy threats and promises; that he may neither cast away his confidence in thee, nor seek it any where but in thee. Give him strength against all his temptations, and heal all his distempers. Break not the bruised reed, nor quench the smoking flax. Shew not up thy tender mercies in displeasure, but make him to hear of joy and gladness, that the bones which thou hast broken may rejoice. Deliver him from fear of the enemy, and lift up the light of thy countenance upon him, and give him peace, through the merits and mediation of Jesus Christ our Lord. *Amen.*

THE COMMUNION OF THE SICK.

¶ *Forasmuch as all mortal men be subject to many sudden perils, diseases, and sicknesses, and ever uncertain what time they shall depart out of this life, therefore, to the intent they may be always in a readiness to die, whensoever it shall please Almighty God to call them, the curates shall diligently from time to time (but especially in the time of pestilence, or other infectious sickness) exhort their Parishioners to the often receiving of the holy Communion of the Body and Blood of our Saviour Christ, when it shall be publickly administered in the Church; that so doing, they may, in case of a sudden visitation, have the less cause to be disquieted for lack of the same. But if the sick person be not able to come to the Church, and yet is desiring to receive the Communion in his house; then he must give timely notice to the Curate, signifying also how many there are to communicate with him, which shall be three, or two at the least, and having a convenient place in the sick man's house, with all things reverently prepared, that the Curate may reverently minister, he shall there celebrate the holy Communion, beginning with the Collect, Epistle, and Gospel, here following.*

The Collect.

ALMIGHTY, ever-living God, Maker of mankind, who dost correct those whom thou dost love, and chastise every one whom thou dost receive; We beseech thee to look graciously upon this thy servant, visited with this sickness, and to grant that his soul may live before thee, his sickness intently, and recover his bodily health, to serve thy gracious will; and when whensoever his soul shall depart from the body, it may be without spot presented unto thee, through Jesus Christ our Lord. *Amen.*

The Epistle. Heb. xii. 5.

MY son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth he chasteneth; and scourgeth every son whom he receiveth.

The Gospel. St. John v. 24.

VERILY, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

¶ *After which the Priest shall proceed according to the form before prescribed for the holy Communion, beginning at these words* [As that do truly &c.]

¶ *At the time of the distribution of the holy Sacrament, the Priest shall first receive the Communion himself, and after minister unto those that are appointed to communicate with the sick, and last of all to the sick person.*

¶ *But if any, either by reason of extremity of sickness, or for want of warning in due time to the Curate, or for lack of company to receive with him, or by any other just impediment, do not receive the Sacrament of Christ's Body and Blood, the Curate shall instruct him, that if he do truly repent him of his sins, and stedfastly believe that Jesus Christ hath suffered death upon the Cross for him, and shed his Blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefor, he doth eat and drink the Body and Blood of our Saviour Christ profitably to his soul's health, although he do not receive the Sacrament with his mouth.*

¶ *When the sick person is visited, and receiveth the holy Communion at one time, then the Priest, for more expedition, shall cut off the first part of the Exhortation, unto the Psalm* [In thee, O Lord, have I put my trust, &c.] *and go straight to the Communion.*

¶ *In the time of the Plague, Sweat, or any other like contagious times of sickness or sickness, when none of the Parish or neight bours can be gotten to communicate with the sick in their houses, for fear of the infection, upon a special request made unto them, the Minister may only communicate with him.*

towards God, and my duty towards my Neighbour.

Question. What is thy duty towards God?

Answer. My duty towards God, is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength; to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy Name and his Word, and to serve him truly all the days of my life.

Question. What is thy duty towards thy Neighbour?

Answer. My duty towards my Neighbour, is to love him as myself, and to do to all men, as I would they should do unto me. To love, honour, and succour my father and mother. To honour and obey the King, and all that are put in authority under him. To submit myself to all my governors, teachers, spiritual pastors and masters. To order myself lowly and reverently to all my betters. To hurt nobody by word nor deed. To be true and just in all my dealing. To bear no malice nor hatred in my heart. To keep my hands from picking and stealing, and my tongue from evil speaking, lying, and slandering. To keep my body in temperance, sobriety, and chastity. Not to covet nor desire other men's goods, but to learn and labour truly to get my own living, and to do my duty in that state of life, unto which it shall please God to call me.

Question. My good child, know this, that all these things you ought to do, cannot you do of yourself, but you must pray unto God, that he will give you grace, that you may be able to keep yourself in all these things, and that you may continue in the same unto your life's end. Shall you think that you can do these things of yourself?

Answer. No, my Lord God, but I trust by your grace you will give me grace to do so. Wherefore I pray unto God, that he may give me his grace, that I may be able to do these things, and that he may keep me in his grace, that I may continue in the same unto my life's end. Shall you think that you can do these things of yourself, and that you can keep yourself from all evil, and from everlasting death? *Answer.* No, my Lord God, but I trust by your grace you will give me grace to do so, and to keep me from all evil, and from everlasting death. And this I trust to be sure to do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen, So be it.

Question.

HOW many Sacraments hath Christ ordained in his Church?

Answer. Two only, as generally necessary to salvation, that is to say, Baptism, and the Supper of the Lord.

Question. What meanest thou by this word *Sacrament?*

Answer. I mean an outward and visible sign of an inward and spiritual grace given unto us, ordained of Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Question. How many parts are there in a Sacrament?

Answer. Two, the outward visible sign, and the inward spiritual grace.

Question. What is the outward visible sign or form in Baptism?

Answer. Water, wherein the person is baptized *In the Name of the Father, and of the Son, and of the Holy Ghost.*

Question. What is the inward and spiritual grace?

Answer. A death unto sin, and a new birth unto righteousness, for we being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

Question. What is required of persons to be baptized?

Answer. Repentance, whereby they forsake sin; and faith, whereby they stedfastly believe the promises of God made to them in that sacrament.

Question. Why then are infants to be baptized, when by reason of their tender age they cannot perform the same?

Answer. Because they promise by their godfathers and godmothers, when they offer them to baptism, that they shall be taught, when they come of age, to have faith in God, and to obey him.

Question. Why is the Sacrament of the Lord's Supper called the Lord's Supper?

Answer. For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

Question. What is the outward visible sign or element in the Lord's Supper?

Answer. Bread and Wine, which we do receive in remembrance that the Lord's body was broken and his blood shed for us, as the Lord's Supper.

Question. What are the benefits whereunto we are partakers thereby?

Answer. The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the Bread and Wine.

Question. What is required of those who come to the Lord's Supper?

Answer. To examine [illegible]

whether they repent them truly of their former sins, stedfastly purposing to lead a new life, have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.

¶ *The Curate of every Parish shall diligently upon Sundays and Holydays, after the second Lesson at Evening Prayer, openly in the Church instruct and examine so many Children of his Parish sent unto him, as he shall think convenient, in some part of this Catechism.*

¶ *And all Fathers, Mothers, Masters, and Dames, shall cause their Children, Servants, and Apprentices, which have not learned their Catechism, to come to the Church at the time appointed, and obediently to hear, and be ordered by the Curate, until such time as they have learned all that is here appointed for them to learn.*

¶ *So soon as Children are come to a competent age, and can say, in their Mother Tongue, the Creed, the Lord's Prayer, and the Ten Commandments, and also can answer to the other Questions of this short Catechism, they shall be brought to the Bishop. And every one shall have a Godfather, or a Godmother, as a Witness of their Confirmation.*

¶ *And when once the Bishop shall give knowledge for Children to be brought unto him for their Confirmation, the Curate of every Parish shall either bring, or send in writing, with his hand subscribed thereunto, the names of all such persons within his Parish, as he shall think fit to be presented to the Bishop to be confirmed. And, if the Bishop approve of them, he shall confirm them in manner following.*

THE ORDER OF

CONFIRMATION,

OR LAYING ON OF HANDS UPON THOSE THAT ARE BAPTIZED, AND COME TO YEARS OF DISCRETION.

¶ *Upon the day appointed, all that are to be then confirmed, being placed, and standing in order, before the Bishop, he, or some other Minister appointed by him, shall read this Preface following.*

TO the end that Confirmation may be ministered to the more edifying of such as have received, the Church hath thought good to order, That none hereafter be admitted unto it, but such as can say the Creed, the Lord's Prayer, and the Ten Commandments, and can also answer to such other questions, as in this short Catechism are contained, which order is very convenient to be observed, to the end, that children, being now come to the years of discretion, and having learned what their Godfathers and Godmothers promised for them in Baptism, they may themselves, with their own mouth and consent, openly before the Church, ratify and confirm the same, and also promise, that by the grace of God they will evermore endeavour themselves faithfully to observe such things, as they, by their own confession, have assented unto.

¶ *Then shall the Bishop say,*

DO ye here, in the presence of God, and of this congregation, renew the solemn promise and vow that was made in your name at your Baptism; ratifying and confirming the same in your own persons, and acknowledging yourselves bound to believe, and to do, all those things, which your Godfathers and Godmothers then undertook for you?

¶ *And every one shall audibly answer,*

I do.

The Bishop.

OUR help is in the Name of the Lord;

Answer. Who hath made heaven and earth.

Bishop. Blessed be the Name of the Lord;

Answer. Henceforth, world without end.

Bishop. Lord, hear our prayers.

Answer. And let our cry come unto thee.

The Bishop. Let us pray.

ALMIGHTY and everlasting God, who hast vouchsafed to regenerate these thy servants by Water and the Holy Ghost, and hast given unto them forgiveness of all their sins, Strengthen them, we beseech thee, O Lord, with the Holy Ghost the Comforter, and daily increase in them thy manifold gifts of grace, the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness, and fill them, O Lord, with the spirit of thy holy fear, now and for ever.

¶ Then all of them in order, before the Bishop, he shall lay his hand upon the head of every one, saying,

DEFEND, O Lord, this thy Child [or this thy Servant] with thy heavenly grace, that he may continue thine for ever; and daily increase in thy holy Spirit more and more, until he come unto thy everlasting kingdom. Amen.

¶ *Then shall the Bishop say,*

The Lord be with you.

Answer. And with thy spirit.

¶ *And (all kneeling down) the Bishop shall add,*

Let us pray.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

And this Collect.

ALMIGHTY and everliving God, who makest us both to will and to do those things that be good and acceptable unto thy divine Majesty; We make our humble supplications unto thee for these thy servants, upon whom (after the example of thy holy Apostles) we have now laid our hands, to certify them (by this sign) of thy favour and gracious goodness towards them. Let thy fatherly hand, we beseech thee, ever be over them; let thy Holy Spirit ever be with them; and so lead them in the knowledge and obedience of thy Word, that in the end they may obtain everlasting life; through our Lord Jesus Christ, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that, through thy most mighty protection both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

¶ *Then the Bishop shall bless them, saying thus,*

THE Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon you, and remain with you for ever. *Amen.*

¶ *And there shall none be admitted to the holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed.*

THE FORM OF

SOLEMNIZATION OF MATRIMONY.

¶ *Let the Banns of all that are to be married together must be published in the Church three several Sundays, during the time of Morning Service, or of Evening Service, if there be no Morning Service, immediately after the Second Lesson; the Curate saying after the accustomed manner,*

I PUBLISH the Banns of Marriage between *M.* of — and *N.* of — . [illegible] know cause, or just impediment, why these persons should not be joined together in holy Matrimony, speak now or hereafter for ever hold your peace. This is the first, second, or third time of asking.

¶ [illegible] *Parishes, the Banns must be published in Parish Churches; and [illegible] Parish Churches, [illegible] Banns be published in the Churches of [illegible] Parishes.*

¶ [illegible] *Matrimony, the [illegible] Minister, [illegible] the [illegible] Minister in the [illegible] Parish.*

DEARLY [illegible], we are gathered together here in the sight of God, and in the presence of these witnesses, to join together this Man and this Woman in holy Matrimony; which is an honourable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union that is betwixt Christ and his Church; which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought, in Cana of Galilee; and is commended of Saint Paul to be honourable among all men: and therefore is not to be enterprised, nor taken in hand, unadvisedly, lightly, or wantonly, to satisfy men's carnal lusts and appetites, like brutish beasts that have no understanding; but reverently, discreetly, advisedly, soberly, and in the fear of God; duly considering the causes for which Matrimony was ordained.

First, It was ordained for the procreation of children, to be brought up in the fear and nurture of the Lord, and to the praise of God's Name.

Secondly, It was ordained for a remedy against sin, and to avoid fornication; that such persons as have not the gift of continency might marry, and keep themselves undefiled members of Christ's body.

Thirdly, It was ordained for the mutual society, help, and comfort, that

[illegible]

I found trouble and heaviness, and I called upon the Name of the Lord: O Lord, I beseech thee, deliver my soul.

Gracious is the Lord, and righteous: yea, our God is merciful.

The Lord preserveth the simple: I was in misery, and he helped me.

Turn again then unto thy rest, O my soul: for the Lord hath rewarded thee.

And why? thou hast delivered my soul from death: mine eyes from tears, and my feet from falling.

I will walk before the Lord: in the land of the living.

I believed, and therefore will I speak; but I was sore troubled: I said in my haste, All men are liars.

What reward shall I give unto the Lord: for all the benefits that he hath done unto me?

I will receive the cup of salvation: and call upon the Name of the Lord.

I will pay my vows now in the presence of all his people: in the courts of the Lord's house, even in the midst of thee, O Jerusalem. Praise the Lord.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Or, Psal. cxxvii. *Nisi Dominus.*

EXCEPT the Lord build the house: their labour is but lost that build it.

Except the Lord keep the city: the watchman waketh but in vain.

It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness: for so he giveth his beloved sleep.

Lo, children and the fruit of the womb: are an heritage and gift that cometh of the Lord.

Like as the arrows in the hand of the giant: even so are the young children.

Happy is the man that hath his quiver full of them: they shall not ashamed when they speak with th enemies in the gate.

Glory be to the Father, and to t Son: and to the Holy Ghost;

As it was in the beginning, is no and ever shall be: world without e Amen.

¶ *Then the Priest shall say,*

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, which art in heav Hallowed be thy Name. Thy kir dom come. Thy will be done in ear As it is in heaven. Give us this d our daily bread. And forgive us c trespasses, As we forgive them t trespass against us. And lead us n into temptation; But deliver us fr evil: For thine is the kingdom, T power, and the glory, For ever a ever. Amen.

Minister. O Lord, save this wom thy servant;

Answer. Who putteth her trust thee.

Minister. Be thou to her a stro tower;

Answer. From the face of her e my.

Minister. Lord, hear our prayer.

Answer. And let our cry come u thee.

Minister. Let us pray.

O ALMIGHTY God, we give t humble thanks for that thou h vouchsafed to deliver this woman servant from the great pain and p of Child-birth; Grant, we beseech th most merciful Father, that she, throu thy help, may both faithfully live, a walk according to thy will, in this present; and also may be partaker everlasting glory in the life to com through Jesus Christ our Lord. *Am*

¶ *The Woman, that cometh to give her Thanks, must offer accustomed offerin and, if there be a Communion, it is convenient that she receive the holy Co munion.*

A COMMINATION,

OR DENOUNCING OF GOD'S ANGER AND JUDGEMEN AGAINST SINNERS,

WITH CERTAIN PRAYERS, TO BE USED ON THE FIRST DAY OF LE AND AT OTHER TIMES, AS THE ORDINARY SHALL APPOINT.

¶ *After Morning Prayer, the Litany ended according to the accustomed man the Priest shall, in the Reading-Pew or Pulpit, say,*

BRETHREN, in the Primitive Church there was a godly discipline, that, at the beginning of Lent, such persons as stood convicted of notorious sin were put to open penance, and punished in this world, that souls might be saved in the day Lord; and that others, admon their example, might be the m to offend.

GOD the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you; the Lord mercifully with his favour look upon you; and so fill you with all spiritual benediction and grace, that ye may so live together in this life, that in the world to come ye may have life everlasting. *Amen.*

¶ *Then the Minister or Clerks, going to the Lord's Table, shall say or sing this Psalm following.*

Beati omnes. Psal. cxxviii.

BLESSED are all they that fear the Lord: and walk in his ways.

For thou shalt eat the labour of thine hands: O well is thee, and happy shalt thou be.

Thy wife shall be as the fruitful vine: upon the walls of thine house;

Thy children like the olive-branches: round about thy table.

Lo, thus shall the man be blessed: that feareth the Lord.

The Lord from out of Sion shall so bless thee: that thou shalt see Jerusalem in prosperity all thy life long;

Yea, that thou shalt see thy children's children: and peace upon Israel.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Or this Psalm.*

Deus misereatur. Psal. lxvii.

GOD be merciful unto us, and bless us: and shew us the light of his countenance, and be merciful unto us.

That thy way may be known upon earth: thy saving health among all nations.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the nations rejoice and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God: yea, let all the people praise thee.

Then shall the earth bring forth her increase: and God, even our own God, shall give us his blessing.

God shall bless us: and all the ends of the world shall fear him.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *The Psalm ended, and the Man and the Woman kneeling before the Lord's Table, the Priest standing at the Table, and turning his face towards them, shall say,*

Lord, have mercy upon us.

Answer. Christ, have mercy upon us.

Minister. Lord, have mercy upon us.

O OUR Father, which art in heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Minister. O Lord, save thy servant,

Answer. Who put their trust in thee.

Minister. O Lord, send them help from thy holy place;

Answer. And evermore defend them.

Minister. Be unto them a tower of strength,

Answer. From the face of their enemy.

Minister. O Lord, hear our prayer.

Answer. And let our cry come unto thee.

Minister.

O GOD of Abraham, God of Isaac, God of Jacob, bless these thy servants, and sow the seed of eternal life in their hearts; that whatsoever in thy holy Word they shall profitably learn, they may in deed fulfil the same. Look, O Lord, mercifully upon them from heaven, and bless them. And as thou didst send thy blessing upon Abraham and Sarah, to their great comfort, so vouchsafe to send thy blessing upon these thy servants; that they obeying thy will, and always being in safety under thy protection, may abide in thy love unto their lives' end; through Jesus Christ our Lord. *Amen.*

¶ *This Prayer shall be omitted, where the Woman is past child-bearing.*

O MERCIFUL Lord, and heavenly Father, by whose gracious gift mankind is increased; We humbly beseech thee, assist with thy blessing these two persons, that they may both be fruitful in procreation of children, and also live together so long in godly love, as they live according to thy law, in the holy estate of matrimony; through Jesus Christ our Lord. *Amen.*

O GOD, which by thy mighty power hast made all things of nought, the world, when there was neither form nor order, didst command, that out of darkness light should shine; you, which hast also commanded your word to be preached, that out of the multitude of waters thou didst make the firmament; O God, which hast commanded the waters under the firmament to be gathered together unto one place, and the dry land to appear; O God

ther, Jesus Christ the righteous; and he is the propitiation for our sins. For he was wounded for our offences, and smitten for our wickedness. Let us therefore return unto him, who is the merciful receiver of all true penitent sinners; assuring ourselves that he is ready to receive us, and most willing to pardon us, if we come unto him with faithful repentance; if we submit ourselves unto him, and from henceforth walk in his ways; if we will take his easy yoke, and light burden upon us, to follow him in lowliness, patience, and charity, and be ordered by the governance of his Holy Spirit; seeking always his glory, and serving him duly in our vocation with thanksgiving: This if we do, Christ will deliver us from the curse of the law, and from the extreme malediction which shall light upon them that shall be set on the left hand; and he will set us on his right hand, and give us the gracious benediction of his Father, commanding us to take possession of his glorious kingdom: Unto which he vouchsafe to bring us all, for his infinite mercy. Amen.

¶ *Then shall they all kneel upon their knees, and the Priest and Clerks kneeling (in the place where they are accustomed to say the Litany) shall say this Psalm.*

Miserere mei, Deus. Psal. li.

HAVE mercy upon me, O God, after thy great goodness: according to the multitude of thy mercies do away mine offences.

Wash me throughly from my wickedness: and cleanse me from my sin.

For I acknowledge my faults: and my sin is ever before me.

Against thee only have I sinned, and done this evil in thy sight: that thou mightest be justified in thy saying, and clear when thou art judged.

Behold, I was shapen in wickedness: and in sin hath my mother conceived me.

But lo, thou requirest truth in the inward parts: and shalt make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow.

Thou shalt make me hear of joy and gladness: that the bones which thou hast broken may rejoice.

Turn thy face away from my sins: and put out all my misdeeds.

Make me a clean heart, O God: and renew a right spirit within me.

Cast me not away from thy presence: and take not thy holy Spirit from me.

O give me the comfort of thy help again: and stablish me with thy free Spirit.

Then shall I teach thy ways unto the wicked: and sinners shall be converted unto thee.

Deliver me from blood-guiltiness, O God, thou that art the God of health: and my tongue shall sing thy righteousness.

Thou shalt open my lips, O Lo and my mouth shall shew thy prais

For thou desirest no sacrifice, would I give it thee: but thou delig est not in burnt-offerings.

The sacrifice of God is a troub spirit: a broken and contrite heart God, shalt thou not despise.

O be favourable and gracious u Sion: build thou the walls of Jeru lem.

Then shalt thou be pleased with sacrifice of righteousness, with burnt-offerings and oblations: t shall they offer young bullocks u thine altar.

Glory be to the Father, and to Son: and to the Holy Ghost;

Answer. As it was in the beginni is now, and ever shall be: world wi out end. Amen.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, which art in heav Hallowed be thy Name. Thy ki dom come. Thy will be done in ea As it is in heaven. Give us this our daily bread. And forgive us trespasses, As we forgive them t trespass against us. And lead us into temptation; But deliver us fr evil. Amen.

Minister. O Lord, save thy servan

Answer. That put their trust in th

Minister. Send unto them help fr above.

Answer. And evermore mightily fend them.

Minister. Help us, O God our viour.

Answer. And for the glory of Name deliver us; be merciful to sinners, for thy Name's sake.

Minister. O Lord, hear our praye

Answer. And let our cry come u thee.

Minister. Let us pray.

O LORD, we beseech thee, mercif hear our prayers, and spare those who confess their sins unto th that they, whose consciences by are accused, by thy merciful par may be absolved; through Christ Lord. *Amen.*

O MOST mighty God, and merc Father, who hast compassion on all men, and hatest nothing t thou hast made; who wouldest the death of a sinner, but that he sh rather turn from his sin, and be sav Mercifully forgive us our trespass receive and comfort us, who are gri ed and wearied with the burden of sins. Thy property is always to mercy; to thee only it appertai forgive sins. Spare us therefo Lord, spare thy people, wh hast redeemed; enter not i

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Minister. O Lord, save thy servant;

Answer. Which putteth *his* trust in thee.

Minister. Send *him* help from thy holy place;

Answer. And evermore mightily defend *him*.

Minister. Let the enemy have no advantage of *him*;

Answer. Nor the wicked approach to hurt *him*.

Minister. Be unto *him*, O Lord, a strong tower,

Answer. From the face of *his* enemy.

Minister. O Lord, hear our prayers.

Answer. And let our cry come unto thee.

Minister.

O LORD, look down from heaven, behold, visit, and relieve this thy servant. Look upon *him* with the eyes of thy mercy, give *him* comfort and sure confidence in thee, defend *him* from the danger of the enemy, and keep *him* in perpetual peace and safety; through Jesus Christ our Lord. *Amen.*

HEAR us, Almighty and most merciful God and Saviour; extend thy accustomed goodness to this thy servant who is grieved with sickness. Sanctify, we beseech thee, this thy fatherly correction to *him*; that the sense of *his* weakness may add strength to *his* faith, and seriousness to *his* repentance: That, if it shall be thy good pleasure to restore *him* to *his* former health, *he* may lead the residue of *his* life in thy fear, and to thy glory: or else, give *him* grace so to take thy visitation, that, after this painful life ended, *he* may dwell with thee in life everlasting; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Minister say unto the sick person, as followeth.*

DEARLY beloved, know this, that Almighty God is the Lord of life and death, and of all things to them pertaining, as youth, health, [illegible], wealth, or sickness. Wherefore, what [illegible] soever befalleth you, know you certainly, that it is God's visitation. And for what cause soever this sickness is sent unto you, whether it be for your profit, or for the exercising of your patience, and that your faith may be found [illegible] praise, and honour, and glory, at the appearing of our Lord Jesus Christ; or else it be sent unto you to correct and amend in you whatsoever doth offend the eyes of your heavenly Father; know you certainly, that if you truly repent you of your sins, and bear your sickness patiently, trusting in God's mercy, for his dear Son Jesus Christ's sake, and render unto him humble thanks for his fatherly visitation, submitting yourself wholly unto his will, it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

¶ *If the person visited desire it, then the Curate may have a talk with him in this place, or else go forward.*

TAKE therefore in good part the chastisement of the Lord. For (as Saint Paul saith in the twelfth chapter to the Hebrews) whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. These words, good brother, are written in the Scripture for our comfort and instruction; that we should patiently, and with thanksgiving, bear our heavenly Father's correction, whenever by any manner of adversity it shall please his gracious goodness to visit us. And there should be no greater comfort to Christian persons, than to be made like unto Christ, by suffering patiently adversities, troubles, and sickness. For he himself went not up to his glory but by suffering pain; he entered not into his glory but by suffering death; so truly our way to heaven, and to enter into eternal life, is to suffer here with Christ; and we cannot be made like unto Christ, but by suffering death, and dwell with him in everlasting life. Now therefore, taking your sickness, which is [illegible] for your profit, patiently, I exhort you, in the Name of God, to remember the passion which we all have deserved unto your Redeemer. And to your faith there is laid up a crown of righteousness, which all must be received, [illegible] of persons, I require you, [illegible] yourself and your sickness, [illegible] God and man; so that, [illegible] humble [illegible] your sins, you may [illegible] God's hand: [illegible] God's mercy, and not be [illegible] that fearful [illegible]

shall rehearse to you the Articles of our Faith, that you may know whether you do believe as a Christian man should, or no.

¶ *Here the Minister shall rehearse the Articles of the Faith in such sort as he shall think most expedient for the Party visited.*

DO YOU believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only begotten Son our Lord? Which was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried, he descended into hell, the third day he rose again from the dead, he ascended into heaven, and sitteth on the right hand of God the Father Almighty, from thence he shall come to judge the quick and the dead?

¶ [illegible]

And [illegible]

¶ [illegible] *shall say unto him,* [illegible] *and* [illegible] *forgiveness* [illegible] *sins* [illegible] *life* [illegible] *death* [illegible] *of his* [illegible] *death* [illegible] *life* [illegible] *death* [illegible]

¶ [illegible] *may be said* [illegible]

¶ [illegible]

¶ [illegible]

O [illegible] *all* [illegible] *this* [illegible] *Father,* [illegible] *Christ Jesus.*

¶ *And then the Priest shall say the Collect following.*

Let us pray.

O MOST [illegible] *sick,* [illegible] *Church,* [illegible] *Jesus Christ our Lord.*

¶ *The Minister may then say as follows, if the sick person desire it.*

IN THE [illegible] *Lord,* [illegible] *Christ.*

[illegible]

[illegible]

[illegible]

righteousness and salvation: for I know no end thereof.

I will go forth in the strength of the Lord God: and will make mention of thy righteousness only.

Thou, O God, hast taught me from my youth up until now: therefore will I tell of thy wondrous works.

Forsake me not, O God, in mine old age, when I am gray-headed: until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

Thy righteousness, O God, is very high, and great things are they that thou hast done: O God, who is like unto thee?

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Adding this.*

O SAVIOUR of the world, who by thy Cross and precious Blood hast redeemed us, Save us, and help us, we humbly beseech thee, O Lord.

¶ *Then shall the Minister say,*

THE Almighty Lord, who is a most strong tower to all them that put their trust in him, to whom all things in heaven, in earth, and under the earth, do bow and obey, be now and evermore thy defence; and make thee know and feel, that there is none other Name under heaven given to man, in whom, and through whom, thou mayest receive health and salvation, but only the Name of our Lord Jesus Christ. Amen.

¶ *And after that shall say,*

UNTO God's gracious mercy and protection we commit thee. The Lord bless thee, and keep thee. The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace, both now and evermore. *Amen.*

* * * * * * * * *

A Prayer for a sick child.

O ALMIGHTY God, and merciful Father, to whom alone belong the issues of life and death; look down from heaven, we humbly beseech thee, with the eyes of mercy upon this child now lying upon the bed of sickness: Visit *him*, O Lord, with thy salvation; deliver *him* in this good and acceptable time from *his* bodily pain, and save *his* soul for thy mercies' sake. If it be all for thy pleasure to prolong *his* days here on earth, *his* may live to thee, and be an instrument for thy glory, by serving thee faithfully, and doing good in *his* generation. Or else remove *him* unto thine heavenly habitations, where the souls of those that sleep in the Lord Jesus do rest in perpetual rest and felicity. Grant this, O Lord, for the merits sake of thy Son our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

A Prayer for a sick person, when there appeareth small hope of recovery.

O FATHER of mercies, and God of all comfort, our only help in time of need; We fly unto thee for succour in behalf of this thy servant, here lying under thy hand in great weakness of body. Look graciously upon *him*, O Lord; and the more the outward man decayeth, strengthen *him*, we beseech thee, so much the more continually with thy grace and holy Spirit in the inner man. Give *him* unfeigned repentance for all the errors of *his* life past, and stedfast faith in thy Son Jesus; that *his* sins may be done away by thy mercy, and *his* pardon sealed in heaven, before *he* go hence, and be no more seen. We know, O Lord, that there is no word impossible with thee; and that, if thou wilt, thou canst even yet raise *him* up, and grant *him* a longer continuance amongst us: Yet, forasmuch as to all appearance the time of *his* dissolution draweth near, so fit and prepare *him*, we beseech thee, against the hour of death, that after *his* departure hence in peace, and in thy favour, *his* soul may be received into thine everlasting kingdom, through the merits and mediation of Jesus Christ, thine only Son, our Lord and Saviour. *Amen.*

A commendatory Prayer for a sick person at the point of departure.

O ALMIGHTY God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons; We humbly commend the soul of this thy servant, our dear *brother*, into thy hands, as into the hands of a faithful Creator, and most merciful Saviour; most humbly beseeching thee, that it may be precious in thy sight. Wash it, we pray thee, in the blood of that immaculate Lamb, that was slain to take away the sins of the world; that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before thee. Acquit it, we beseech thee, O thou judge of all, from all evil; and so number it among thy elect, that we may be made partakers of your heavenly kingdom, whilst we live here, which may in the end bring us to that eternal life, through the merits of Jesus Christ our only Saviour. Amen.

A Prayer for persons of all conditions in time of sickness.

O BLESSED Lord, the Father of mercies, and the God of all comfort; We humbly beseech thee, look down upon us in our sickness, and comfort us with the sense of thy aid-

servant. Thou writest bitter things against *him*, and makest *him* to possess *his* former iniquities; thy wrath lieth hard upon *him*, and *his* soul is full of trouble. O merciful God, who hast written thy holy Word for our learning, that we, through patience and comfort of thy holy Scriptures, might have hope; give *him* a right understanding of *himself*, and of thy threats and promises; that he may neither cast away *his* confidence in thee, nor place it any where but in thee. Give *him* strength against all *his* temptations, and heal all *his* diseases. Break not the bruised reed, nor quench the smoking flax. Shut not up thy tender mercies in displeasure, but make *him* to hear of joy and gladness, that the bones which thou hast broken may rejoice. Deliver *him* from fear of the enemy, and lift up the light of thy countenance upon *him*, and give *him* peace, through the merits and mediation of Jesus Christ our Lord. *Amen.*

THE COMMUNION OF THE SICK.

¶ *Forasmuch as all mortal men be subject to many sudden perils, diseases, and sicknesses, and ever uncertain what time they shall depart out of this life; therefore, to the intent they may be always in a readiness to die, whensoever it shall please Almighty God to call them, the Curates shall diligently from time to time (but especially in the time of pestilence, or other infectious sickness) exhort their Parishioners, the often receiving of the holy Communion of the Body and Blood of our Saviour Christ, which is ordained to be publickly administered in the Church; that so doing, their duty, in case of sudden visitation, have the less cause to be disquieted for want of the same. But if the sick person be not able to come to the Church, and yet is desirous to receive the Communion in his house, then he must give timely notice to the Curate, signifying unto him how many there are to communicate with him. Which shall be three, or two at the least, and having a convenient place in the sick man's house, with all things reverently prepared, that the Curate may reverently minister, he shall there celebrate the holy Communion, beginning with the Collect, Epistle, and Gospel, here following.*

The Collect.

ALMIGHTY, everlasting God, Maker of mankind, who doest correct those whom thou dost love, and chastise every one whom thou dost receive; We beseech thee to look upon this thy servant visited with thine hand, and to grant that he may (by *his* sickness) patiently, and recover *his* bodily health, so that he may gratefully, when whensoever *his* soul shall depart from the body, be without spot presented unto thee, through Jesus Christ our Lord. *Amen.*

The Epistle. Heb. xii. 5.

MY son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth he chasteneth; and scourgeth every son whom he receiveth.

The Gospel. St. John v. 24.

VERILY, verily I say unto you, He that heareth my words, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life.

¶ *After which the Priest shall proceed according to the form before prescribed for the holy Communion, beginning at these words* [Ye that do truly &c.]

¶ *At the time of the consecration of the holy Sacrament, the Priest shall first receive the Communion himself, and after the same unto them that are appointed to communicate with the sick, and last of all to the sick person.*

¶ *But if it move, either by reason of extremity of sickness, or for want of warning in due time to the Curate, or for lack of companies to receive with him, or by any other just impediment, do not receive the Sacrament of Christ's Body and Blood, the Curate shall instruct him, that if he do truly repent him of his sins, and stedfastly believe that Jesus Christ hath suffered death upon the cross for him, and shed his Blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefore, he doth eat and drink the Body and Blood of our Saviour Christ profitably to his soul's health, although he do not receive the Sacrament with his mouth.*

¶ *When the sick person is visited, and receiveth the holy Communion all at one time, then the Priest, for more expedition, shall cut off the first of the Collects at the Psalm* [Lord, how are they increased, O Lord, how are they increased, &c.] *and go straight to the Communion.*

¶ *In the time of the Plague, Sweat, or such other like contagious sickness or disease dangerous, when none of the Parish or neighbours can be gotten to communicate with the sick in their houses, for fear of the infection, upon a special request made unto them, the Minister may only communicate with him.*

THE BURIAL OF THE DEAD.

¶ *Here is to be noted, that the Office ensuing is not to be used for any that die unbaptized, or excommunicate, or have laid violent hands upon themselves.*

¶ *The Priest and Clerks meeting the Corpse at the entrance of the Church-yard, and going before it, either into the Church, or towards the Grave, shall say, or sing,*

I AM the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. *St. John* xi. 25, 26.

I KNOW that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another. *Job* xix. 25, 26, 27.

WE brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the Name of the Lord. 1 *Tim.* vi. 7. Job i. 21.

¶ *After they are come into the Church, shall be read one or both of these Psalms following.*

Dixi, Custodiam. Psal. xxxix.

I SAID, I will take heed to my ways: that I offend not in my tongue.

I will keep my mouth as it were with a bridle: while the ungodly is in my sight.

I held my tongue, and spake nothing: I kept silence, yea, even from good words; but it was pain and grief to me.

My heart was hot within me, and while I was thus musing the fire kindled: and at the last I spake with my tongue;

Lord, let me know mine end, and the number of my days: that I may be certified how long I have to live.

Behold, thou hast made my days as it were a span long: and mine age is even as nothing in respect of thee; and verily every man living is altogether vanity.

For man walketh in a vain shadow, and disquieteth himself in vain: he heapeth up riches, and cannot tell who shall gather them.

And now, Lord, what is my hope: truly my hope is even in thee.

Deliver me from all mine offences: and make me not a reproach unto the foolish.

I was dumb, and opened not my mouth: for it was thy doing.

Take thy plague away from me: I am even consumed by means of thy *heavy hand.*

When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment: every man therefore is but vanity.

Hear my prayer, O Lord, and with thine ears consider my calling: hold not thy peace at my tears.

For I am a stranger with thee: and a sojourner, as all my fathers were.

O spare me a little, that I may recover my strength: before I go hence, and be no more seen.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Domine, refugium. Psal. xc.

LORD, thou hast been our refuge: from one generation to another.

Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlasting, and world without end.

Thou turnest man to destruction: again thou sayest, Come again, ye children of men.

For a thousand years in thy sight are but as yesterday: seeing that is past as a watch in the night.

As soon as thou scattest them, they are even as a sleep: and fade away suddenly like the grass.

In the morning it is green, and groweth up: but in the evening it is cut down, dried up, and withered.

For we consume away in thy displeasure: and are afraid at thy wrathful indignation.

Thou hast set our misdeeds before thee: and our secret sins in the light of thy countenance.

For when thou art angry all our days are gone: we bring our years to an end, as it were a tale that is told.

The days of our age are threescore years and ten; and though men be so strong, that they come to fourscore years: yet is their strength then but labour and sorrow; so soon pass we away, and we are gone.

But who regardeth the power of thy wrath: for even thereafter as a man fareth, so is thy displeasure.

O teach us to number our days: that we may apply our hearts unto wisdom.

Turn thee again, O Lord, at the last: and be gracious unto thy servants.

O satisfy us with thy mercy, and that soon: so shall we rejoice and be glad all the days of our life.

Comfort us again now after the time that thou hast plagued us: and for the years wherein we have suffered adversity.

Shew thy servants thy work: and their children thy glory.

And the glorious Majesty of the Lord our God be upon us: prosper thou the work of our hands upon us, O prosper thou our handy-work.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Then shall follow the Lesson taken out of the fifteenth Chapter of the former Epistle of Saint Paul to the Corinthians.*

1 Cor. xv. 20.

NOW is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits, afterward they that are Christ's, at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead? and why stand we in jeopardy every hour? I protest by your rejoicing, which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink, for to-morrow we shall die. Be not deceived: evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame. But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: But God giveth it a body, as it hath pleased him, and to every seed his own body. All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: It is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit, that was not first which is spiritual, but that which is natural, and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

¶ *When there is one to be buried, while the Corpse is made ready to be laid in the earth, the Priest shall say, or the Priest and Clerks shall sing*

MAN that is born of a woman hath but a short time to live, and is full of misery. He cometh up, and is cut down, like a flower; he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death: of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O God and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts; shut not thy merciful

to our prayer; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death, to fall from thee.

¶ *Then, while the earth shall be cast upon the Body by some standing by, the Priest shall say,*

FORASMUCH as it hath pleased Almighty God of his great mercy to take unto himself the soul of our dear *brother* here departed, we therefore commit *his* body to the ground; earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the Resurrection to eternal life, through our Lord Jesus Christ; who shall change our vile body, that it may be like unto his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

¶ *Then shall be said or sung,*

I HEARD a voice from heaven, saying unto me, Write, From henceforth blessed are the dead which die in the Lord: even so saith the Spirit; for they rest from their labours.

¶ *Then the Priest shall say,*

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Priest.

ALMIGHTY God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; We give thee hearty thanks, for that it hath pleased thee to deliver this our *brother* out of the miseries of this sinful world; beseeching thee, that it may please thee, of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy kingdom; that we, with all those that are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory; through Jesus Christ our Lord. *Amen.*

The Collect.

O MERCIFUL God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth shall live, though he die; and whosoever liveth, and believeth in him, shall not die eternally; who also hath taught us, by his holy Apostle Saint Paul, not to be sorry, as men without hope, for them that sleep in him; We meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that, when we shall depart this life, we may rest in him, as our hope is this our *brother* doth; and that, at the general Resurrection in the last day, we may be found acceptable in thy sight; and receive that blessing, which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world: Grant this, we beseech thee, O merciful Father, through Jesus Christ, our Mediator and Redeemer. *Amen.*

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

THE

THANKSGIVING OF WOMEN AFTER CHILD-BIRTH,

COMMONLY CALLED,

THE CHURCHING OF WOMEN.

¶ *The Woman, at the usual time after her Delivery, shall come into the Church decently apparelled, and there shall kneel down in some convenient place, as hath been accustomed, or as the Ordinary shall direct: And then the Priest shall say unto her,*

FORASMUCH as it hath pleased Almighty God of his goodness to give you safe deliverance, and hath preserved you in the great danger of childbirth; you shall therefore give hearty thanks unto God, and say,

¶ *Then shall the Priest say the* CXVIII *Psalm,*)

Dilexi quoniam.

I AM well pleased: that the Lord hath heard the voice of my prayer;

That he hath inclined his ear unto me: therefore will I call upon him as long as I live.

The snares of death compassed me round about; and the pains of hell got hold upon me.

I found trouble and heaviness, and I called upon the Name of the Lord: O Lord, I beseech thee, deliver my soul.

Gracious is the Lord, and righteous: yea, our God is merciful.

The Lord preserveth the simple: I was in misery, and he helped me.

Turn again then unto thy rest, O my soul: for the Lord hath rewarded thee.

And why? thou hast delivered my soul from death: mine eyes from tears, and my feet from falling.

I will walk before the Lord: in the land of the living.

I believed, and therefore will I speak; but I was sore troubled: I said in my haste, All men are liars.

What reward shall I give unto the Lord: for all the benefits that he hath done unto me?

I will receive the cup of salvation: and call upon the Name of the Lord.

I will pay my vows now in the presence of all his people: in the courts of the Lord's house, even in the midst of thee, O Jerusalem. Praise the Lord.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Or, Psal. cxxvii. *Nisi Dominus.*

EXCEPT the Lord build the house: their labour is but lost that build it.

Except the Lord keep the city: the watchman waketh but in vain.

It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness: for so he giveth his beloved sleep.

Lo, children and the fruit of the womb: are an heritage and gift that cometh of the Lord.

Like as the arrows in the hand of the giant: even so are the young children.

Happy is the man that hath his quiver full of them: they shall not ashamed when they speak with th enemies in the gate.

Glory be to the Father, and to t Son: and to the Holy Ghost;

As it was in the beginning, is no and ever shall be: world without en Amen.

¶ *Then the Priest shall say,*

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, which art in heave Hallowed be thy Name. Thy kin dom come. Thy will be done in eart As it is in heaven. Give us this d our daily bread. And forgive us o trespasses, As we forgive them th trespass against us. And lead us n into temptation; But deliver us fro evil: For thine is the kingdom, T power, and the glory, For ever a ever. Amen.

Minister. O Lord, save this wom thy servant;

Answer. Who putteth her trust thee.

Minister. Be thou to her a stro tower;

Answer. From the face of her en my.

Minister. Lord, hear our prayer.

Answer. And let our cry come un thee.

Minister. Let us pray.

O ALMIGHTY God, we give th humble thanks for that thou ha vouchsafed to deliver this woman t servant from the great pain and pe of Child-birth; Grant, we beseech th most merciful Father, that she, throu thy help, may both faithfully live, a walk according to thy will, in this l present; and also may be partaker everlasting glory in the life to com through Jesus Christ our Lord. *Am*

¶ *The Woman, that cometh to give her Thanks, must offer accustomed offering and, if there be a Communion, it is convenient that she receive the holy Co munion.*

A COMMINATION,

OR DENOUNCING OF GOD'S ANGER AND JUDGEMENT AGAINST SINNERS,

WITH CERTAIN PRAYERS, TO BE USED ON THE FIRST DAY OF LEN AND AT OTHER TIMES, AS THE ORDINARY SHALL APPOINT.

¶ *After Morning Prayer, the Litany ended according to the accustomed mann the Priest shall, in the Reading-Pew or Pulpit, say,*

BRETHREN, in the Primitive Church there was a godly discipline, that, at the beginning of Lent, such persons as stood convicted of notorious sin were put to open penance, and punished in this world, that souls might be saved in the day Lord; and that others, admoni their example, might be the m to offend.

Instead whereof, (until the said discipline may be restored again, which is much to be wished,) it is thought good, that at this time (in the presence of you all) should be read the general sentences of God's cursing against impenitent sinners, gathered out of the seven and twentieth Chapter of Deuteronomy, and other places of Scripture; and that ye should answer to every Sentence, *Amen:* To the intent that, being admonished of the great indignation of God against sinners, ye may the rather be moved to earnest and true repentance; and may walk more warily in these dangerous days; fleeing from such vices, for which ye affirm with your own mouths the curse of God to be due.

CURSED is the man that maketh any carved or molten image, to worship it.

¶ *And the people shall answer and say,* Amen.

Minister. Cursed is he that curseth his father or mother.

Answer. Amen.

Minister. Cursed is he that removeth his neighbour's land-mark.

Answer. Amen.

Minister. Cursed is he that maketh the blind to go out of his way.

Answer. Amen.

Minister. Cursed is he that perverteth the judgement of the stranger, the fatherless, and widow.

Answer. Amen.

Minister. Cursed is he that smiteth his neighbour secretly.

Answer. Amen.

Minister. Cursed is he that lieth with his neighbour's wife.

Answer. Amen.

Minister. Cursed is he that taketh reward to slay the innocent.

Answer. Amen.

Minister. Cursed is he that putteth his trust in man, and taketh man for his defence, and in his heart goeth from the Lord.

Answer. Amen.

Minister. Cursed are the unnatural, fornicators, and adulterers, covetous persons, idolaters, slanderers, drunkards, and extortioners.

Answer. Amen.

Minister.

NOW seeing that all these are accursed (as the prophet David saith unto us) which do err and go astray from the commandments of God; let us remembering the dreadful judgment hanging over our heads, and always fearful for the same, lest we fall into some of these sins, with all contrition and meekness of heart, bewailing and lamenting our sins, acknowledging and confessing our offences, and shewing such fruits of penance, that God's wrath and indignation against us may be clean turned away, through the merits of our Saviour Christ, who liveth and reigneth with the Father and the Holy Ghost, world without end. Amen.

Minister. Hear the words of the Gospel, written by Saint Luke, the fourteenth Chapter.

Answer. Glory be to thee, O Lord.

Minister. When the Lord Jesus shall come with his angels to judge the world, he shall say unto them on his right hand, Come, ye blessed children of my Father, inherit the kingdom prepared for you from the beginning of the world. Then shall he also say unto them on his left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. Then shall the wicked go into everlasting punishment, and the righteous into life eternal. Of which day, and hour, no man knoweth, neither the angels which are in heaven, but only God the Father. Wherefore, as the Apostle saith, we must all appear before the judgement seat of Christ, that every one may receive things done in his body, according to that he hath done, whether it be good or evil. Wherefore, seeing that we know the terrors of the Lord, we beseech all men, and specially you, my brethren, that ye will be mindful to call upon God, that he of his mercy will give unto us and all men the grace to amend our lives according unto his holy word, for the time to come, that we be not hewn down, and cast into the fire. It is a fearful thing to fall into the hands of the living God: he shall pour down rain upon the sinners, snares, fire and brimstone, storm and tempest; this shall be their portion to drink. For lo, the Lord is come out of his place to visit the wickedness of such as dwell upon the earth. But who may abide the day of his coming? Who shall be able to endure when he appeareth? His fan is in his hand, and he will purge his floor, and gather his wheat into the barn; but he will burn the chaff with unquenchable fire. The day of the Lord cometh as a thief in the night: and when men shall say, Peace, and all things are safe, then shall sudden destruction come upon them, as sorrow cometh upon a woman travailing with child, and they shall not escape. Then shall appear the wrath of God in the day of vengeance, which obstinate sinners, through the stubbornness of their heart, have heaped unto themselves; which despised the goodness, patience, and long-sufferance of God, when he calleth them continually to repentance. Then shall they call upon me, (saith the Lord,) but I will not hear; they shall seek me early, but they shall not find me; and that, because they hated knowledge, and received not the fear of the Lord, but abhorred my counsel, and despised my correction. Then shall it be too late to knock when the door shall be shut; and too late to cry for mercy when it is the time of justice. O terrible voice of most just judgement, which shall be pronounced upon them, when it shall be said unto them, Go, ye cursed, into the fire everlasting, which is prepared for the devil and his angels. Therefore, brethren, take we heed betime, while the day of salvation lasteth; for the night cometh, when none can work. But let us, while we have the light, believe in the light, and walk as children of the light; that we be not cast into utter darkness, where is weeping and gnashing of teeth. Let us not abuse the goodness of God, who calleth us mercifully to amendment, and of his endless gift promiseth us forgiveness of that which is past, if with a perfect and true heart we return unto him. For though our sins be as red as scarlet, they shall be made white as snow; and though they be like purple, yet they shall be made white as wool. Turn ye (saith the Lord) from all your wickedness, and your sins shall not be your destruction: Cast away from you all your unrighteousness that ye have done: Make you new hearts, and a new spirit: Wherefore will ye die, O house of Israel, seeing that I have no pleasure in the death of him that dieth, saith the Lord God? Turn ye therefore, and ye shall live. Although we have sinned yet have we an Advocate with the F

A COMMINATION.

that, Jesus Christ the righteous, and he is the propitiation for our sins. For he was wounded for our rebellions, and smitten for our wickedness. [illegible] the [illegible] of all true penitent sinners [illegible] ready to receive us, and [illegible] to pardon us, if we [illegible] will [illegible] our sins [illegible] forth [illegible] make his [illegible], and [illegible] upon us, to [illegible] patience, and [illegible], and be [illegible] by the [illegible] of his Holy Spirit, [illegible] his glory, [illegible] giving [illegible] from the [illegible] which shall [illegible] on the [illegible] his right hand, [illegible] beneath [illegible] Father [illegible] take possession of [illegible] kingdom [illegible] to bring us all, for [illegible] mercy. Amen.

¶ *Then shall the all [illegible] upon their knees, and the Priest and [illegible] kneeling in the place where they do service, [illegible] shall say the Litany, [illegible] this Psalm.*

Miserere mei, Deus. Psalm li.

HAVE mercy upon me, O God, after thy great goodness: according to the multitude of thy mercies do away mine offences.

Wash me throughly from my wickedness, and cleanse me from my sin.

For I acknowledge my faults: and my sin is ever before me.

Against thee only have I sinned, and done this evil in thy sight: that thou mightest be justified in thy saying, and clear when thou art judged.

Behold, I was shapen in wickedness, and in sin hath my mother conceived me.

But lo, thou requirest truth in the inward parts: and shalt make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow.

Thou shalt make me hear of joy and gladness: that the bones which thou hast broken may rejoice.

Turn thy face from my sins: and put out all my misdeeds.

Make me a new heart, O God: and renew a right spirit within me.

Cast me not away from thy presence: and take not thy Holy Spirit from me.

O give me the comfort of thy help again: and stablish me with thy free *Spirit*.

Then shall I teach thy ways unto the wicked: and sinners shall be converted unto thee.

Deliver me from blood-guiltiness, O God, thou that art the God of my health: and my tongue shall sing of thy righteousness.

Thou shalt open my lips, O Lord: and my mouth shall show thy praise.

For if I should offer unto thee sacrifice, I do not think thou dost [illegible] [illegible]

The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise.

O be favorable and gracious unto Sion: build thou the walls of Jerusalem.

Then shalt thou be pleased with the sacrifice of righteousness, with burnt-offerings and oblations: then shall they offer young bullocks upon thine altar.

Glory be to the Father, and to the Son: and to the Holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

O OUR Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation. But deliver us from evil. Amen.

Minister. O Lord, save thy servants.

Answer. That put their trust in thee.

Minister. Send unto them help from the place.

Answer. And evermore mightily defend them.

Minister. Help us, O God our Saviour.

Answer. And for the glory of thy Name's sake deliver us, be merciful to our sins, for thy Name's sake.

Minister. O Lord, hear our prayer.

Answer. And let our cry come unto thee.

Minister. Let us pray.

O LORD our Governor, mighty in power, [illegible] [illegible] [illegible]

ment with thy servants, who are vile earth, and miserable sinners; but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults, and so make haste to help us in this world, that we may ever live with thee in the world to come; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the people say this that followeth, after the Minister.*

TURN thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, Be favourable to thy people, Who turn to thee in weeping, fasting, and praying. For thou art a merciful God, Full of compassion, Long-suffering, and of great pity. Thou sparest when we deserve punishment, And in thy wrath thinkest upon mercy. Spare thy people good Lord, spare them, And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us; Through the merits and mediation of thy blessed Son, Jesus Christ our Lord. Amen.

¶ *Then the Minister alone shall say,*

THE Lord bless us, and keep us; the Lord lift up the light of his countenance upon us, and give us peace, now and for evermore. *Amen.*

THE

PSALMS OF DAVID.

THE FIRST DAY.

MORNING PRAYER.

PSAL. i. *Beatus vir, qui non abiit &c.*

BLESSED is the man that hath not walked in the counsel of the ungodly, nor stood in the way of sinners: and hath not sat in the seat of the scornful.

2 But his delight is in the law of the Lord: and in his law will he exercise himself day and night.

3 And he shall be like a tree planted by the water-side: that will bring forth his fruit in due season.

4 His leaf also shall not wither: and look, whatsoever he doeth, it shall prosper.

5 As for the ungodly, it is not so with them: but they are like the chaff, which the wind scattereth away from the face of the earth.

6 Therefore the ungodly shall not be able to stand in the judgement: neither the sinners in the congregation of the righteous.

7 But the Lord knoweth the way of the righteous: and the way of the ungodly shall perish.

PSAL. ii. *Quare fremuerunt gentes?*

WHY do the heathen so furiously rage together: and why do the people imagine a vain thing?

2 The kings of the earth stand up, and the rulers take counsel together: against the Lord, and against his Anointed.

3 Let us break their bonds asunder : and cast away their cords from us.

4 He that dwelleth in heaven shall laugh them to scorn . the Lord shall have them in derision.

5 Then shall he speak unto them in his wrath : and vex them in his sore displeasure.

6 Yet have I set my King : upon my holy hill of Sion.

7 I will preach the law, whereof the Lord hath said unto me : Thou art my Son, this day have I begotten thee.

8 Desire of me, and I shall give thee the heathen for thine inheritance : and the utmost parts of the earth for thy possession.

9 Thou shalt bruise them with a rod of iron : and break them in pieces like a potter's vessel.

10 Be wise now therefore, O ye kings : be learned, ye that are judges of the earth.

11 Serve the Lord in fear : and rejoice unto him with reverence.

12 Kiss the Son, lest he be angry, and so ye perish from the right way : if his wrath be kindled (yea, but a little,) blessed are all they that put their trust in him.

PSAL. iii *Domine, quid multiplicati?*

LORD, how are they increased that trouble me : many are they that rise against me.

2 Many one there be that say of my soul : There is no help for him in his God.

3 But thou, O Lord, art my defender : thou art my worship, and the lifter up of my head.

4 *I did call upon* the Lord with my voice : *and he heard me out of* his holy hill.

AT THE BURIAL OF THE DEAD.

And the glorious Majesty of the Lord our God be upon us: prosper thou the work of our hands upon us; O prosper thou our handiwork.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

¶ *Then shall follow the Lesson taken out of the fifteenth chapter of the former Epistle of Saint Paul to the Corinthians.*

[illegible] 15.

NOW is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his order: Christ the first fruits; afterward they that are Christ's, at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For "he hath put all things under his feet." But when he saith, all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead? and why stand we in jeopardy every hour? I protest by your rejoicing, which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? Let us eat and drink, for tomorrow we die. Be not deceived: evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame. But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: But God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: It is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, [illegible] [illegible] changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my dearly beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

¶ Then shall follow the Anthem, *Thou knowest, Lord, the secrets of our hearts; shut not thy merciful ears unto our prayers; but spare us, Lord most holy, O God most mighty, O God most merciful, Spare us, Lord most merciful.*

MAN [illegible] born of a woman, hath but a short time to live, and is full of many miseries. He cometh up and is cut down, like a flower; he fleeth as it were a shadow, and never continueth in one state.

In the midst of life we are in death: of whom may we seek for succour, but of thee, O Lord, who for our sins justly art displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, [illegible] bitter pains of death [illegible]

Thou knowest, Lord, the secrets of our hearts; shut not your merciful ears to our prayers; but spare us, Lord most holy, O God most mighty, O God most merciful, Spare us, Lord most merciful.

THE BURIAL OF THE DEAD.

¶ *Here is to be noted, that the Office ensuing is not to be used for any that die unbaptized, or excommunicate, or have laid violent hands upon themselves.*

¶ *The Priest and Clerks meeting the Corpse at the entrance of the Church-yard, and going before it, either into the Church, or towards the Grave, shall say, or sing,*

I AM the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. *St. John* xi. 25, 26.

I KNOW that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another. *Job* xix. 25, 26, 27.

WE brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the Name of the Lord. 1 *Tim.* vi. 7. Job i. 21.

¶ *After they are come into the Church, shall be read one or both of these Psalms following.*

Dixit, Custodiam. Psal. xxxix.

I SAID, I will take heed to my ways: that I offend not in my tongue.

I will keep my mouth as it were with a bridle: while the ungodly is in my sight.

I held my tongue, and spake nothing: I kept silence, yea, even from good words; but it was pain and grief to me.

My heart was hot within me, and while I was thus musing the fire kindled: and at the last I spake with my tongue:

Lord, let me know mine end, and the number of my days: that I may be certified how long I have to live.

Behold, thou hast made my days as it were a span long: and mine age is even as nothing in respect of thee; and verily every man living is altogether vanity.

For man walketh in a vain shadow, and disquieteth himself in vain: he heapeth up riches, and cannot tell who shall gather them.

And now, Lord, what is my hope: truly my hope is even in thee.

Deliver me from all mine offences: and make me not a rebuke unto the foolish.

I was dumb, and opened not my mouth: for it was thy doing.

Take thy plague away from me: I am even consumed by means of thy heavy hand.

When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment: every man therefore is but vanity.

Hear my prayer, O Lord, and with thine ears consider my calling: hold not thy peace at my tears.

For I am a stranger with thee: and a sojourner, as all my fathers were.

O spare me a little, that I may recover my strength: before I go hence, and be no more seen.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Domine, refugium. Psal. xc.

LORD, thou hast been our refuge: from one generation to another.

Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlasting, and world without end.

Thou turnest man to destruction: again thou sayest, Come again, ye children of men.

For a thousand years in thy sight are but as yesterday: seeing that is past as a watch in the night.

As soon as thou scattrest them, they are even as a sleep: and fade away suddenly like the grass.

In the morning it is green, and groweth up: but in the evening it is cut down, dried up, and withered.

For we consume away in thy displeasure: and are afraid at thy wrathful indignation.

Thou hast set our misdeeds before thee: and our secret sins in the light of thy countenance.

For when thou art angry all our days are gone: we bring our years to an end, as it were a tale that is told.

The days of our age are threescore years and ten; and though men be so strong, that they come to fourscore years: yet is their strength then but labour and sorrow; so soon passeth it away, and we are gone.

But who regardeth the power of thy wrath: for even thereafter as a man feareth, so is thy displeasure.

O teach us to number our days: that we may apply our hearts unto wisdom.

Turn thee again, O Lord, at the last: and be gracious unto thy servants.

O satisfy us with thy mercy, and that soon: so shall we rejoice and be glad all the days of our life.

Comfort us again now after the time that thou hast plagued us: and for the years wherein we have suffered adversity.

Shew thy servants thy work: and their children thy glory.

I found trouble and heaviness, and I called upon the Name of the Lord: O Lord, I beseech thee, deliver my soul.

Gracious is the Lord, and righteous; yea, our God is merciful.

The Lord preserveth the simple: I was in misery, and He helped me.

Turn again then unto thy rest, O my soul: for the Lord hath rewarded thee.

And why? thou hast delivered my soul from death, my eyes from tears, and my feet from falling.

I will walk before the Lord in the land of the living.

I believed, and therefore will I speak: but I was sore troubled. I said in my haste, All men are liars.

What reward shall I give unto the Lord for all the benefits that He hath done unto me?

I will receive the cup of salvation, and call upon the Name of the Lord.

I will pay my vows now in the presence of all His people, in the courts of the Lord's house, even in the midst of thee, O Jerusalem. Praise ye the Lord.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Ps. PSAL. CXXVII. *Nisi Dominus.*

EXCEPT the Lord build the house, their labour is but lost that build it.

Except the Lord keep the city, the watchman waketh not, in vain.

It is not the sure and sure that we hasten to the sun-rising, and so late take rest, and eat the bread of sorrows: for so he giveth his beloved sleep.

Lo, children and the fruit of the womb are an heritage and gift that cometh of the Lord.

Like as the arrows in the hand of the giant, even so are the young children.

Happy is the man that hath his quiver full of them: they shall not be ashamed when they speak with their enemies in the gate.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

¶ *Then the Priest shall say,*

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation, But deliver us from evil. For Thine is the kingdom, the power, and the glory, For ever and ever. Amen.

Minister. O Lord, save thy servant,

Answer. Who putteth her trust in Thee.

Minister. Be thou to her a strong tower,

Answer. From the face of her enemy.

Minister. Lord, hear our prayer,

Answer. And let our cry come unto Thee.

Minister. Let us pray.

O ALMIGHTY God, we give Thee humble thanks for that Thou hast vouchsafed to preserve this woman Thy servant from the great peril and pain of childbirth. Lastly, we beseech Thee, most merciful Father, that she, through Thy help, may live, and walk according to Thy law, that she, presented at the church, may obtain the everlasting glory, through Jesus Christ our Lord. Amen.

¶ *The Woman, that cometh to give her Thanks, must offer no customary offering; and, if there be a Commination, it is convenient that she receive the holy Communion.*

A COMMINATION,

OR DENOUNCING OF GOD'S ANGER AND JUDGEMENT AGAINST SINNERS,

WITH CERTAIN PRAYERS, TO BE USED ON THE FIRST DAY OF LENT, AND AT OTHER TIMES, AS THE ORDINARY SHALL APPOINT.

¶ *After Morning Prayer, the Litany ended, according to the accustomed manner, the Priest shall, in the Reading-Pew or Pulpit, say,*

BRETHREN, in the Primitive Church there was a godly discipline, that, at the beginning of Lent, such persons as stood convicted of notorious sin were put to open penance, and punished in this world, that the soul might be saved in the day of the Lord, and that others, whom their example might lead to offend,

to our prayer; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death, to fall from thee.

¶ *Then, while the earth shall be cast upon the Body by some standing by, the Priest shall say,*

FORASMUCH as it hath pleased Almighty God of his great mercy to take unto himself the soul of our dear *brother* here departed, we therefore commit *his* body to the ground; earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the Resurrection to eternal life, through our Lord Jesus Christ; who shall change our vile body, that it may be like unto his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

¶ *Then shall be said or sung,*

I HEARD a voice from heaven, saying unto me, Write, From henceforth blessed are the dead which die in the Lord: even so saith the Spirit; for they rest from their labours.

¶ *Then the Priest shall say,*

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Priest.

ALMIGHTY God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; We give thee hearty thanks, for that it hath pleased thee to deliver this our *brother* out of the miseries of this sinful world; beseeching thee, that it may please thee, of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy kingdom; that we, with all those that are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory; through Jesus Christ our Lord. *Amen.*

The Collect.

O MERCIFUL God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth shall live, though he die; and whosoever liveth, and believeth in him, shall not die eternally; who also hath taught us, by his holy Apostle Saint Paul, not to be sorry, as men without hope, for them that sleep in him; We meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that, when we shall depart this life, we may rest in him, as our hope is this our *brother* doth; and that, at the general Resurrection in the last day, we may be found acceptable in thy sight; and receive that blessing, which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world: Grant this, we beseech thee, O merciful Father, through Jesus Christ, our Mediator and Redeemer. *Amen.*

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

THE

THANKSGIVING OF WOMEN AFTER CHILD-BIRTH,

COMMONLY CALLED,

THE CHURCHING OF WOMEN.

¶ *The Woman, at the usual time after her Delivery, shall come into the Church, decently apparelled, and there shall kneel down in some convenient place, as hath been accustomed, or as the Ordinary shall direct: And then the Priest shall say unto her,*

FORASMUCH as it hath pleased Almighty God of his goodness to give you safe deliverance, and hath preserved you in the great danger of Child-birth; you shall therefore come hither to give thanks unto God, and say,

Then shall the Priest say the CXVIth Psalm,

Dilexi, quoniam.

I AM well pleased that the Lord hath heard the voice of my prayer.

That he hath inclined his ear unto me: therefore will I call upon him as long as I live.

The sorrows of death compassed me round about: and the pains of hell gat hold upon me.

A COMMINATION.

I found trouble and heaviness, and I called upon the Name of the Lord: O Lord, I beseech thee, deliver my soul.

Gracious is the Lord, and righteous; yea, our God is merciful.

The Lord preserveth the simple: I was in misery, and he helped me.

Turn again unto your rest, O my soul: for the Lord hath rewarded thee.

And why? thou hast delivered my soul from death, mine eyes from tears, and my feet from falling.

I will walk before the Lord in the land of the living.

I believed, and therefore will I speak; but I was sore troubled. I said in my haste, All men are liars.

What reward shall I give unto the Lord for all the benefits that he hath done unto me?

I will receive the cup of salvation, and call upon the Name of the Lord.

I will pay my vows now in the presence of all his people, in the courts of the Lord's house, even in the midst of thee, O Jerusalem. Praise the Lord.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Or, PSALM CXXVII. *Nisi Dominus.*

EXCEPT the Lord build the house: they labour in vain that build it.

Except the Lord keep the city: the watchman waketh but in vain.

It is but lost labour that we haste to rise up early, and so late take rest, and eat the bread of carefulness: for so he giveth his beloved sleep.

Lo, children and the fruit of the womb are an heritage and gift that cometh of the Lord.

Like as the arrows in the hand of the giant: even so are the young children.

Happy is the man that hath his quiver full of them: they shall not be ashamed when they speak with their enemies in the gate.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

¶ *Then the Priest shall say,*

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. For thine is the kingdom, the power, and the glory, for ever and ever. Amen.

Minister. O Lord, save this woman, thy servant;

Answer. Who putteth her trust in thee.

Minister. Be thou to her a strong tower,

Answer. From the face of her enemy.

Minister. Lord, hear our prayer,

Answer. And let our cry come unto thee.

Minister. Let us pray.

O ALMIGHTY God, we give thee humble thanks for that thou hast vouchsafed to deliver this woman thy servant from the great pain and peril of child-birth; Grant, we beseech thee most merciful Father, that she, through thy help, may live the rest of her days, in health and strength, to the glory of thy Name, in this present, and in the world to come, life everlasting, glory, and joy. This we ask through Jesus Christ our Lord. *Amen.*

¶ *The Woman, that cometh to give her Thanks, must offer a customary offering; and, if there be a Communion, it is convenient that she receive the Holy Communion.*

A COMMINATION,

OR DENOUNCING OF GOD'S ANGER AND JUDGEMENT AGAINST SINNERS,

WITH CERTAIN PRAYERS, TO BE USED ON THE FIRST DAY OF LENT, AND AT OTHER TIMES, AS THE ORDINARY SHALL APPOINT.

¶ *After Morning Prayer, the Litany ended according to the accustomed order, the Priest shall, in the Reading-Pew or Pulpit, say,*

BRETHREN, in the primitive Church there was a godly discipline, that, at the beginning of Lent, such persons as stood convicted of notorious sin were put to open penance, and purchased by their penance, that their souls might be saved in the day of the Lord, and that others, whose offences were not so grievous, by their example, might be the more ready to offend.

Instead whereof, (until the said discipline may be restored again, which is much to be wished,) it is thought good, that at this time (in the presence of you all) should be read the general sentences of God's cursing against impenitent sinners, gathered out of the seven and twentieth Chapter of Deuteronomy, and other places of Scripture; and that ye should answer to every Sentence, *Amen*: To the intent that, being admonished of the great indignation of God against sinners, ye may the rather be moved to earnest and true repentance; and may walk more warily in these dangerous days; fleeing from such vices, for which ye affirm with your own mouths the curse of God to be due.

CURSED is the man that maketh any carved or molten image, to worship it.

¶ *And the people shall answer and say,* Amen.

Minister. Cursed is he that curseth his father or mother.

Answer. Amen.

Minister. Cursed is he that removeth his neighbour's land-mark.

Answer. Amen.

Minister. Cursed is he that maketh the blind to go out of his way.

Answer. Amen.

Minister. Cursed is he that perverteth the judgement of the stranger, the fatherless, and widow.

Answer. Amen.

Minister. Cursed is he that smiteth his neighbour secretly.

Answer. Amen.

Minister. Cursed is he that lieth with his neighbour's wife.

Answer. Amen.

Minister. Cursed is he that taketh reward to slay the innocent.

Answer. Amen.

Minister. Cursed is he that putteth his trust in man, and taketh man for his defence, and his heart goeth from the Lord.

Answer. Amen.

Minister. Cursed be the stubborn and forward, adulterers, and adulteresses, covetous persons, idolaters, slanderers, drunkards, and extortioners.

Answer. Amen.

Minister.

NOW seeing that all these are accursed (as the prophet David saith) and we witness with them, and go about to run the contrary course, forsaking the commandments of God; let us lamenting the dreadful judgement [illegible] *[illegible] and [illegible] and [illegible] for [illegible] worthy fruits of repentance. But now is the axe put unto the root of the trees, so that every tree [illegible] hewn down, and cast into the fire.* It is a fearful thing to fall into the hands of the living God: he shall pour down rain upon the sinners, snares, fire and brimstone, storm and tempest; this shall be their portion to drink. For lo, the Lord is come out of his place to visit the wickedness of such as dwell upon the earth. But who may abide the day of his coming? Who shall be able to endure when he appeareth? His fan is in his hand, and he will purge his floor, and gather his wheat into the barn; but he will burn the chaff with unquenchable fire. The day of the Lord cometh as a thief in the night: and when men shall say, Peace, and all things are safe, then shall sudden destruction come upon them, as sorrow cometh upon a woman travailing with child, and they shall not escape. Then shall appear the wrath of God in the day of vengeance, which obstinate sinners, through the stubbornness of their heart, have heaped unto themselves; which despised the goodness, patience, and long-suffering of God, when he called them continually to repentance. Then shall they call upon me, (saith the Lord,) but I will not hear; they shall seek me early, but they shall not find me; and that, because they hated knowledge, and received not the fear of the Lord, but abhorred my counsel, and despised my correction. Then shall it be too late to knock when the door shall be shut; and too late to cry for mercy when it is the time of justice. O terrible voice of most just judgement, which shall be pronounced upon them, when it shall be said unto them, Go, ye cursed, into the fire everlasting, which is prepared for the devil and his angels. Therefore, brethren, take we heed betime, while the day of salvation lasteth; for the night cometh, when man can work. But let us, while we have the light, believe in the light, and walk as children of the light; that we be not cast into utter darkness, where is weeping and gnashing of teeth. Let us not abuse the goodness of God, who calleth us mercifully to amendment, and of his exceeding great mercy promisseth to forgive us all that which is past, if with a perfect and true heart we return unto him. For though our sins be as red as scarlet, they shall be made white as snow; and though they be like purple, yet they shall be made white as wool. Turn ye (saith the Lord) from all your wickedness, and your sins shall not be your destruction. Cast away from you all your transgressions that ye have done: Make you new hearts, and a new spirit: Why will ye die, O ye house of Israel, seeing that I have no pleasure in the death of him that dieth, saith the Lord God? Turn ye then, and ye shall live. Although we have sinned, yet have we an Advocate with the F

hath forgotten : he hideth away his face, and he will never see it.

13 Arise, O Lord God, and lift up thine hand : forget not the poor.

14 Wherefore should the wicked blaspheme God : while he doth say in his heart, Tush, thou God carest not for it.

15 Surely thou hast seen it : for thou beholdest ungodliness and wrong.

16 That thou mayest take the matter into thine hand : the poor committeth himself unto thee ; for thou art the helper of the friendless.

17 Break thou the power of the ungodly and malicious : take away his ungodliness, and thou shalt find none.

18 The Lord is King for ever and ever : and the heathen are perished out of the land.

19 Lord, thou hast heard the desire of the poor : thou preparest their heart, and thine ear hearkeneth thereto ;

20 To help the fatherless and poor unto their right : that the man of the earth be no more exalted against them.

PSAL. xi. *In Domino confido.*

IN the Lord put I my trust : how say you then to my soul, that she should flee as a bird unto the hill ?

2 For lo, the ungodly bend their bow, and make ready their arrows within the quiver, that they may privily shoot at them which are true of heart.

3 For the foundations will be cast down : and what hath the righteous done ?

4 *The Lord* is in his holy temple : *the Lord's seat is in heaven.*

THE VISITATION OF THE SICK.

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Minister. O Lord, save thy servant;

Answer. Which putteth *his* trust in thee.

Minister. Send *him* help from thy holy place;

Answer. And evermore mightily defend *him*.

Minister. Let the enemy have no advantage of *him*;

Answer. Nor the wicked approach to hurt *him*.

Minister. Be unto *him*, O Lord, a strong tower,

Answer. From the face of *his* enemy.

Minister. O Lord, hear our prayers.

Answer. And let our cry come unto thee.

Minister.

O LORD, look down from heaven, behold, visit, and relieve this thy servant. Look upon *him* with the eyes of thy mercy, give *him* comfort and sure confidence in thee, defend *him* from the danger of the enemy, and keep *him* in perpetual peace and safety; through Jesus Christ our Lord. Amen.

HEAR us, Almighty and most merciful God and Saviour; extend thy accustomed goodness to this thy servant who is grieved with sickness. Sanctify, we beseech thee, this fatherly correction to *him*; that the sense of *his* weakness may bring to *him* the health of his soul, and a resolution to live in repentance: Lengthen, if it shall be thy good pleasure, the days of *him* to *his* labour and health, *his* days to the service of *his* life in thy fear, and to thy glory: or else, give *him* grace so to take thy visitation, that, after this painful life ended, *he* may dwell with thee in eternal glory; through Jesus Christ our Lord. Amen.

¶ *Then shall the Minister say unto the sick person, as followeth.*

DEARLY beloved brother, [illegible] pertaine[illegible] [illegible] Wherefore, [illegible] Another [illegible] this life [illegible] the righteous Judge, by whom all must be judged, without respect of persons, I require you to examine yourself and your estate, both towards God and man; so that, accusing and condemning yourself for your sins and wickedness, you may find mercy at our heavenly Father's hand for Christ's sake, and obtain a quiet conscience, and such a [illegible] that is at hand. Therefore else it be sent unto you to correct and amend in you whatsoever doth offend the eyes of your heavenly Father; know you certainly, that if you truly repent you of your sins, and bear your sickness patiently, trusting in God's mercy, for his dear Son Jesus Christ's sake, and render unto him humble thanks for his fatherly visitation, submitting yourself wholly unto his will, it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

¶ *If the person visited be very sick, then the Curate may end his exhortation in this place, or else proceed.*

TAKE therefore in good part the chastisement of the Lord: For (as Saint Paul saith in the twelfth Chapter to the Hebrews) whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. These words, good brother, are written in holy Scripture for our comfort and instruction; that we should patiently, and with thanksgiving, bear our heavenly Father's correction, whenever by any manner of adversity it shall please his gracious goodness to visit us. And there should be no greater comfort to a Christian person, than to be made like unto Christ, by suffering patiently adversities, troubles, and sickness here in himself, according to his merits, but first he suffered pain; he entered not into his glory before he was crucified. So truly our way to heaven is to suffer here with Christ; and then doth follow to enter into eternal life, to live with Christ; if we suffer, we shall be glorified with him in everlasting life. Now therefore, taking your sickness, which is [illegible] for your profit, I exhort you, in the Name of God, [illegible] the [illegible] Bishop [illegible] this life that is [illegible] to give account unto the righteous Judge, by whom all must be judged, without respect of persons, I require you to examine yourself and your estate, both toward God and man; so that, accusing and condemning yourself for your sins and wickedness, you may find mercy at our heavenly Father's hand for Christ's sake, and obtain a quiet conscience, and such a [illegible] that is at hand. Therefore

shalt preserve him from this generation for ever.

9 The ungodly walk on every side : when they are exalted, the children of men are put to rebuke.

PSAL. xiii. *Usque quo, Domine?*

HOW long wilt thou forget me, O Lord, for ever : how long wilt thou hide thy face from me?

2 How long shall I seek counsel in my soul, and be so vexed in my heart : how long shall mine enemies triumph over me?

3 Consider, and hear me, O Lord my God : lighten mine eyes, that I sleep not in death.

4 Lest mine enemy say, I have prevailed against him : for if I be cast down, they that trouble me will rejoice at it.

5 But my trust is in thy mercy : and my heart is joyful in thy salvation.

6 I will sing of the Lord, because he hath dealt so lovingly with me : yea, I will praise the Name of the Lord most Highest.

PSAL. xiv. *Dixit insipiens.*

THE fool hath said in his heart : There is no God.

2 They are corrupt, and become abominable in their doings : there is none that doeth good, no not one.

3 The Lord looked down from heaven upon the children of men : to see if there were any that would understand, and seek after God.

4 But they are all gone out of the way, they are altogether become abominable : there is none that doeth good, no not one.

righteousness and salvation, for I know no end thereof.

I will go forth in the strength of the Lord God: and will make mention of thy right righteousness only.

Thou, O God, hast taught me from my youth up: and hitherto I will declare of your wonderful works.

Forsake me not, O God, in mine old age, when I am gray headed: until I have shewed thy strength unto this generation, and thy power to all those that are yet for to come.

Thy righteousness, O God, is very high, and great things are they that thou hast done: O God, who is like unto thee!

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Adding this.*

O SAVIOUR of the world, who by thy Cross and Precious Blood hast redeemed us, save us, and help us, we humbly beseech thee, O Lord.

¶ *Then shall the Minister say,*

THE Angels of God, which are spirits, and ministers of God, sent forth to minister for them which shall be heirs of salvation, do always behold the face of our Father which is in heaven, and are ready at all times to do his pleasure, and also they do minister for us, and are appointed by God to be our guardians and keepers, in all our ways. They bear us in their hands, that we do not hurt our feet against a stone. They pitch their tents round about us, that no evil shall come nigh us, nor any plague come near our dwelling. They are our defenders against our enemies, our comforters in our sorrows, our helpers in our necessities, our keepers in our journeys, our companions in our ways, our guides in our doubtings, our lightners in our darkness, our succourers in our adversities, our ministers in our sicknesses, our conveyers in our death, our carriers into Abraham's bosom, our joy and our crown in the kingdom of heaven. Which ministration, last only the Name of our Lord Jesus Christ. Amen.

¶ *And from that shall he say,*

UNTO God's gracious mercy and protection we commit thee. The Lord bless thee, and keep thee. The Lord make his face shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace, both now and evermore. Amen.

¶ *Then shall the Minister say,*

O ALMIGHTY God, and merciful Father, whose Son Jesus Christ hath taken our infirmities, and borne our sicknesses, we humbly beseech thee, that of thy fatherly goodness thou wilt also visit, relieve, and comfort this thy servant, lying here in great pain and sickness. Lighten his heart, we beseech thee, with the assurance of thy mercies, that he may be ready both in body and soul to do and suffer thy holy will, and to abide your fatherly correction, if it be your gracious will, that he should yet live before you, and serve you in his generation, we yet for to come, we beseech thee, that he may be restored to health and strength, and to your holy ordinances, that he may be a member of the Church militant here on earth, and be partaker of the Church triumphant in heaven, through Jesus Christ our Lord. Amen.

A Prayer for a sick person, when there appeareth small hope of recovery.

O ALMIGHTY God, the Father of mercies, and God of all comfort, we fly unto thee for help in behalf of this thy servant, here lying under thy hand, and grieved with weakness of body. We pray unto thee, O Lord, not the more for our merits, but for the merits of thy dear Son, our Lord Jesus Christ, to visit this thy servant with thy salvation; that his soul, being delivered from the prison of this world, may be received into your heavenly habitations, there to be with the spirits of the just, and at the last day, with his own body, that he may be raised to your glory, and be partaker of your eternal kingdom, through the same our Lord Jesus Christ. Amen.

A Prayer for a sick person, when there appeareth small hope of recovery.

O ALMIGHTY God, with whom do live the spirits of those that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity, we commend unto thee, O Father, the soul of thy servant departed, and we beseech thee, that it may be received into your kingdom of glory, there to be with your saints, in light, peace, and blessedness. Amen.

A Prayer for a sick person, when there appeareth no hope of recovery.

O ALMIGHTY God, with whom do live the spirits of those that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity, we commend unto thee, O Father, the soul of thy servant departed, and we beseech thee, that it may be received into your kingdom of glory, there to be with your saints, in light, peace, and blessedness. Amen.

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4 He that setteth not by himself, but
lowly in his own eyes : and maketh much
them that fear the Lord.

5 He that sweareth unto his neighbo
and disappointeth him not : though it we
to his own hindrance.

6 He that hath not given his money u
usury : nor taken reward against the innocen

7 Whoso doeth these things : shall ne
fall.

PSAL. xvi. *Conserva me, Domine.*

PRESERVE me, O God : for in thee ha
I put my trust.

2 O my soul, thou hast said unto the Lor
Thou art my God, my goods are nothing t
thee.

3 All my delight is upon the saints, th
are in the earth : and upon such as excel
virtue.

4 But they that run after another god
shall have great trouble.

5 Their drink-offerings of blood will I n
offer : neither make mention of their nam
within my lips.

6 The Lord himself is the portion of mi
inheritance, and of my cup : thou shalt ma
tain my lot.

7 The lot is fallen unto me in a fair groun
yea, I have a goodly heritage.

8 I will thank the Lord for giving me wa
ing : my reins also chasten me in the nig
season.

9 I have set God always before me : f
he *is on* my right hand, therefore I shall
fall.

THE ORDER FOR

THE BURIAL OF THE DEAD.

¶ *Here is to be noted, that the Office ensuing is not to be used for any that die unbaptized, or excommunicate, or have laid violent hands upon themselves.*

¶ *The Priest and Clerks meeting the Corpse at the entrance of the Church-yard, and going before it, either into the Church, or towards the Grave, shall say, or sing,*

I AM the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. *St. John* xi. 25, 26.

I KNOW that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another. *Job* xix. 25, 26, 27.

WE brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the Name of the Lord. 1 *Tim.* vi. 7. Job i. 21.

¶ *After they are come into the Church, shall be read one or both of these Psalms following.*

Dixi, Custodiam. Psal. xxxix.

I SAID, I will take heed to my ways: that I offend not in my tongue.

I will keep my mouth as it were with a bridle: while the ungodly is in my sight.

I held my tongue, and spake nothing: I kept silence, yea, even from good words; but it was pain and grief to me.

My heart was hot within me, and while I was thus musing the fire kindled: and at the last I spake with my tongue;

Lord, let me know mine end, and the number of my days: that I may be certified how long I have to live.

Behold, thou hast made my days as it were a span long, and mine age is even as nothing in respect of thee; verily every man living is altogether vanity.

For man walketh in a vain shadow, and disquieteth himself in vain: he heapeth up riches, and cannot tell who shall gather them.

And now, Lord, what is my hope: truly my hope is even in thee.

Deliver me from all mine offences: and make me not a reproach unto the foolish.

I was dumb, and opened not my mouth: for it was thy doing.

Take thy plague away from me: I am even consumed by means of thy heavy hand.

When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment: every man therefore is but vanity.

Hear my prayer, O Lord, and with thine ears consider my calling: hold not thy peace at my tears.

For I am a stranger with thee: and a sojourner, as all my fathers were.

O spare me a little, that I may recover my strength: before I go hence, and be no more seen.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Domine, refugium. Psal. xc.

LORD, thou hast been our refuge: from one generation to another.

Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlasting, and world without end.

Thou turnest man to destruction: again thou sayest, Come again, ye children of men.

For a thousand years in thy sight are but as yesterday: seeing that is past as a watch in the night.

As soon as thou scatterest them, they are even as a sleep: and fade away suddenly like the grass.

In the morning it is green, and groweth up: but in the evening it is cut down, dried up, and withered.

For we consume away in thy displeasure: and are afraid at thy wrathful indignation.

Thou hast set our misdeeds before thee: and our secret sins in the light of thy countenance.

For when thou art angry all our days are gone: we bring our years to an end, as a tale that is told.

The days of our age are threescore years and ten; and though men be so strong, that they come to fourscore years: yet is their strength then but labour and sorrow; so soon passeth it away, and we are gone.

But who regardeth the power of thy wrath: for even thereafter as a man fearth, so is thy displeasure.

O teach us to consider our days: that we may apply our hearts unto wisdom.

Turn thee, O Lord, at the last: and be gracious unto thy servants.

O satisfy us with thy mercy, and that soon: so shall we rejoice and be glad all the days of our life.

Comfort us again now after the time that thou hast plagued us: and for the years wherein we have suffered adversity.

Shew thy servants thy work: and their children thy glory.

9 From the ungodly that trouble me : mine enemies compass me round about to take away my soul.

10 They are inclosed in their own fat : and their mouth speaketh proud things.

11 They lie waiting in our way on every side : turning their eyes down to the ground;

12 Like as a lion that is greedy of his prey : and as it were a lion's whelp, lurking in secret places.

13 Up, Lord, disappoint him, and cast him down : deliver my soul from the ungodly, which is a sword of thine;

14 From the men of thy hand, O Lord, from the men, I say, and from the evil world : which have their portion in this life, whose bellies thou fillest with thy hid treasure.

15 They have children at their desire : and leave the rest of their substance for their babes.

16 But as for me, I will behold thy presence in righteousness : and when I awake up after thy likeness, I shall be satisfied with it.

EVENING PRAYER.

PSAL. xviii. *Diligam te, Domine.*

I WILL love thee, O Lord, my strength; the Lord is my stony rock, and my defence : my Saviour, my God, and my might, in whom I will trust, my buckler, the horn also of my salvation, and my refuge.

2 I will call upon the Lord, which is worthy to be praised : so shall I be safe from mine enemies.

3 The sorrows of death compassed me

to our prayer; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death, to fall from thee.

¶ *Then, while the earth shall be cast upon the Body by some standing by, the Priest shall say,*

FORASMUCH as it hath pleased Almighty God of his great mercy to take unto himself the soul of our dear *brother* here departed, we therefore commit *his* body to the ground; earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the Resurrection to eternal life, through our Lord Jesus Christ; who shall change our vile body, that it may be like unto his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

¶ *Then shall be said or sung,*

I HEARD a voice from heaven, saying unto me, Write, From henceforth blessed are the dead which die in the Lord: even so saith the Spirit; for they rest from their labours.

¶ *Then the Priest shall say,*

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Priest.

ALMIGHTY God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; We give thee hearty thanks, for that it hath pleased thee to deliver this our *brother* out of the miseries of this sinful world; beseeching thee, that it may please thee, of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy kingdom; that we, with all those that are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory; through Jesus Christ our Lord. *Amen.*

The Collect.

O MERCIFUL God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth shall live, though he die; and whosoever liveth, and believeth in him, shall not die eternally; who also hath taught us, by his holy Apostle Saint Paul, not to be sorry, as men without hope, for them that sleep in him; We meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that, when we shall depart this life, we may rest in him, as our hope is this our *brother* doth; and that, at the general Resurrection in the last day, we may be found acceptable in thy sight; and receive that blessing, which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world: Grant this, we beseech thee, O merciful Father, through Jesus Christ, our Mediator and Redeemer. *Amen.*

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

THE

THANKSGIVING OF WOMEN AFTER CHILD-BIRTH,

COMMONLY CALLED,

THE CHURCHING OF WOMEN.

¶ *The Woman, at the usual time after her Delivery, shall come into the Church decently apparelled, and there shall kneel down in some convenient place, as hath been accustomed, or as the Ordinary shall direct: And then the Priest shall say unto her,*

FORASMUCH as it hath pleased Almighty God of his goodness to give you safe deliverance, and hath preserved you in the great danger of childbirth; you shall therefore give hearty thanks unto God, and say,

Then shall the Priest say the CXVIth Psalm,

Dilexi quoniam.

I AM well pleased that the Lord hath heard the voice of my prayer;

That he hath inclined his ear unto me: therefore will I call upon him as long as I live.

The snares of death compassed me round about: and the pains of hell gat hold upon me.

I found trouble and heaviness, and I called upon the Name of the Lord: O Lord, I beseech thee, deliver my soul.

Gracious is the Lord, and righteous; yea, our God is merciful.

The Lord preserveth the simple: I was in misery, and he helped me.

Turn again unto thy rest, O my soul: for the Lord hath rewarded thee.

And why? thou hast delivered my soul from death: mine eyes from tears, and my feet from falling.

I will walk before the Lord in the land of the living.

I believed, and therefore will I speak; but I was sore troubled: I said in my haste, All men are liars.

What reward shall I give unto the Lord for all the benefits that he hath done unto me?

I will receive the cup of salvation, and call upon the Name of the Lord.

I will pay my vows unto the Lord in the presence of all his people: in the courts of the house of the Lord, even in the midst of thee, O Jerusalem. Praise ye the Lord.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Or, Psalm cxxvii. Nisi Dominus.

EXCEPT the Lord build the house, their labour is but lost that build it.

Except the Lord keep the city, the watchman waketh but in vain.

It is but lost labour that we haste to rise up early, and so late take rest, and eat the bread of sorrow: for so he giveth his beloved sleep.

Lo, children and the fruit of the womb are a heritage and gift that cometh of the Lord.

Like as the arrows in the hand of the giant: even so are the young children.

Happy is the man that hath his quiver full of them: they shall not be ashamed when they speak with their enemies in the gate.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

¶ *Then the Priest shall say,*

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, But deliver us from evil. For thine is the kingdom, the power, and the glory, for ever and ever. Amen.

Minister. O Lord, save this woman thy servant;

Answer. Who putteth her trust in thee.

Minister. Be thou to her a strong tower,

Answer. From the face of her enemy.

Minister. Lord, hear our prayer.

Answer. And let our cry come unto thee.

Minister. Let us pray.

O ALMIGHTY God, we give thee hearty thanks for that thou hast vouchsafed to deliver this woman thy servant from the great pain and peril of childbirth; and we beseech thee mercifully, Father, that, as through thy help she hath escaped the danger of this present life, so she may be preserved evermore in your eternal glory, through the life to come, through Jesus Christ our Lord. Amen.

¶ *The Woman, that cometh to give her Thanks, must offer as God moveth her; and, if there be a Communion, it is commended that she receive the holy Sacrament.*

A COMMINATION,

OR DENOUNCING OF GOD'S ANGER AND JUDGEMENT AGAINST SINNERS,

WITH CERTAIN PRAYERS, TO BE USED ON THE FIRST DAY OF LENT, AND AT OTHER TIMES, AS THE ORDINARY SHALL APPOINT.

¶ *After Morning Prayer, the Litany ended according to the ordinance, the Priest shall, in the Reading-Pew or Pulpit, say*

BRETHREN, in the Primitive Church there was a godly discipline, that, at the beginning of Lent, such persons as stood convicted of notorious sin were put to open penance, and persisted in this world, that the soul might be saved in the day of the Lord: and that others, whom their example might be thereby to offend.

A COMMINATION.

Instead whereof, (until the said discipline may be restored again, which is much to be wished,) it is thought good, that at this time (in the presence of you all) should be read the general sentences of God's cursing against impenitent sinners, gathered out of the seven and twentieth Chapter of Deuteronomy, and other places of Scripture; and that ye should answer to every sentence, *Amen*: To the intent that, being admonished of the great indignation of God against sinners, ye may the rather be moved to earnest and true repentance; and may walk more warily in these dangerous days; fleeing from such vices, for which ye affirm with your own mouths the curse of God to be due.

CURSED is the man that maketh any carved or molten image, to worship it.

¶ *And the people shall answer and say,* Amen.

Minister. Cursed is he that curseth his father or mother.

Answer. Amen.

Minister. Cursed is he that removeth his neighbour's land-mark.

Answer. Amen.

Minister. Cursed is he that maketh the blind to go out of his way.

Answer. Amen.

Minister. Cursed is he that perverteth the judgement of the stranger, the fatherless, and widow.

Answer. Amen.

Minister. Cursed is he that smiteth his neighbour secretly.

Answer. Amen.

Minister. Cursed is he that lieth with his neighbour's wife.

Answer. Amen.

Minister. Cursed is he that taketh reward to slay the innocent.

Answer. Amen.

Minister. Cursed is he that putteth his trust in man, and taketh man for his defence, and in his heart goeth from the Lord.

Answer. Amen.

Minister. Cursed are the murderers, fornicators, and adulterers, covetous persons, idolaters, slanderers, drunkards, and extortioners.

Answer. Amen.

Minister.

NOW seeing that all they are accursed (as the prophet David teacheth us) which do err and go astray from the common laws of God; let us remembering the dreadful judgement hanging over our heads, and always ready to fall, [illegible] turn unto our Lord God, with all contrition and meekness of heart, fasting and lamenting [illegible], acknowledging *[illegible] and [illegible], and seeking to bring forth worthy fruits of penance. For now is the ax put unto the root of the trees, so that every tree [illegible] bringeth not forth good fruit is* hewn down, and cast into the fire. It is a fearful thing to fall into the hands of the living God: he shall pour down rain upon the sinners, snares, fire and brimstone, storm and tempest; this shall be their portion to drink. For lo, the Lord is come out of his place to visit the wickedness of such as dwell upon the earth. But who may abide the day of his coming? Who shall be able to endure when he appeareth? His fan is in his hand, and he will purge his floor, and gather his wheat into the barn; but he will burn the chaff with unquenchable fire. The day of the Lord cometh as a thief in the night: and when men shall say, Peace, and all things are safe, then shall sudden destruction come upon them, as sorrow cometh upon a woman travailing with child, and they shall not escape. Then shall appear the wrath of God in the day of vengeance, which obstinate sinners, through the stubbornness of their heart, have heaped unto themselves; which despised the goodness, patience, and long-suffering of God, when he calleth them continually to repentance. Then shall they call upon me, (saith the Lord,) but I will not hear; they shall seek me early, but they shall not find me; and that, because they hated knowledge, and received not the fear of the Lord, but abhorred my counsel, and despised my correction. Then shall it be too late to knock when the door shall be shut; and too late to cry for mercy when it is the time of justice. O terrible voice of most just judgement, which shall be pronounced upon them, when it shall be said unto them, Go, ye cursed, into the fire everlasting, which is prepared for the devil and his angels. Therefore, brethren, take we heed in time, while the day of salvation lasteth; for the night cometh, when none can work. But let us, while we have the light, believe in the light, and walk as children of the light; that we be not cast into utter darkness, where is weeping and gnashing of teeth. Let us not abuse the goodness of God, who calleth us mercifully to amendment, and of his exceeding great promises doth give us assurance of that which is good, if with a perfect and true heart we return unto him. For though our sins be as red as scarlet, they shall be made white as snow; and though they be like purple, yet they shall be made white as wool. Turn ye (saith the Lord) from all your wickedness, and your iniquities shall not be your destruction. Cast away from you all your transgressions that ye have done; Make you new hearts, and a new spirit: Wherefore will ye die, O house of Israel, seeing that I have no pleasure in the death of him that dieth, saith the Lord God. Turn ye then, and ye shall live. Although we have sinned, yet have we an Advocate with the Fa

A COMMINATION.

Here, Jesus Christ the righteous, and he is the propitiation for our sins. For he was wounded for our offences, and smitten for our wickedness. Let us therefore [illegible] with the priest, for [illegible] of all true penitent sinners, saying, [illegible] ready to receive us, and [illegible] to pardon us, if we [illegible] with faithful repentance, if we [illegible] giving [illegible] the law, and from [illegible] which shall right [illegible] on the [illegible] his right hand, [illegible] beneath [illegible] Father, [illegible] take possession of [illegible] kingdom [illegible] made to bring [illegible] Amen.

℣. *Then shall they all kneel upon their knees, and the Priest and [illegible] in the place where they are [illegible] shall say the Litany shall say this Psalm.*

Miserere mei, Deus. Psalm li.

HAVE mercy upon me, O God, after thy [illegible] according to the multitude of thy mercies do away mine offences.

Wash me throughout from my wickedness, [illegible]

For I acknowledge my faults, and my sin is ever before me.

Against thee, thee only have I sinned, and done this evil in thy sight; that thou mightest be justified in thy saying, and clear when thou art judged.

Behold, I was shapen in wickedness, and in sin hath my mother conceived me.

But lo, thou requirest truth in the inward parts, and shalt make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be clean: Thou shalt wash me, and I shall be whiter than snow.

Thou shalt make me hear joy and gladness, that the bones which thou hast broken may rejoice.

Turn thy face from my sins, and put out all my misdeeds.

Make me a new heart, O God, and renew a right spirit within me.

Cast me not away from thy presence, and take not thy Holy Spirit from me.

O give me the comfort of thy help again, and stablish me with thy free Spirit.

Then shall I teach thy ways unto the wicked, and sinners shall be converted unto thee.

Deliver me from blood-guiltiness, O God, thou that art the God of my health: and my tongue shall sing of thy righteousness.

Thou shalt open my lips, O Lord: and my mouth shall show thy praise.

For now I perceive that thou desirest not sacrifice, else would I give it thee: but thou delightest not in burnt offerings.

The sacrifice of God is a troubled spirit: a broken and a contrite heart, O God, shalt thou not despise.

O be favorable and gracious unto Sion: build thou the walls of Jerusalem.

Then shalt thou be pleased with the sacrifices of righteousness, with burnt-offerings and oblations: then shall they offer young bullocks upon thine altar.

Glory be to the Father, and to the Son, and to the Holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

O OUR Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation, But deliver us from evil. Amen.

Minister. O Lord, save thy servants.

Answer. That put their trust in thee.

Minister. Send them help from thy holy place.

Answer. And evermore mightily defend them.

Minister. Help us, O God our Saviour.

Answer. And for the glory of thy Name deliver us, be merciful unto our sins, for thy Name's sake.

Minister. O Lord, hear our prayer.

Answer. And let our cry come unto thee.

Minister. Let us pray.

O LORD God Almighty, merciful Father, we poor miserable sinners do [illegible] those who [illegible] that they [illegible] are [illegible] by [illegible] through Christ our Lord. Amen.

O MOST mighty God, and most merciful Father, we have sinned against [illegible] we have followed [illegible] the [illegible] we have left undone [illegible] Have mercy upon us, have mercy upon us, most merciful Father, for thy Son our Lord Jesus Christ's sake, forgive us all that is past, and grant that we may ever hereafter serve and please thee in newness of life, to the honour and glory of thy Name, through Jesus Christ our Lord, among whom we most [illegible] which [illegible]

2 One day telleth another : and one night certifieth another.

3 There is neither speech nor language : but their voices are heard among them.

4 Their sound is gone out into all lands : and their words into the ends of the world.

5 In them hath he set a tabernacle for the sun : which cometh forth as a bridegroom out of his chamber, and rejoiceth as a giant to run his course.

6 It goeth forth from the uttermost part of the heaven, and runneth about unto the end of it again : and there is nothing hid from the heat thereof.

7 The law of the Lord is an undefiled law, converting the soul : the testimony of the Lord is sure, and giveth wisdom unto the simple.

8 The statutes of the Lord are right, and rejoice the heart : the commandment of the Lord is pure, and giveth light unto the eyes.

9 The fear of the Lord is clean, and endureth for ever : the judgements of the Lord are true, and righteous altogether.

10 More to be desired are they than gold, yea, than much fine gold : sweeter also than honey, and the honey-comb.

11 Moreover, by them is thy servant taught : and in keeping of them there is great reward.

12 Who can tell how oft he offendeth : O cleanse thou me from my secret faults.

13 Keep thy servant also from presumptuous sins, lest they get the dominion over me : so shall I be undefiled, and innocent from the great offence.

14 *Let the* words of my mouth, and the

meditation of my heart : be alway acceptable in thy sight,

15 O Lord : my strength, and my redeemer.

PSAL. XX. *Exaudiat te Dominus.*

THE Lord hear thee in the day of trouble : the Name of the God of Jacob defend thee ;

2 Send thee help from the sanctuary : and strengthen thee out of Sion ;

3 Remember all thy offerings : and accept thy burnt-sacrifice ;

4 Grant thee thy heart's desire : and fulfil all thy mind.

5 We will rejoice in thy salvation, and triumph in the Name of the Lord our God : the Lord perform all thy petitions.

6 Now know I, that the Lord helpeth his Anointed, and will hear him from his holy heaven : even with the wholesome strength of his right hand.

7 Some put their trust in chariots, and some in horses : but we will remember the Name of the Lord our God.

8 They are brought down, and fallen : but we are risen, and stand upright.

9 Save, Lord, and hear us, O King of heaven : when we call upon thee.

PSAL. XXI. *Domine, in virtute tua.*

THE King shall rejoice in thy strength, O Lord : exceeding glad shall he be of thy salvation.

2 Thou hast given him his heart's desire ; and hast not denied him the request of his lips.

3 For thou shalt prevent him with

blessings of goodness : and shalt set a crown of pure gold upon his head.

4 He asked life of thee, and thou gavest him a long life : even for ever and ever.

5 His honour is great in thy salvation : glory and great worship shalt thou lay upon him.

6 For thou shalt give him everlasting felicity : and make him glad with the joy of thy countenance.

7 And why? because the King putteth his trust in the Lord : and in the mercy of the most Highest he shall not miscarry.

8 All thine enemies shall feel thy hand : thy right hand shall find out them that hate thee.

9 Thou shalt make them like a fiery oven in time of thy wrath : the Lord shall destroy them in his displeasure, and the fire shall consume them.

10 Their fruit shalt thou root out of the earth : and their seed from among the children of men.

11 For they intended mischief against thee : and imagined such a device as they are not able to perform.

12 Therefore shalt thou put them to flight : and the strings of thy bow shalt thou make ready against the face of them.

13 Be thou exalted, Lord, in thine own strength : so will we sing, and praise thy power.

EVENING PRAYER.

PSAL. xxii. *Deus, Deus meus.*

MY God, my God, look upon me; why hast thou forsaken me : and art so far

from my health, and from the words of my complaint?

2 O my God, I cry in the day-time, but thou hearest not: and in the night-season also I take no rest.

3 And thou continuest holy: O thou worship of Israel.

4 Our fathers hoped in thee: they trusted in thee, and thou didst deliver them.

5 They called upon thee, and were holpen: they put their trust in thee, and were not confounded.

6 But as for me, I am a worm, and no man: a very scorn of men, and the out-cast of the people.

7 All they that see me laugh me to scorn: they shoot out their lips, and shake their heads, saying,

8 He trusted in God, that he would deliver him: let him deliver him, if he will have him.

9 But thou art he that took me out of my mother's womb: thou wast my hope, when I hanged yet upon my mother's breasts.

10 I have been left unto thee ever since I was born: thou art my God even from my mother's womb.

11 O go not from me, for trouble is hard at hand: and there is none to help me.

12 Many oxen are come about me: fat bulls of Basan close me in on every side.

13 They gape upon me with their mouths, as it were a ramping and a roaring lion.

14 I am poured out like water, and all my bones are out of joint: my heart also in the *midst of* my body is even like melting wax.

15 My strength is dried up like a potsherd; and my tongue cleaveth to my gums: and thou shalt bring me into the dust of death.

16 For many dogs are come about me: and the council of the wicked layeth siege against me.

17 They pierced my hands and my feet; I may tell all my bones: they stand staring and looking upon me.

18 They part my garments among them: and cast lots upon my vesture.

19 But be not thou far from me, O Lord: thou art my succour, haste thee to help me.

20 Deliver my soul from the sword: my darling from the power of the dog.

21 Save me from the lion's mouth: thou hast heard me also from among the horns of the unicorns.

22 I will declare thy Name unto my brethren: in the midst of the congregation will I praise thee.

23 O praise the Lord, ye that fear him: magnify him, all ye of the seed of Jacob, and fear him, all ye seed of Israel;

24 For he hath not despised, nor abhorred, the low estate of the poor: he hath not hid his face from him, but when he called unto him he heard him.

25 My praise is of thee in the great congregation: my vows will I perform in the sight of them that fear him.

26 The poor shall eat, and be satisfied: they that seek after the Lord shall praise him; your heart shall live for ever.

27 All the ends of the world shall remem

ber themselves, and be turned unto the Lord : and all the kindreds of the nations shall worship before him.

28 For the kingdom is the Lord's : and he is the Governour among the people.

29 All such as be fat upon earth : have eaten, and worshipped.

30 All they that go down into the dust shall kneel before him : and no man hath quickened his own soul.

31 My seed shall serve him : they shall be counted unto the Lord for a generation.

32 They shall come, and the heavens shall declare his righteousness : unto a people that shall be born, whom the Lord hath made.

PSAL. xxiii. *Dominus regit me.*

THE Lord is my shepherd : therefore can I lack nothing.

2 He shall feed me in a green pasture : and lead me forth beside the waters of comfort.

3 He shall convert my soul : and bring me forth in the paths of righteousness, for his Name's sake.

4 Yea, though I walk through the valley of the shadow of death, I will fear no evil : for thou art with me ; thy rod and thy staff comfort me.

5 Thou shalt prepare a table before me against them that trouble me : thou hast anointed my head with oil, and my cup shall be full.

6 But thy loving-kindness and mercy shall follow me all the days of my life : and I will *dwell in* the house of the Lord for ever.

MORNING PRAYER.

PSAL. xxiv. *Domini est terra.*

THE earth is the Lord's, and all that therein is: the compass of the world, and they that dwell therein.

2 For he hath founded it upon the seas, and prepared it upon the floods.

3 Who shall ascend into the hill of the Lord: or who shall rise up in his holy place?

4 Even he that hath clean hands, and a pure heart: and that hath not lift up his mind unto vanity, nor sworn to deceive his neighbour.

5 He shall receive the blessing from the Lord: and righteousness from the God of his salvation.

6 This is the generation of them that seek him: even of them that seek thy face, O Jacob.

7 Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors: and the King of glory shall come in.

8 Who is the King of glory: it is the Lord strong and mighty, even the Lord mighty in battle.

9 Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors: and the King of glory shall come in.

10 Who is the King of glory: even the Lord of hosts, he is the King of glory.

PSAL. xxv. *Ad te, Domine, levavi.*

UNTO thee, O Lord, will I lift up my soul; my God, I have put my trust in thee: O let me not be confounded, neither let mine enemies triumph over me.

2 *For all they* that hope in thee shall not

be ashamed : but such as transgress without a cause shall be put to confusion.

3 Shew me thy ways, O Lord : and teach me thy paths.

4 Lead me forth in thy truth, and learn me : for thou art the God of my salvation ; in thee hath been my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies : and thy loving-kindnesses, which have been ever of old.

6 O remember not the sins and offences of my youth : but according to thy mercy think thou upon me, O Lord, for thy goodness.

7 Gracious and righteous is the Lord : therefore will he teach sinners in the way.

8 Them that are meek shall he guide in judgement : and such as are gentle, them shall he learn his way.

9 All the paths of the Lord are mercy and truth : unto such as keep his covenant, and his testimonies.

10 For thy Name's sake, O Lord : be merciful unto my sin, for it is great.

11 What man is he, that feareth the Lord : him shall he teach in the way that he shall choose.

12 His soul shall dwell at ease : and his seed shall inherit the land.

13 The secret of the Lord is among them that fear him : and he will shew them his covenant.

14 Mine eyes are ever looking unto the Lord : for he shall pluck my feet out of the net.

15 Turn thee unto me, and have mercy upon me ; for I am desolate, and in misery.

16 The sorrows of my heart are enlarged: O bring thou me out of my troubles.

17 Look upon my adversity and misery, and forgive me all my sin.

18 Consider mine enemies, how many they are: and they bear a tyrannous hate against me.

19 O keep my soul, and deliver me: let me not be confounded, for I have put my trust in thee.

20 Let perfectness and righteous dealing wait upon me: for my hope hath been in thee.

21 Deliver Israel, O God: out of all his troubles.

PSAL. xxvi. *Judica me, Domine.*

BE thou my Judge, O Lord, for I have walked innocently: my trust hath been also in the Lord, therefore shall I not fall.

2 Examine me, O Lord, and prove me: try out my reins and my heart.

3 For thy loving-kindness is ever before mine eyes: and I will walk in thy truth.

4 I have not dwelt with vain persons: neither will I have fellowship with the deceitful.

5 I have hated the congregation of the wicked: and will not sit among the ungodly.

6 I will wash my hands in innocency, O Lord: and so will I go to thine altar;

7 That I may shew the voice of thanksgiving, and tell of all thy wondrous works.

8 Lord, I have loved the habitation of thy house: and the place where thine honour dwelleth.

9 O shut not up my soul with the sinners, *nor my life with the* blood-thirsty;

10 In whose hands is wickedness : and their right hand is full of gifts.

11 But as for me, I will walk innocently : O deliver me, and be merciful unto me.

12 My foot standeth right : I will praise the Lord in the congregations.

EVENING PRAYER.

PSAL. xxvii. *Dominus illuminatio.*

THE Lord is my light, and my salvation; whom then shall I fear : the Lord is the strength of my life; of whom then shall I be afraid?

2 When the wicked, even mine enemies and my foes, came upon me to eat up my flesh : they stumbled and fell.

3 Though an host of men were laid against me, yet shall not my heart be afraid : and though there rose up war against me, yet will I put my trust in him.

4 One thing have I desired of the Lord, which I will require : even that I may dwell in the house of the Lord all the days of my life, to behold the fair beauty of the Lord, and to visit his temple.

5 For in the time of trouble he shall hide me in his tabernacle : yea, in the secret place of his dwelling shall he hide me, and set me up upon a rock of stone.

6 And now shall he lift up mine head above mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladness : I will sing, and speak praises unto the Lord.

8 *Hearken* unto my voice, O Lord, wh

I cry unto thee : have mercy upon me, and hear me.

9 My heart hath talked of thee, Seek ye my face : Thy face, Lord, will I seek.

10 O hide not thou thy face from me : nor cast thy servant away in displeasure.

11 Thou hast been my succour : leave me not, neither forsake me, O God of my salvation.

12 When my father and my mother forsake me : the Lord taketh me up.

13 Teach me thy way, O Lord : and lead me in the right way, because of mine enemies.

14 Deliver me not over into the will of mine adversaries : for there are false witnesses risen up against me, and such as speak wrong.

15 I should utterly have fainted : but that I believe verily to see the goodness of the Lord in the land of the living.

16 O tarry thou the Lord's leisure : be strong, and he shall comfort thine heart ; and put thou thy trust in the Lord.

PSAL. xxviii. *Ad te, Domine.*

UNTO thee will I cry, O Lord my strength : think no scorn of me ; lest, if thou make as though thou hearest not, I become like them that go down into the pit.

2 Hear the voice of my humble petitions when I cry unto thee : when I hold up my hands towards the mercy-seat of thy holy temple.

3 O pluck me not away, neither destroy me with the ungodly and wicked doers : which speak *friendly* to their neighbours, but imagine *mischief in* their hearts.

4 Reward them according to their deeds: and according to the wickedness of their own inventions.

5 Recompense them after the work of their hands: pay them that they have deserved.

6 For they regard not in their mind the works of the Lord, nor the operation of his hands: therefore shall he break them down, and not build them up.

7 Praised be the Lord: for he hath heard the voice of my humble petitions.

8 The Lord is my strength, and my shield; my heart hath trusted in him, and I am helped: therefore my heart danceth for joy, and in my song will I praise him.

9 The Lord is my strength: and he is the wholsome defence of his Anointed.

10 O save thy people, and give thy blessing unto thine inheritance: feed them, and set them up for ever.

PSAL. xxix. *Afferte Domino.*

BRING unto the Lord, O ye mighty, bring young rams unto the Lord: ascribe unto the Lord worship and strength.

2 Give the Lord the honour due unto his Name: worship the Lord with holy worship.

3 It is the Lord, that commandeth the waters: it is the glorious God, that maketh the thunder.

4 It is the Lord, that ruleth the sea; the voice of the Lord is mighty in operation: the voice of the Lord is a glorious voice.

5 The voice of the Lord breaketh the cedar-trees: yea, the Lord breaketh the cedars *of Libanus.*

6 He maketh them also to skip like a calf; Libanus also, and Sirion, like a young unicorn.

7 The voice of the Lord divideth the flames of fire; the voice of the Lord shaketh the wilderness: yea, the Lord shaketh the wilderness of Cades.

8 The voice of the Lord maketh the hinds to bring forth young, and discovereth the thick bushes: in his temple doth every man speak of his honour.

9 The Lord sitteth above the water-floods, and the Lord remaineth a King for ever.

10 The Lord shall give strength unto his people: the Lord shall give his people the blessing of peace.

MORNING PRAYER.

PSAL. XXX. *Exaltabo te, Domine.*

I WILL magnify thee, O Lord, for thou hast set me up: and not made my foes to triumph over me.

2 O Lord my God, I cried unto thee: and thou hast healed me.

3 Thou, Lord, hast brought my soul out of hell: thou hast kept my life from them that go down to the pit.

4 Sing praises unto the Lord, O ye saints of his: and give thanks unto him for a remembrance of his holiness.

5 For his wrath endureth but the twinkling of an eye, and in his pleasure is life: heaviness may endure for a night, but joy cometh in the morning.

6 And in my prosperity I said, I shall never

be removed : thou, Lord, of thy goodness hast made my hill so strong.

7 Thou didst turn thy face from me : and I was troubled.

8 Then cried I unto thee, O Lord : and gat me to my Lord right humbly.

9 What profit is there in my blood : when I go down to the pit?

10 Shall the dust give thanks unto thee : or shall it declare thy truth?

11 Hear, O Lord, and have mercy upon me : Lord, be thou my helper.

12 Thou hast turned my heaviness into joy : thou hast put off my sackcloth, and girded me with gladness.

13 Therefore shall every good man sing of thy praise without ceasing : O my God, I will give thanks unto thee for ever.

PSAL. xxxi. *In te, Domine, speravi.*

IN thee, O Lord, have I put my trust : let me never be put to confusion, deliver me in thy righteousness.

2 Bow down thine ear to me : make haste to deliver me.

3 And be thou my strong rock, and house of defence : that thou mayest save me.

4 For thou art my strong rock, and my castle : be thou also my guide, and lead me for thy Name's sake.

5 Draw me out of the net, that they have laid privily for me : for thou art my strength.

6 Into thy hands I commend my spirit : for thou hast redeemed me, O Lord, thou God of truth.

7 I have hated them that hold of supe

titious vanities : and my trust hath been in the Lord.

8 I will be glad, and rejoice in thy mercy: for thou hast considered my trouble, and hast known my soul in adversities.

9 Thou hast not shut me up into the hand of the enemy : but hast set my feet in a large room.

10 Have mercy upon me, O Lord, for I am in trouble : and mine eye is consumed for very heaviness ; yea, my soul and my body.

11 For my life is waxen old with heaviness, and my years with mourning.

12 My strength faileth me, because of mine iniquity : and my bones are consumed.

13 I became a reproof among all mine enemies, but especially among my neighbours, and they of mine acquaintance were afraid of me : and they that did see me without conveyed themselves from me.

14 I am clean forgotten, as a dead man out of mind : I am become like a broken vessel.

15 For I have heard the blasphemy of the multitude : and fear is on every side, while they conspire together against me, and take their counsel to take away my life.

16 But my hope hath been in thee, O Lord: I have said, Thou art my God.

17 My time is in thy hand ; deliver me from the hand of mine enemies : and from them that persecute me.

18 Shew thy servant the light of thy countenance : and save me for thy mercy's sake.

19 Let me not be confounded, O Lord,

I have called upon thee : let the ungodly be put to confusion, and be put to silence in the grave.

20 Let the lying lips be put to silence ; which cruelly, disdainfully, and despitefully speak against the righteous.

21 O how plentiful is thy goodness, which thou hast laid up for them that fear thee ; and that thou hast prepared for them that put their trust in thee, even before the sons of men !

22 Thou shalt hide them privily by thine own presence from the provoking of all men : thou shalt keep them secretly in thy tabernacle from the strife of tongues.

23 Thanks be to the Lord : for he hath shewed me marvellous great kindness in a strong city.

24 And when I made haste, I said : I am cast out of the sight of thine eyes.

25 Nevertheless, thou heardest the voice of my prayer : when I cried unto thee.

26 O love the Lord, all ye his saints : for the Lord preserveth them that are faithful, and plenteously rewardeth the proud doer.

27 Be strong, and he shall establish your heart : all ye that put your trust in the Lord.

EVENING PRAYER.

PSAL. xxxii. *Beati, quorum.*

BLESSED is he whose unrighteousness is forgiven : and whose sin is covered.

2 Blessed is the man unto whom the Lord imputeth no sin ; and in whose spirit there *is no guile.*

3 For while I held my tongue : my bones consumed away through my daily complaining.

4 For thy hand is heavy upon me day and night : and my moisture is like the drought in summer.

5 I will acknowledge my sin unto thee, and mine unrighteousness have I not hid.

6 I said, I will confess my sins unto the Lord : and so thou forgavest the wickedness of my sin.

7 For this shall every one that is godly make his prayer unto thee, in a time when thou mayest be found : but in the great waters floods they shall not come nigh him.

8 Thou art a place to hide me in, thou shalt preserve me from trouble : thou shalt compass me about with songs of deliverance.

9 I will inform thee, and teach thee in the way wherein thou shalt go : and I will guide thee with mine eye.

10 Be ye not like to horse and mule, which have no understanding : whose mouths must be held with bit and bridle, lest they fall upon thee.

11 Great plagues remain for the ungodly : but whoso putteth his trust in the Lord, mercy embraceth him on every side.

12 Be glad, O ye righteous, and rejoice in the Lord : and be joyful, all ye that are true of heart.

Psal. xxxiii. *Exultate justi.*

REJOICE in the Lord, O ye righteous : for *it becometh* well the just to be thankful. 2 *Praise the Lord* with harp : sing praises

unto him with the lute, and instrument of ten strings.

3 Sing unto the Lord a new song : sing praises lustily unto him with a good courage.

4 For the word of the Lord is true : and all his works are faithful.

5 He loveth righteousness and judgement : the earth is full of the goodness of the Lord.

6 By the word of the Lord were the heavens made : and all the hosts of them by the breath of his mouth.

7 He gathereth the waters of the sea together, as it were upon an heap : and layeth up the deep, as in a treasure-house.

8 Let all the earth fear the Lord : stand in awe of him, all ye that dwell in the world.

9 For he spake, and it was done : he commanded, and it stood fast.

10 The Lord bringeth the counsel of the heathen to nought : and maketh the devices of the people to be of none effect, and casteth out the counsels of princes.

11 The counsel of the Lord shall endure for ever : and the thoughts of his heart from generation to generation.

12 Blessed are the people, whose God is the Lord Jehovah : and blessed are the folk, that he hath chosen to him to be his inheritance.

13 The Lord looked down from heaven, and beheld all the children of men : from the habitation of his dwelling he considereth all them that dwell on the earth.

14 He fashioneth all the hearts of them : *and* understandeth all their works.

15 There is no king that can be saved by the multitude of an host : neither is any mighty man delivered by much strength.

16 A horse is counted but a vain thing to save a man : neither shall he deliver any man by his great strength.

17 Behold, the eye of the Lord is upon them that fear him : and upon them that put their trust in his mercy ;

18 To deliver their soul from death : and to feed them in the time of dearth.

19 Our soul hath patiently tarried for the Lord : for he is our help, and our shield.

20 For our heart shall rejoice in him : because we have hoped in his holy Name.

21 Let thy merciful kindness, O Lord, be upon us : like as we do put our trust in thee.

PSAL. xxxiv. *Benedicam Domino.*

I WILL alway give thanks unto the Lord : his praise shall ever be in my mouth.

2 My soul shall make her boast in the Lord : the humble shall hear thereof, and be glad.

3 O praise the Lord with me : and let us magnify his Name together.

4 I sought the Lord, and he heard me : yea, he delivered me out of all my fear.

5 They had an eye unto him, and were lightened : and their faces were not ashamed.

6 Lo, the poor crieth, and the Lord heareth him : yea, and saveth him out of all his troubles.

7 The angel of the Lord tarrieth round about them that fear him : and delivereth them.

℣ *O taste, and see,* how gracious the Lord is : *blessed is the* man that trusteth in him.

9 O fear the Lord, ye that are his saints: for they that fear him lack nothing.

10 The lions do lack, and suffer hunger: but they who seek the Lord shall want no manner of thing that is good.

11 Come, ye children, and hearken unto me: I will teach you the fear of the Lord.

12 What man is he that lusteth to live, and would fain see good days?

13 Keep thy tongue from evil: and thy lips, that they speak no guile.

14 Eschew evil, and do good: seek peace, and ensue it.

15 The eyes of the Lord are over the righteous: and his ears are open unto their prayers.

16 The countenance of the Lord is against them that do evil: to root out the remembrance of them from the earth.

17 The righteous cry, and the Lord heareth them: and delivereth them out of all their troubles.

18 The Lord is nigh unto them that are of a contrite heart: and will save such as be of an humble spirit.

19 Great are the troubles of the righteous: but the Lord delivereth him out of all.

20 He keepeth all his bones: so that not one of them is broken.

21 But misfortune shall slay the ungodly: and they that hate the righteous shall be desolate.

22 The Lord delivereth the souls of his servants: and all they that put their trust in him shall not be destitute.

MORNING PRAYER.

PSAL. XXXV. *Judica, Domine.*

PLEAD thou my cause, O Lord, with th that strive with me : and fight thou against them that fight against me.

2 Lay hand upon the shield and buckle and stand up to help me.

3 Bring forth the spear, and stop the against them that persecute me : say unto soul, I am thy salvation.

4 Let them be confounded, and put shame, that seek after my soul : let them turned back, and brought to confusion, imagine mischief for me.

5 Let them be as the dust before the wind and the angel of the Lord scattering them.

6 Let their way be dark and slippery : let the angel of the Lord persecute them.

7 For they have privily laid their net destroy me without a cause : yea, even without a cause have they made a pit for my soul

8 Let a sudden destruction come upon h unawares, and his net, that he hath laid privily, catch himself : that he may fall into own mischief.

9 And, my soul, be joyful in the Lord shall rejoice in his salvation.

10 All my bones shall say, Lord, who like unto thee, who deliverest the poor fr him that is too strong for him : yea, poor and him that is in misery, from that spoileth him?

11 False witnesses did rise up : they my *charge things* that I knew not.

12 They rewarded me evil for good : to
great discomfort of my soul.

13 Nevertheless, when they were sick,
put on sackcloth, and humbled my soul w
fasting : and my prayer shall turn into m
own bosom.

14 I behaved myself as though it had b
my friend, or my brother : I went heavily,
one that mourneth for his mother.

15 But in mine adversity they rejoiced, a
gathered themselves together : yea, the ve
abjects came together against me unawar
making mouths at me, and ceased not.

16 With the flatterers were busy mocke
who gnashed upon me with their teeth.

17 Lord, how long wilt thou look up
this : O deliver my soul from the calamit
which they bring on me, and my darling fr
the lions.

18 So will I give thee thanks in the gre
congregation : I will praise thee among m
people.

19 O let not them that are mine enem
triumph over me ungodly : neither let th
wink with their eyes that hate me without
cause.

20 And why? their communing is not f
peace : but they imagine deceitful words
gainst them that are quiet in the land.

21 They gaped upon me with their mouth
and said . Fie on thee, fie on thee, we saw
with our eyes.

22 This thou hast seen, O Lord : hold
thy tongue then, go not far from me, O L
23 *Awake*, and stand up to judg

quarrel : avenge thou my cause, my God, my Lord.

24 Judge me, O Lord my God, accord to thy righteousness : and let them not triumph over me.

25 Let them not say in their hearts, Th there, so would we have it : neither let th say, We have devoured him.

26 Let them be put to confusion and sh together, that rejoice at my trouble : let th be clothed with rebuke and dishonour, boast themselves against me.

27 Let them be glad and rejoice, that vour my righteous dealing : yea, let them alway, Blessed be the Lord, who hath pl ture in the prosperity of his servant.

28 And as for my tongue, it shall be ta ing of thy righteousness : and of thy pr all the day long.

PSAL. XXXVI. *Dixit injustus.*

MY heart sheweth me the wickedness the ungodly : that there is no fear God before his eyes.

2 For he flattereth himself in his own sight until his abominable sin be found out.

3 The words of his mouth are unrighteo and full of deceit : he hath left off to beh himself wisely, and to do good.

4 He imagineth mischief upon his bed and hath set himself in no good way : ne ther doth he abhor any thing that is evil.

5 Thy mercy, O Lord, reacheth unto th heavens : and thy faithfulness unto th clouds.

6 Thy righteousness standeth like the st

mountains : thy judgements are like the great deep.

7 Thou, Lord, shalt save both man and beast ; How excellent is thy mercy, O God ! and the children of men shall put their trust under the shadow of thy wings.

8 They shall be satisfied with the plentiousness of thy house : and thou shalt give them drink of thy pleasures, as out of the river.

9 For with thee is the well of life : and in thy light shall we see light.

10 O continue forth thy loving-kindness unto them that know thee : and thy righteousness unto them that are true of heart.

11 O let not the foot of pride come against me : and let not the hand of the ungodly cast me down.

12 There are they fallen, all that work wickedness : they are cast down, and shall not be able to stand.

EVENING PRAYER.

PSAL. XXXVII. *Noli æmulari.*

FRET not thyself because of the ungodly ; neither be thou envious against the evil doers.

2 For they shall soon be cut down like the grass : and be withered even as the green herb.

3 Put thou thy trust in the Lord, and be doing good : dwell in the land, and verily thou shalt be fed.

4 *Delight* thou in the Lord : and he shall give thee thy heart's desire.

5 Commit thy way unto the Lord, and
thy trust in him : and he shall bring it to p
6 He shall make thy righteousness as c
as the light : and thy just dealing as the no
day.
7 Hold thee still in the Lord, and ab
patiently upon him : but grieve not thyself
him, whose way doth prosper, against the
that doeth after evil counsels.
8 Leave off from wrath, and let go displ
sure : fret not thyself, else shalt thou
moved to do evil.
9 Wicked doers shall be rooted out :
they that patiently abide the Lord, those sh
inherit the land.
10 Yet a little while, and the ungodly sh
be clean gone : thou shalt look after his pl
and he shall be away.
11 But the meek-spirited shall possess t
earth : and shall be refreshed in the multitu
of peace.
12 The ungodly seeketh counsel against t
just : and gnasheth upon him with his teeth.
13 The Lord shall laugh him to scorn
for he hath seen that his day is coming.
14 The ungodly have drawn out the swor
and have bent their bow : to cast down t
poor and needy, and to slay such as are of
right conversation.
15 Their sword shall go through their o
heart : and their bow shall be broken.
16 A small thing that the righteous hath
is better than great riches of the ungodly.
17 *For the arms of the ungodly shall b*
broken : and the Lord upholdeth the righte

18 The Lord knoweth the days of the godly: and their inheritance shall endure for ever.

19 They shall not be confounded in the perilous time: and in the days of dearth they shall have enough.

20 As for the ungodly, they shall perish; and the enemies of the Lord shall consume as the fat of lambs: yea, even as the smoke, shall they consume away.

21 The ungodly borroweth, and payeth not again: but the righteous is merciful, and liberal.

22 Such as are blessed of God shall possess the land: and they that are cursed of him shall be rooted out.

23 The Lord ordereth a good man's going: and maketh his way acceptable to himself.

24 Though he fall, he shall not be cast away: for the Lord upholdeth him with his hand.

25 I have been young, and now am old: and yet saw I never the righteous forsaken, nor his seed begging their bread.

26 The righteous is ever merciful, and lendeth: and his seed is blessed.

27 Flee from evil, and do the thing that is good: and dwell for evermore.

28 For the Lord loveth the thing that is right: he forsaketh not his that be godly, but they are preserved for ever.

29 The unrighteous shall be punished: as for the seed of the ungodly, it shall be rooted out.

30 The righteous shall inherit the land, and dwell therein for ever.

31 The mouth of the righteous is exer-

in wisdom : and his tongue will be talki
of judgement.

32 The law of his God is in his heart
and his goings shall not slide.

33 The ungodly seeth the righteous : a
seeketh occasion to slay him.

34 The Lord will not leave him in his hand
nor condemn him when he is judged.

35 Hope thou in the Lord, and keep
way, and he shall promote thee, that th
shalt possess the land : when the ungodly sh
perish, thou shalt see it.

36 I myself have seen the ungodly in gr
power : and flourishing like a green bay-tree

37 I went by, and lo, he was gone : I sou
him, but his place could no where be found.

38 Keep innocency, and take heed unto
thing that is right : for that shall bring a m
peace at the last.

39 As for the transgressors, they shall pe
together : and the end of the ungodly is, th
shall be rooted out at the last.

40 But the salvation of the righteous co
eth of the Lord : who is also their strength
the time of trouble.

41 And the Lord shall stand by them, a
save them : he shall deliver them from th
ungodly, and shall save them, because th
put their trust in him.

MORNING PRAYER.

PSAL. xxxviii. *Domine, ne in furore.*

PUT me not to rebuke, O Lord, in thi
anger : neither chasten me in thy hea
displeasure.

2 For thine arrows stick fast in me : and thy hand presseth me sore.

3 There is no health in my flesh, because of thy displeasure : neither is there any rest in my bones, by reason of my sin.

4 For my wickednesses are gone over my head : and are like a sore burden, too heavy for me to bear.

5 My wounds stink, and are corrupt through my foolishness.

6 I am brought into so great trouble and misery : that I go mourning all the day long.

7 For my loins are filled with a sore disease : and there is no whole part in my body.

8 I am feeble, and sore smitten : I have roared for the very disquietness of my heart.

9 Lord, thou knowest all my desire : and my groaning is not hid from thee.

10 My heart panteth, my strength hath failed me : and the sight of mine eyes is gone from me.

11 My lovers and my neighbours did stand looking upon my trouble : and my kinsmen stood afar off.

12 They also that sought after my life laid snares for me : and they that went about to do me evil talked of wickedness, and imagined deceit all the day long.

13 As for me, I was like a deaf man, and heard not : and as one that is dumb, who doth not open his mouth.

14 I became even as a man that heareth not : and in whose mouth are no reproofs.

15 *For in* thee, O Lord, have I put my trust: *thou shalt answer for me, O Lord my God.*

16 I have required that they, even mine e
mies, should not triumph over me : for when
foot slipped, they rejoiced greatly against m

17 And I, truly, am set in the plague :
my heaviness is ever in my sight.

18 For I will confess my wickedness :
be sorry for my sin.

19 But mine enemies live, and are mighty
and they that hate me wrongfully are m
in number.

20 They also that reward evil for good
against me : because I follow the thing
good is.

21 Forsake me not, O Lord my God :
not thou far from me.

22 Haste thee to help me : O Lord God
my salvation.

PSAL. xxxix. *Dixi, custodiam.*

I SAID, I will take heed to my ways :
I offend not in my tongue.

2 I will keep my mouth as it were wit
bridle : while the ungodly is in my sight.

3 I held my tongue, and spake nothin
I kept silence, yea, even from good word
but it was pain and grief to me.

4 My heart was hot within me, and whil
was thus musing the fire kindled : and at
last I spake with my tongue ;

5 Lord, let me know mine end, and
number of my days : that I may be certi
how long I have to live.

6 Behold, thou hast made my days as
were a span long : and mine age is even
nothing in respect of thee, and verily ev
man living is altogether vanity.

7 For man walketh in a vain shadow, and disquieteth himself in vain : he heapeth up riches, and cannot tell who shall gather them.

8 And now, Lord, what is my hope : truly my hope is even in thee.

9 Deliver me from all mine offences : and make me not a rebuke unto the foolish.

10 I became dumb, and opened not my mouth : for it was thy doing.

11 Take thy plague away from me : I am even consumed by the means of thy heavy hand.

12 When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment : every man therefore is but vanity.

13 Hear my prayer, O Lord, and with thine ears consider my calling : hold not thy peace at my tears.

14 For I am a stranger with thee : and a sojourner, as all my fathers were.

15 O spare me a little, that I may recover my strength : before I go hence, and be no more seen.

PSAL. xl. *Expectans expectavi.*

I WAITED patiently for the Lord : and he inclined unto me, and heard my calling.

2 He brought me also out of the horrible pit, out of the mire and clay : and set my feet upon the rock, and ordered my goings.

3 And he hath put a new song in my mouth, even a thanksgiving unto our God.

4 Many shall see it, and fear : and shall put *their trust in* the Lord.

5 *Blessed is* the man that hath set his

in the Lord : and turned not unto the pro
and to such as go about with lies.

6 O Lord my God, great are the wondro
works which thou hast done, like as be al
thy thoughts which are to us-ward : and y
there is no man that ordereth them unto the

7 If I should declare them, and speak
them : they should be more than I am able
express.

8 Sacrifice, and meat-offering, thou wou
not : but mine ears hast thou opened.

9 Burnt-offerings, and sacrifice for sin, h
thou not required : then said I, Lo, I come,

10 In the volume of the book it is writt
of me, that I should fulfil thy will, O my God
I am content to do it ; yea, thy law is with
my heart.

11 I have declared thy righteousness in th
great congregation : lo, I will not refrain m
lips, O Lord, and that thou knowest.

12 I have not hid thy righteousness with
my heart : my talk hath been of thy trut
and of thy salvation.

13 I have not kept back thy loving mer
and truth : from the great congregation.

14 Withdraw not thou thy mercy from m
O Lord : let thy loving-kindness and thy tru
alway preserve me.

15 For innumerable troubles are come a
bout me ; my sins have taken such hold up
me that I am not able to look up : yea, the
are more in number than the hairs of m
head, and my heart hath failed me.

16 O Lord, let it be thy pleasure to deliv
me : *make haste, O Lord,* to help me.

17 Let them be ashamed, and confounded together, that seek after my soul to destroy it: let them be driven backward, and put to rebuke, that wish me evil.

18 Let them be desolate, and rewarded with shame: that say unto me, Fie upon thee, fie upon thee.

19 Let all those that seek thee be joyful and glad in thee: and let such as love thy salvation say alway, The Lord be praised.

20 As for me, I am poor and needy: but the Lord careth for me.

21 Thou art my helper and redeemer: make no long tarrying, O my God.

EVENING PRAYER.

PSAL. xli. *Beatus qui intelligit.*

BLESSED is he that considereth the poor and needy: the Lord shall deliver him in the time of trouble.

2 The Lord preserve him, and keep him alive, that he may be blessed upon earth: and deliver not thou him into the will of his enemies.

3 The Lord comfort him, when he lieth sick upon his bed: make thou all his bed in his sickness.

4 I said, Lord, be merciful unto me: heal my soul, for I have sinned against thee.

5 Mine enemies speak evil of me: When shall he die, and his name perish?

6 And if he come to see me, he speaketh vanity: and his heart conceiveth falsehood *within himself*, and when he cometh forth, *telleth it.*

7 All mine enemies whisper together against me: even against me do they imagine this evil.

8 Let the sentence of guiltiness proceed against him: and now that he lieth, let him rise up no more.

9 Yea, even mine own familiar friend, whom I trusted: who did also eat of my bread, hath laid great wait for me.

10 But be thou merciful unto me, O Lord: raise thou me up again, and I shall reward them.

11 By this I know thou favourest me: that mine enemy doth not triumph against me.

12 And when I am in my health, thou upholdest me: and shalt set me before thy face for ever.

13 Blessed be the Lord God of Israel: world without end. Amen.

PSAL. xlii. *Quemadmodum.*

LIKE as the hart desireth the water-brooks: so longeth my soul after thee, O God.

2 My soul is athirst for God, yea, even for the living God: when shall I come to appear before the presence of God?

3 My tears have been my meat day and night: while they daily say unto me, Where is now thy God?

4 Now when I think thereupon, I pour out my heart by myself: for I went with the multitude, and brought them forth into the house of God;

5 *In the voice* of praise and thanksgiving, among *such* as keep holy-day.

6 *Why* art thou so full of heaviness, O my

soul : and why art thou so disquieted within me?

7 Put thy trust in God : for I will yet give him thanks for the help of his countenance.

8 My God, my soul is vexed within me: therefore will I remember thee concerning the land of Jordan, and the little hill of Hermon.

9 One deep calleth another, because of the noise of the water-pipes : all thy waves and storms are gone over me.

10 The Lord hath granted his loving-kindness in the day-time : and in the night-season did I sing of him, and made my prayer unto the God of my life.

11 I will say unto the God of my strength, Why hast thou forgotten me : why go I thus heavily, while the enemy oppresseth me?

12 My bones are smitten asunder as with a sword : while mine enemies that trouble me cast me in the teeth ;

13 Namely, while they say daily unto me, Where is now thy God?

14 Why art thou so vexed, O my soul : and why art thou so disquieted within me?

15 O put thy trust in God : for I will yet thank him, which is the help of my countenance, and my God.

PSAL. xliii. *Judica me, Deus.*

GIVE sentence with me, O God, and defend my cause against the ungodly people : O deliver me from the deceitful and wicked man.

2 For thou art the God of my strength, why hast thou put me from thee? and why go I

3 O send out thy light and thy truth, that they may lead me : and bring me unto thy holy hill, and to thy dwelling.

4 And that I may go unto the altar of God, even unto the God of my joy and gladness : and upon the harp will I give thanks unto thee, O God, my God.

5 Why art thou so heavy, O my soul : and why art thou so disquieted within me?

6 O put thy trust in God : for I will yet give him thanks, which is the help of my countenance, and my God.

MORNING PRAYER.

PSAL. xliv. *Deus, auribus.*

WE have heard with our ears, O God, our fathers have told us : what thou hast done in their time of old;

2 How thou hast driven out the heathen with thy hand, and planted them in : how thou hast destroyed the nations, and cast them out.

3 For they gat not the land in possession through their own sword : neither was it their own arm that helped them;

4 But thy right hand, and thine arm, and the light of thy countenance : because thou hadst a favour unto them.

5 Thou art my King, O God : send help unto Jacob.

6 Through thee will we overthrow our enemies : and in thy Name will we tread them under, that rise up against us.

7 *For I will* not trust in my bow : it is not *my sword that* shall help me;

8 *But it is* thou that savest us from our ene-

mies : and puttest them to confusion t
hate us.

9 We make our boast of God all day lo
and will praise thy Name for ever.

10 But now thou art far off, and puttest u
confusion : and goest not forth with our arm

11 Thou makest us to turn our backs u
our enemies : so that they which hate us s
our goods.

12 Thou lettest us be eaten up like shee
and hast scattered us among the heathen.

13 Thou sellest thy people for nought : a
takest no money for them.

14 Thou makest us to be rebuked of o
neighbours : to be laughed to scorn, and b
in derision of them that are round about us.

15 Thou makest us to be a by-word amo
the heathen : and that the people shake th
heads at us.

16 My confusion is daily before me : an
the shame of my face hath covered me ;

17 For the voice of the slanderer and bl
phemer : for the enemy and avenger.

18 And though all this be come upon u
yet do we not forget thee : nor behave ou
selves frowardly in thy covenant.

19 Our heart is not turned back : neith
our steps gone out of thy way ;

20 No, not when thou hast smitten us in
the place of dragons : and covered us wi
the shadow of death.

21 If we have forgotten the Name of o
God, and holden up our hands to any stra
god : shall not God search it out ? for

22 For thy sake also are we killed all
day long : and are counted as sheep app
ed to be slain.

23 Up, Lord, why sleepest thou : aw
and be not absent from us for ever.

24 Wherefore hidest thou thy face :
forgettest our misery and trouble ?

25 For our soul is brought low, even
the dust : our belly cleaveth unto the grou

26 Arise, and help us : and deliver us
thy mercy's sake.

PSAL. xlv. *Eructavit cor meum.*

MY heart is inditing of a good matter
speak of the things which I have
unto the King.

2 My tongue is the pen : of a ready writ

3 Thou art fairer than the children of m
full of grace are thy lips, because God h
blessed thee for ever.

4 Gird thee with thy sword upon thy th
O thou most Mighty : according to thy
ship and renown.

5 Good luck have thou with thine hone
ride on, because of the word of truth, of me
ness, and righteousness ; and thy right h
shall teach thee terrible things.

6 Thy arrows are very sharp, and the p
ple shall be subdued unto thee : even in
midst among the King's enemies.

7 Thy seat, O God, endureth for ever :
sceptre of thy kingdom is a right sceptre.

8 Thou hast loved righteousness, and h
iniquity : wherefore God, even thy God, h
anointed thee with the oil of gladness ab
thy fellows.

9 All thy garments smell of myrrh, aloes, and cassia : out of the ivory palaces, whereby they have made thee glad.

10 Kings' daughters were among thy honourable women : upon thy right hand did stand the queen in a vesture of gold, wrought about with divers colours.

11 Hearken, O daughter, and consider, incline thine ear : forget also thine own people, and thy father's house.

12 So shall the King have pleasure in thy beauty : for he is thy Lord God, and worship thou him.

13 And the daughter of Tyre shall be there with a gift : like as the rich also among the people shall make their supplication before thee.

14 The King's daughter is all glorious within : her clothing is of wrought gold.

15 She shall be brought unto the King in raiment of needle-work : the virgins that be her fellows shall bear her company, and shall be brought unto thee.

16 With joy and gladness shall they be brought : and shall enter into the King's palace.

17 Instead of thy fathers thou shalt have children : whom thou mayest make princes in all lands.

18 I will remember thy Name from one generation to another : therefore shall the people give thanks unto thee, world without end.

PSAL. xlvi. *Deus noster refugium.*

GOD is our hope and strength : a very *present help* in trouble.

2 *Therefore will we not fear, though*

earth be moved : and though the hills be c
ried into the midst of the sea.

3 Though the waters thereof rage a
swell : and though the mountains shake
the tempest of the same.

4 The rivers of the flood thereof shall m
glad the city of God : the holy place of t
tabernacle of the most Highest.

5 God is in the midst of her, therefore sh
she not be removed : God shall help her, a
that right early.

6 The heathen make much ado, and t
kingdoms are moved : but God hath shew
his voice, and the earth shall melt away.

7 The Lord of hosts is with us : the God
Jacob is our refuge.

8 O come hither, and behold the works
the Lord : what destruction he hath broug
upon the earth.

9 He maketh wars to cease in all the worl
he breaketh the bow, and knappeth the sp
in sunder, and burneth the chariots in the fi

10 Be still then, and know that I am God
I will be exalted among the heathen, and
will be exalted in the earth.

11 The Lord of hosts is with us : the G
of Jacob is our refuge.

EVENING PRAYER.

PSAL. xlvii. *Omnes gentes, plaudite.*

O CLAP your hands together, all ye pe
ple : O sing unto God with the voice o
melody.

2 *For the* Lord is high, and to be feared
he is the great King upon all the earth.

3 He shall subdue the people under us, and the nations under our feet.

4 He shall choose out an heritage for us, even the worship of Jacob, whom he loved.

5 God is gone up with a merry noise : and the Lord with the sound of the trump.

6 O sing praises, sing praises unto our God : O sing praises, sing praises unto our King.

7 For God is the King of all the earth : sing ye praises with understanding.

8 God reigneth over the heathen : God sitteth upon his holy seat.

9 The princes of the people are joined unto the people of the God of Abraham : for God, which is very high exalted, doth defend the earth, as it were with a shield.

PSAL. xlviii. *Magnus Dominus.*

GREAT is the Lord, and highly to be praised : in the city of our God, even upon his holy hill.

2 The hill of Sion is a fair place, and the joy of the whole earth : upon the north-side lieth the city of the great King; God is well known in her palaces as a sure refuge.

3 For lo, the kings of the earth : are gathered, and gone by together.

4 They marvelled to see such things : they were astonished, and suddenly cast down.

5 Fear came there upon them, and sorrow as upon a woman in her travail.

6 Thou shalt break the ships of the sea through the east-wind.

7 Like as we have heard, so have we seen *in the city of* the Lord of hosts, in the city of our God : God upholdeth the same for ever.

8 We wait for thy loving-kindness, O God : in the midst of thy temple.

9 O God, according to thy Name, so is thy praise unto the world's end : thy right hand is full of righteousness.

10 Let the mount Sion rejoice, and the daughter of Judah be glad : because of thy judgements.

11 Walk about Sion, and go round about her : and tell the towers thereof.

12 Mark well her bulwarks, set up her houses : that ye may tell them that come after.

13 For this God is our God for ever and ever : he shall be our guide unto death.

PSAL. xlix. *Audite hæc, omnes.*

O HEAR ye this, all ye people : ponder it with your ears, all ye that dwell in the world ;

2 High and low, rich and poor : one with another.

3 My mouth shall speak of wisdom : and my heart shall muse of understanding.

4 I will incline mine ear to the parable : and shew my dark speech upon the harp.

5 Wherefore should I fear in the days of wickedness : and when the wickedness of my heels compasseth me round about ?

6 There be some that put their trust in their goods : and boast themselves in the multitude of their riches.

7 But no man may deliver his brother : nor make agreement unto God for him ;

8 For it cost more to redeem their souls : that he must let that alone for ever :

9 Yea, though he live long : and see not the grave.

10 For he seeth that wise men also die, and perish together : as well as the ignorant and foolish, and leave their riches for other.

11 And yet they think that their houses shall continue for ever : and that their dwelling-places shall endure from one generation to another ; and call the lands after their own names.

12 Nevertheless, man will not abide in honour : seeing he may be compared unto the beasts that perish ; this is the way of them.

13 This is their foolishness : and their posterity praise their saying.

14 They lie in the hell like sheep, death gnaweth upon them, and the righteous shall have domination over them in the morning : their beauty shall consume in the sepulchre out of their dwelling.

15 But God hath delivered my soul from the place of hell. for he shall receive me.

16 Be not thou afraid, though one be made rich : or if the glory of his house be increased ;

17 For he shall carry nothing away with him when he dieth : neither shall his pomp follow him.

18 For while he lived, he counted himself an happy man : and so long as thou doest well unto thyself, men will speak good of thee.

19 He shall follow the generation of his fathers : and shall never see light.

20 Man being in honour hath no understanding : but is compared unto the beasts that perish.

MORNING PRAYER.

PSAL. l. *Deus deorum.*

THE Lord, even the most mighty God, hath spoken : and called the world, from the rising up of the sun, unto the going down thereof.

2 Out of Sion hath God appeared : in perfect beauty.

3 Our God shall come, and shall not keep silence : there shall go before him a consuming fire, and a mighty tempest shall be stirred up round about him.

4 He shall call the heaven from above : and the earth, that he may judge his people.

5 Gather my saints together unto me : those that have made a covenant with me with sacrifice.

6 And the heaven shall declare his righteousness : for God is Judge himself.

7 Hear, O my people, and I will speak : I myself will testify against thee, O Israel ; for I am God, even thy God.

8 I will not reprove thee because of thy sacrifices, or for thy burnt-offerings : because they were not alway before me.

9 I will take no bullock out of thine house, nor he-goat out of thy folds.

10 For all the beasts of the forest are mine : and so are the cattle upon a thousand hills.

11 I know all the fowls upon the mountains : and the wild beasts of the field are in my sight.

12 If I be hungry, I will not tell thee : *for the whole* world is mine, and all that *therein.*

13 Thinkest thou that I will eat bulls' flesh : and drink the blood of goats?

14 Offer unto God thanksgiving : and pay thy vows unto the most Highest.

15 And call upon me in the time of trouble : so will I hear thee, and thou shalt praise me.

16 But unto the ungodly said God : Why dost thou preach my laws, and takest my covenant in thy mouth;

17 Whereas thou hatest to be reformed : and hast cast my words behind thee?

18 When thou sawest a thief, thou consentedst unto him : and hast been partaker with the adulterers.

19 Thou hast let thy mouth speak wickedness : and with thy tongue thou hast set forth deceit.

20 Thou satest, and spakest against thy brother : yea, and hast slandered thine own mother's son.

21 These things hast thou done, and I held my tongue, and thou thoughtest wickedly, that I am even such a one as thyself: but I will reprove thee, and set before thee the things that thou hast done.

22 O consider this, ye that forget God : lest I pluck you away, and there be none to deliver you.

23 Whoso offereth me thanks and praise, he honoureth me : and to him that ordereth his conversation right will I shew the salvation of God.

PSAL. li. *Miserere mei, Deus.*

HAVE mercy upon me, O God, after thy great goodness : according to the multitude of thy mercies do [illegible]

2 Wash me throughly from my wicked
and cleanse me from my sin.

3 For I acknowledge my faults : and m
is ever before me.

4 Against thee only have I sinned, and
this evil in thy sight : that thou mighte
justified in thy saying, and clear when
art judged.

5 Behold, I was shapen in wickedness
in sin hath my mother conceived me.

6 But lo, thou requirest truth in the in
parts : and shalt make me to understand
dom secretly.

7 Thou shalt purge me with hyssop, a
shall be clean : thou shalt wash me, and I
be whiter than snow.

8 Thou shalt make me hear of joy and
ness : that the bones which thou hast br
may rejoice.

9 Turn thy face from my sins : and put
all my misdeeds.

10 Make me a clean heart, O God :
renew a right spirit within me.

11 Cast me not away from thy presen
and take not thy holy Spirit from me.

12 O give me the comfort of thy help ag
and stablish me with thy free Spirit.

13 Then shall I teach thy ways unto
wicked : and sinners shall be converted
thee.

14 Deliver me from blood-guiltiness, O G
thou that art the God of my health : and
tongue shall sing of thy righteousness.

15 *Thou shalt* open my lips, O Lord :
my mouth shall shew thy praise.

16 For thou desirest no sacrifice, else would I give it thee : but thou delightest not in burnt-offerings.

17 The sacrifice of God is a troubled spirit : a broken and contrite heart, O God, shalt thou not despise.

18 O be favourable and gracious unto Sion : build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations : then shall they offer young bullocks upon thine altar.

PSAL. lii. *Quid gloriaris?*

WHY boastest thou thyself, thou tyrant : that thou canst do mischief;

2 Whereas the goodness of God : endureth yet daily?

3 Thy tongue imagineth wickedness : and with lies thou cuttest like a sharp razor.

4 Thou hast loved unrighteousness more than goodness : and to talk of lies more than righteousness.

5 Thou hast loved to speak all words that may do hurt : O thou false tongue.

6 Therefore shall God destroy thee for ever : he shall take thee, and pluck thee out of thy dwelling, and root thee out of the land of the living.

7 The righteous also shall see this, and fear : and shall laugh him to scorn;

8 Lo, this is the man that took not God for his strength : but trusted unto the multitude of his riches, and strengthened himself in his wickedness.

9 As for me, I am like a green olive-tree

the house of God : my trust is in the te
mercy of God for ever and ever.

10 I will always give thanks unto thee
that thou hast done : and I will hope in
Name, for thy saints like it well.

EVENING PRAYER.

PSAL. liii. *Dixit insipiens.*

THE foolish body hath said in his he
There is no God.

2 Corrupt are they, and become abo
able in their wickedness : there is none
doeth good.

3 God looked down from heaven upon
children of men : to see if there were
that would understand, and seek after God.

4 But they are all gone out of the way, t
are altogether become abominable : there
also none that doeth good, no not one.

5 Are not they without understanding t
work wickedness : eating up my people a
they would eat bread? they have not cal
upon God.

6 They were afraid where no fear was :
God hath broken the bones of him that
sieged thee ; thou hast put them to con
sion, because God hath despised them.

7 Oh, that the salvation were given unto
rael out of Sion : Oh, that the Lord wo
deliver his people out of captivity!

8 Then should Jacob rejoice : and Is
should be right glad.

PSAL. liv. *Deus, in nomine.*

SAVE me, O God, for thy Name's sak
and avenge me in thy strength.

2 Hear my prayer, O God : and hearken to the words of my mouth.

3 For strangers are risen up against me : and tyrants, which have not God before their eyes, seek after my soul.

4 Behold, God is my helper : the Lord is with them that uphold my soul.

5 He shall reward evil unto mine enemies : destroy thou them in thy truth.

6 An offering of a free heart will I give thee, and praise thy name, O Lord : because it is so comfortable.

7 For he hath delivered me out of all my trouble : and mine eye hath seen his desire upon mine enemies.

PSAL. lv. *Exaudi, Deus.*

HEAR my prayer, O God : and hide not thyself from my petition.

2 Take heed unto me, and hear me : how I mourn in my prayer, and am vexed.

3 The enemy crieth so, and the ungodly cometh on so fast : for they are minded to do me some mischief; so maliciously are they set against me.

4 My heart is disquieted within me : and the fear of death is fallen upon me.

5 Fearfulness and trembling are come upon me : and an horrible dread hath overwhelmed me.

6 And I said, O that I had wings like a dove : for then would I flee away, and be at rest.

7 Lo, then would I get me away far off : and remain in the wilderness.

8 I would make haste to escape : because of the stormy wind and tempest.

9 Destroy their tongues, O Lord, and divi
them : for I have spied unrighteousness
strife in the city.

10 Day and night they go about within
walls thereof : mischief also and sorrow
in the midst of it.

11 Wickedness is therein : deceit and g
go not out of their streets.

12 For it is not an open enemy, that h
done me this dishonour : for then I co
have borne it.

13 Neither was it mine adversary, that
magnify himself against me : for then pe
venture I would have hid myself from him.

14 But it was even thou, my companio
my guide, and mine own familiar friend.

15 We took sweet counsel together :
walked in the house of God as friends.

16 Let death come hastily upon them,
let them go down quick into hell : for wicke
ness is in their dwellings, and among them.

17 As for me, I will call upon God :
the Lord shall save me.

18 In the evening, and morning, and
noon-day will I pray, and that instantly :
he shall hear my voice.

19 It is he that hath delivered my soul
peace from the battle that was against me
for there were many with me.

20 Yea, even God, that endureth for ev
shall hear me, and bring them down : for th
will not turn, nor fear God.

21 He laid his hands upon such as be
peace *with him* : and he brake his covenant.

22 *The words of* his mouth were softer th

butter, having war in his heart : his words w
smoother than oil, and yet be they very swor

23 O cast thy burden upon the Lord, a
he shall nourish thee : and shall not su
the righteous to fall for ever.

24 And as for them : thou, O God, sh
bring them into the pit of destruction.

25 The blood-thirsty and deceitful men sh
not live out half their days : nevertheless, m
trust shall be in thee, O Lord.

MORNING PRAYER.

PSAL. lvi. *Miserere mei, Deus.*

BE merciful unto me, O God, for man go
about to devour me : he is daily fighti
and troubling me.

2 Mine enemies are daily in hand to swa
low me up : for they be many that fight agai
me, O thou most Highest.

3 Nevertheless, though I am sometime
fraid : yet put I my trust in thee.

4 I will praise God, because of his word
I have put my trust in God, and will not fe
what flesh can do unto me.

5 They daily mistake my words : all th
they imagine is to do me evil.

6 They hold all together, and keep the
selves close : and mark my steps, when th
lay wait for my soul.

7 Shall they escape for their wickedne
thou, O God, in thy displeasure shalt c
them down.

8 Thou tellest my flittings ; put my te
into thy bottle : are not these things

9 Whensoever I call upon thee, then sh
mine enemies be put to flight : this I kno
for God is on my side.

10 In God's word will I rejoice : in t
Lord's word will I comfort me.

11 Yea, in God have I put my trust : I w
not be afraid what man can do unto me.

12 Unto thee, O God, will I pay my vow
unto thee will I give thanks.

13 For thou hast delivered my soul fr
death, and my feet from falling : that I m
walk before God in the light of the living.

PSAL. lvii. *Miserere mei, Deus.*

BE merciful unto me, O God, be merci
unto me, for my soul trusteth in the
and under the shadow of thy wings shall
my refuge, until this tyranny be over-past.

2 I will call unto the most high God : ev
unto the God that shall perform the ca
which I have in hand.

3 He shall send from heaven : and save
from the reproof of him that would eat me u

4 God shall send forth his mercy and truth
my soul is among lions.

5 And I lie even among the children of me
that are set on fire : whose teeth are spe
and arrows, and their tongue a sharp sword.

6 Set up thyself, O God, above the he
vens : and thy glory above all the earth.

7 They have laid a net for my feet, an
pressed down my soul : they have digged
pit before me, and are fallen into the midst
of it themselves.

8 My heart is fixed, O God, my heart
fixed : I will sing, and give praise.

9 Awake up, my glory; awake, lute and harp: I myself will awake right early.

10 I will give thanks unto thee, O Lord, among the people: and I will sing unto thee among the nations.

11 For the greatness of thy mercy reacheth unto the heavens: and thy truth unto the clouds.

12 Set up thyself, O God, above the heavens: and thy glory above all the earth.

PSAL. lviii. *Si vere utique.*

ARE your minds set upon righteousness, O ye congregation: and do ye judge the thing that is right, O ye sons of men?

2 Yea, ye imagine mischief in your heart upon the earth: and your hands deal with wickedness.

3 The ungodly are froward, even from their mother's womb: as soon as they are born, they go astray, and speak lies.

4 They are as venomous as the poison of a serpent: even like the deaf adder that stoppeth her ears;

5 Which refuseth to hear the voice of the charmer: charm he never so wisely.

6 Break their teeth, O God, in their mouths; smite the jaw-bones of the lions, O Lord: let them fall away like water that runneth apace; and when they shoot their arrows let them be rooted out.

7 Let them consume away like a snail, and be like the untimely fruit of a woman: and let them not see the sun.

8 Or ever your pots be made hot with thorns: so let indignation vex him, even as a thing that is rage[illegible]

9 The righteous shall rejoice when he seeth the vengeance : he shall wash his footsteps in the blood of the ungodly.

10 So that a man shall say, Verily there is a reward for the righteous : doubtless there is a God that judgeth the earth.

EVENING PRAYER.

PSAL. lix. *Eripe me de inimicis.*

DELIVER me from mine enemies, O God : defend me from them that rise up against me.

2 O deliver me from the wicked doers : and save me from the blood-thirsty men.

3 For lo, they lie waiting for my soul : the mighty men are gathered against me, without any offence or fault of me, O Lord.

4 They run and prepare themselves without my fault : arise thou therefore to help me, and behold.

5 Stand up, O Lord God of hosts, thou God of Israel, to visit all the heathen : and be not merciful unto them that offend of malicious wickedness.

6 They go to and fro in the evening : they grin like a dog, and run about through the city.

7 Behold, they speak with their mouth, and swords are in their lips : for who doth hear?

8 But thou, O Lord, shalt have them in derision : and thou shalt laugh all the heathen to scorn.

9 My strength will I ascribe unto thee : for thou art the God of my refuge.

10 God sheweth me his goodness plen-

ously : and God shall let me see my de upon mine enemies.

11 Slay them not, lest my people forget but scatter them abroad among the peop and put them down, O Lord, our defence.

12 For the sin of their mouth, and for t words of their lips, they shall be taken in th pride : and why? their preaching is of cu ing and lies.

13 Consume them in thy wrath, consum them, that they may perish : and know th it is God that ruleth in Jacob, and unto th ends of the world.

14 And in the evening they will return grin like a dog, and will go about the city.

15 They will run here and there for meat and grudge if they be not satisfied.

16 As for me, I will sing of thy power, yea will praise thy mercy betimes in the morning for thou hast been my defence and refuge the day of my trouble.

17 Unto thee, O my strength, will I sing for thou, O God, art my refuge, and my mer ciful God.

PSAL. lx. *Deus, repulisti nos.*

O GOD, thou hast cast us out, and sca tered us abroad : thou hast also be displeased ; O turn thee unto us again.

2 Thou hast moved the land, and divid it : heal the sores thereof, for it shaketh.

3 Thou hast shewed thy people heavy thing thou hast given us a drink of deadly wine.

4 Thou hast given a token for such as fear thee : that they may triumph because

5 Therefore were thy beloved delivered : help me with thy right hand, and hear me.

6 God hath spoken in his holiness, I will rejoice, and divide Sichem : and mete out the valley of Succoth.

7 Gilead is mine, and Manasses is mine : Ephraim also is the strength of my head : Judah is my law-giver ;

8 Moab is my wash-pot ; over Edom will I cast out my shoe : Philistia, be thou glad of me.

9 Who will lead me into the strong city : who will bring me into Edom ?

10 Hast not thou cast us out, O God : wilt not thou, O God, go out with our hosts ?

11 O be thou our help in trouble : for vain is the help of man.

12 Through God will we do great acts : for it is he that shall tread down our enemies.

PSAL. lxi. *Exaudi, Deus.*

HEAR my crying, O God : give ear unto my prayer.

2 From the ends of the earth will I call upon thee : when my heart is in heaviness.

3 O set me up upon the rock that is higher than I : for thou hast been my hope, and a strong tower for me against the enemy.

4 I will dwell in thy tabernacle for ever : and my trust shall be under the covering of thy wings.

5 For thou, O Lord, hast heard my desires : *and hast* given an heritage unto those that *fear thy Name.*

6 Thou shalt grant the King a long life :

hat his years may endure throughout all ge-
erations.

7 He shall dwell before God for ever : O
epare thy loving mercy and faithfulness,
hat they may preserve him.

8 So will I alway sing praise unto thy
ame : that I may daily perform my vows.

MORNING PRAYER.

PSAL. lxii. *Nonne Deo?*

MY soul truly waiteth still upon God : for
of him cometh my salvation.

2 He verily is my strength and my salva-
on : he is my defence, so that I shall not
eatly fall.

3 How long will ye imagine mischief against
very man : ye shall be slain all the sort of
ou ; yea, as a tottering wall shall ye be, and
ke a broken hedge.

4 Their device is only how to put him out
hom God will exalt : their delight is in lies ;
ey give good words with their mouth, but
urse with their heart.

5 Nevertheless, my soul, wait thou still
pon God : for my hope is in him.

6 He truly is my strength and my salva-
on : he is my defence, so that I shall not
ll.

7 In God is my health, and my glory : the
ck of my might, and in God is my trust.

8 O put your trust in him alway, ye peo-
le : pour out your hearts before him, for God
our hope.

9 *As for the children of men, they are bu*
ity : the children of men are deceitful up

EVENING PRAYER.

PSAL. lxv. *Te decet hymnus.*

THOU, O God, art praised in Sion : and unto thee shall the vow be performed in Jerusalem.

2 Thou that hearest the prayer : unto thee shall all flesh come.

3 My misdeeds prevail against me : O be thou merciful unto our sins.

4 Blessed is the man, whom thou choosest, and receivest unto thee : he shall dwell in thy court, and shall be satisfied with the pleasures of thy house, even of thy holy temple.

5 Thou shalt shew us wonderful things in thy righteousness, O God of our salvation : thou that art the hope of all the ends of the earth, and of them that remain in the broad sea.

6 Who in his strength setteth fast the mountains : and is girded about with power.

7 Who stilleth the raging of the sea : and the noise of his waves, and the madness of the people.

8 They also that dwell in the uttermost parts of the earth shall be afraid at thy tokens : thou that makest the outgoings of the morning and evening to praise thee.

9 Thou visitest the earth, and blessest it : thou makest it very plenteous.

10 The river of God is full of water : thou preparest their corn, for so thou providest for the earth.

11 Thou waterest her furrows, thou sendest rain into the little valleys thereof : thou makest it soft with the drops of rain, and blessest the increase of it.

12 Thou crownest the year with thy goodness : and thy clouds drop fatness.

13 They shall drop upon the dwellings of the wilderness : and the little hills shall rejoice on every side.

14 The folds shall be full of sheep : the valleys also shall stand so thick with corn, that they shall laugh and sing.

PSAL. lxvi. *Jubilate Deo.*

O BE joyful in God, all ye lands : sing praises unto the honour of his Name : make his praise to be glorious.

2 Say unto God, O how wonderful art thou in thy works ; through the greatness of thy power shall thine enemies be found liars unto thee.

3 For all the world shall worship thee : sing of thee, and praise thy Name.

4 O come hither, and behold the works of God : how wonderful he is in his doing toward the children of men.

5 He turned the sea into dry land : so that they went through the water on foot ; there did we rejoice thereof.

6 He ruleth with his power for ever ; his eyes behold the people : and such as will not believe shall not be able to exalt themselves.

7 O praise our God, ye people : and make the voice of his praise to be heard ;

8 Who holdeth our soul in life : and suffereth not our feet to slip.

9 For thou, O God, hast proved us : thou also hast tried us, like as silver is tried.

10 Thou broughtest us into the snare

11 Thou sufferedst men to r
heads : we went through fire an
thou broughtest us out into a weal
12 I will go into thine house
offerings : and will pay thee my
I promised with my lips, and spak
mouth, when I was in trouble.
13 I will offer unto thee fat burnt
with the incense of rams : I will offe
and goats.
14 O come hither, and hearken, a
fear God : and I will tell you what
done for my soul.
15 I called unto him with my mou
gave him praises with my tongue.
16 If I incline unto wickedness wit
heart : the Lord will not hear me.
17 But God hath heard me : and
dered the voice of my prayer.
18 Praised be God who hath not ca
my prayer : nor turned his mercy from m

PSAL. lxvii. *Deus misereatur.*

GOD be merciful unto us, and bless
and shew us the light of his countena
and be merciful unto us ;
2 That thy way may be known upon ear
thy saving health among all nations.
3 Let the people praise thee, O God : y
let all the people praise thee.
4 O let the nations rejoice and be glad : f
thou shalt judge the folk righteously, and gov
the nations upon earth.
5 Let the people praise thee, O God : let
the people praise thee.
6 Then shall the earth bring forth her in

use : and God, even our own God, shall give us his blessing.

7 God shall bless us : and all the ends of the world shall fear him.

MORNING PRAYER.

PSAL. lxviii. *Exurgat Deus.*

LET God arise, and let his enemies be scattered : let them also that hate him flee before him.

2 Like as the smoke vanisheth, so shalt thou drive them away : and like as wax melteth at the fire, so let the ungodly perish at the presence of God.

3 But let the righteous be glad and rejoice before God : let them also be merry and joyful.

4 O sing unto God, and sing praises unto his Name : magnify him that rideth upon the heavens, as it were upon an horse ; praise him in his Name JAH, and rejoice before him.

5 He is a Father of the fatherless, and defendeth the cause of the widows : even God in his holy habitation.

6 He is the God that maketh men to be of one mind in an house, and bringeth the prisoners out of captivity : but letteth the runagates continue in scarceness.

7 O God, when thou wentest forth before the people : when thou wentest through the wilderness,

8 The earth shook, and the heavens dropped at the presence of God : even as Sinai also was moved at the presence of God, who is the God of Israel.

9 Thou, O God, sentest a gracious rain upon thine inheritance : and refreshedst it when it was weary.

10 Thy congregation shall dwell therein : for thou, O God, hast of thy goodness prepared for the poor.

11 The Lord gave the word : great was the company of the preachers.

12 Kings with their armies did flee, and were discomfited : and they of the household divided the spoil.

13 Though ye have lien among the pots, yet shall ye be as the wings of a dove : that is covered with silver wings, and her feathers like gold.

14 When the Almighty scattered kings for their sake : then were they as white as snow in Salmon.

15 As the hill of Basan, so is God's hill : even an high hill, as the hill of Basan.

16 Why hop ye so, ye high hills? this is God's hill, in the which it pleaseth him to dwell : yea, the Lord will abide in it for ever.

17 The chariots of God are twenty thousand, even thousands of angels : and the Lord is among them, as in the holy place of Sinai.

18 Thou art gone up on high, thou hast led captivity captive, and received gifts for men : yea, even for thine enemies, that the Lord God might dwell among them.

19 Praised be the Lord daily : even the God who helpeth us, and poureth his benefits *upon us.*

20 He is our God, even the God of whom

eth salvation : God is the Lord, by whom escape death.

21 God shall wound the head of his enemies : and the hairy scalp of such a one as eth on still in his wickedness.

22 The Lord hath said, I will bring my people again, as I did from Basan : mine own will I bring again, as I did sometime from the deep of the sea.

23 That thy foot may be dipped in the blood of thine enemies : and that the tongues of thy dogs may be red through the same.

24 It is well seen, O God, how thou goest; how thou, my God and King, goest in the sanctuary.

25 The singers go before, the minstrels follow after : in the midst are the damsels playing with the timbrels.

26 Give thanks, O Israel, unto God the Lord in the congregations : from the ground of the heart.

27 There is little Benjamin their ruler, and the princes of Judah their counsel : the princes of Zabulon, and the princes of Nephthali.

28 Thy God hath sent forth strength for thee : stablish the thing, O God, that thou hast wrought in us,

29 For thy temple's sake at Jerusalem : so shall kings bring presents unto thee.

30 When the company of the spear-men, and multitude of the mighty are scattered abroad among the beasts of the people, so that they humbly bring pieces of silver : and when he hath scattered the people that delight in war;

31 Then shall the princes come
gypt : the Morians' land shall soon
her hands unto God.

32 Sing unto God, O ye kingdo
earth : O sing praises unto the Lord

33 Who sitteth in the heavens ove
the beginning : lo, he doth send out
yeu, and that a mighty voice.

34 Ascribe ye the power to God
rael : his worship, and strength
clouds.

35 O God, wonderful art thou in
places : even the God of Israel ; he
strength and power unto his people
be God.

EVENING PRAYER.

PSAL. lxix. *Saleum me fac.*

SAVE me, O God : for the watera
in, even unto my soul.

2 I stick fast in the deep mire,
ground is : I am come into deep
that the floods run over me.

3 I am weary of crying ; my throa
my sight faileth me for waiting so
my God.

those that seek thee be confounded through
, O Lord God of Israel.

7 And why? for thy sake have I suffered
proof : shame hath covered my face.

8 I am become a stranger unto my bre-
thren : even an alien unto my mother's chil-
dren.

9 For the zeal of thine house hath even
eaten me : and the rebukes of them that re-
buked thee are fallen upon me.

10 I wept, and chastened myself with fast-
ing : and that was turned to my reproof.

11 I put on sackcloth also : and they jest-
ed upon me.

12 They that sit in the gate speak against
me : and the drunkards make songs upon me.

13 But, Lord, I make my prayer unto thee
in an acceptable time.

14 Hear me, O God, in the multitude of thy
mercy : even in the truth of thy salvation.

15 Take me out of the mire, that I sink
not : O let me be delivered from them that
hate me, and out of the deep waters

16 Let not the water-flood drown me, nei-
ther let the deep swallow me up : and let not
the pit shut her mouth upon me.

17 Hear me, O Lord, for thy loving-kind-
ness is comfortable : turn thee unto me ac-
cording to the multitude of thy mercies.

18 And hide not thy face from thy servant,
for I am in trouble : O haste thee, and hear
me.

19 Draw nigh unto my soul, and save it,
O deliver me, because of mine enemies.

20 Thou hast known my reproof, my sha-

and my dishonour : mine adversaries are all in thy sight.

21 Thy rebuke hath broken my heart ; I am full of heaviness : I looked for some to have pity on me, but there was no man, neither found I any to comfort me.

22 They gave me gall to eat : and when I was thirsty they gave me vinegar to drink.

23 Let their table be made a snare to take themselves withal : and let the things that should have been for their wealth be unto them an occasion of falling.

24 Let their eyes be blinded, that they see not : and ever bow thou down their backs.

25 Pour out thine indignation upon them : and let thy wrathful displeasure take hold of them.

26 Let their habitation be void : and none to dwell in their tents.

27 For they persecute him whom thou hast smitten : and they talk how they may vex them whom thou hast wounded.

28 Let them fall from one wickedness to another : and not come into thy righteousness.

29 Let them be wiped out of the book of the living : and not be written among the righteous.

30 As for me, when I am poor and in heaviness : thy help, O God, shall lift me up.

31 I will praise the Name of God with a song : and magnify it with thanksgiving.

32 This also shall please the Lord : better *than a bullock* that hath horns and hoofs.

33 *The humble* shall consider this, and

d : seek ye after God, and your soul shall
e.

34 For the Lord heareth the poor : and
espiseth not his prisoners.

35 Let heaven and earth praise him : the
sea, and all that moveth therein.

36 For God will save Sion, and build the
cities of Judah : that men may dwell there,
and have it in possession.

37 The posterity also of his servants shall
inherit it : and they that love his Name shall
dwell therein.

PSAL. lxx. *Deus in adjutorium.*

HASTE thee, O God, to deliver me : make
haste to help me, O Lord.

2 Let them be ashamed and confounded
that seek after my soul : let them be turned
backward and put to confusion that wish me
evil.

3 Let them for their reward be soon brought
to shame : that cry over me, There, there.

4 But let all those that seek thee be joyful
and glad in thee : and let all such as delight in
thy salvation say alway, The Lord be praised.

5 As for me, I am poor and in misery :
haste thee unto me, O God.

6 Thou art my helper, and my redeemer :
O Lord, make no long tarrying.

MORNING PRAYER.

PSAL. lxxi. *In te, Domine, speravi.*

IN thee, O Lord, have I put my trust, let
me never be put to confusion : but rid me
and deliver me, in thy righteousness ; incline
thine ear unto me, and save me.

2 Be thou my strong hold, whereunto I m
alway resort · thou hast promised to help m
for thou art my house of defence, and
castle.

3 Deliver me, O my God, out of the h
of the ungodly : out of the hand of the
righteous and cruel man.

4 For thou, O Lord God, art the thing t
I long for : thou art my hope, even from
youth.

5 Through thee have I been holden up e
since I was born : thou art he that took
out of my mother's womb ; my praise shall
always of thee.

6 I am become as it were a monster
many : but my sure trust is in thee.

7 O let my mouth be filled with thy prai
that I may sing of thy glory and honour
the day long.

8 Cast me not away in the time of age :
sake me not when my strength faileth me.

9 For mine enemies speak against me,
they that lay wait for my soul take their co
sel together, saying . God hath forsaken hi
persecute him, and take him, for there is no
to deliver him.

10 Go not far from me, O God : my G
haste thee to help me.

11 Let them be confounded and perf
that are against my soul : let them be cove
ed with shame and dishonour that seek
do me evil.

12 As for me, I will patiently abide alway
and will praise thee more and more.

13 My mouth shall daily speak of thy ri

ness and salvation : for I know no end thereof.

14 I will go forth in the strength of the Lord God : and will make mention of thy righteousness only.

15 Thou, O God, hast taught me from my youth up until now : therefore will I tell of thy wondrous works.

16 Forsake me not, O God, in mine old age, when I am gray-headed : until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

17 Thy righteousness, O God, is very high : and great things are they that thou hast done : O God, who is like unto thee?

18 O what great troubles and adversities hast thou shewed me! and yet didst thou turn and refresh me : yea, and broughtest me from the deep of the earth again.

19 Thou hast brought me to great honour : and comforted me on every side.

20 Therefore will I praise thee and thy faithfulness, O God, playing upon an instrument of musick : unto thee will I sing upon the harp, O thou Holy One of Israel.

21 My lips will be fain when I sing unto thee : and so will my soul whom thou hast delivered.

22 My tongue also shall talk of thy righteousness all the day long : for they are confounded and brought unto shame that seek to do me evil.

PSAL. lxxii. *Deus, judicium.*

GIVE the King thy judgements, O God, and thy righteousness unto the King's

3 Then shall he judge thy people according
ato right : and defend the poor.
3 The mountains also shall bring peace :
d the little hills righteousness unto the
eople.
4 He shall keep the simple folk by their
ght : defend the children of the poor, and
unish the wrong doer.
5 They shall fear thee, as long as the sun
d moon endureth : from one generation to
nother.
6 He shall come down like the rain into a
ece of wool : even as the drops that water
e earth.
7 In his time shall the righteous flourish ;
ea, and abundance of peace, so long as the
oon endureth.
8 His dominion shall be also from the one
a to the other : and from the flood unto the
orld's end.
9 They that dwell in the wilderness shall
ael before him : his enemies shall lick the
st.
10 The kings of Tharsis and of the isles
all give presents : the kings of Arabia and
aba shall bring gifts.
11 All kings shall fall down before him : all
tions shall do him service.
12 For he shall deliver the poor when he
eth : the needy also, and him that hath no
lper.
13 He shall be favourable to the simple
d needy : and shall preserve the souls of the
or.
14 *He shall* deliver their souls from fal-

and wrong : and dear shall their blood
in his sight.

15 He shall live, and unto him shall be
given of the gold of Arabia : prayer shall be
made ever unto him, and daily shall he be
praised.

16 There shall be an heap of corn in the
earth, high upon the hills : his fruit shall
shake like Libanus, and shall be green in the
city like grass upon the earth.

17 His Name shall endure for ever ; his
Name shall remain under the sun among the
posterities : which shall be blessed through
him ; and all the heathen shall praise him.

18 Blessed be the Lord God, even the God
of Israel : which only doeth wondrous things ;

19 And blessed be the Name of his Majesty
for ever : and all the earth shall be filled with
his Majesty. Amen, Amen.

EVENING PRAYER.

PSAL. lxxiii. *Quam bonus Israel!*

TRULY God is loving unto Israel : even
unto such as are of a clean heart.

2 Nevertheless, my feet were almost gone ;
my treadings had well-nigh slipt.

3 And why? I was grieved at the wicked ;
I do also see the ungodly in such prosperity.

4 For they are in no peril of death : but are
lusty and strong.

5 They come in no misfortune like other
folk : neither are they plagued like other men.

6 And this is the cause that they are so
holden with pride : and overwhelmed with
cruelty.

7 Their eyes swell with fatness : and th
do even what they lust.

8 They corrupt other, and speak of wick
blasphemy : their talking is against the m
High.

9 For they stretch forth their mouth u
the heaven : and their tongue goeth throu
the world.

10 Therefore fall the people unto them
and thereout suck they no small advantage.

11 Tush, say they, how should God p
ceive it : is there knowledge in the m
High?

12 Lo, these are the ungodly, these prosp
in the world, and these have riches in poss
sion : and I said, Then have I cleansed m
heart in vain, and washed mine hands in i
nocency.

13 All the day long have I been punishe
and chastened every morning.

14 Yea, and I had almost said even a
they : but lo, then I should have condemn
the generation of thy children.

15 Then thought I to understand this : b
it was too hard for me,

16 Until I went into the sanctuary of Go
then understood I the end of these men ;

17 Namely, how thou dost set them in sl
pery places : and castest them down, a
destroyest them.

18 Oh, how suddenly do they consume
perish, and come to a fearful end!

19 Yea, even like as a dream when o
awaketh : so shalt thou make their image
vanish out of the city.

Thus my heart was grieved : and it went through my reins.

21 So foolish was I, and ignorant : even as were a beast before thee.

22 Nevertheless, I am alway by thee : for thou hast holden me by my right hand.

23 Thou shalt guide me with thy counsel, and after that receive me with glory.

24 Whom have I in heaven but thee : and there is none upon earth that I desire in comparison of thee.

25 My flesh and my heart faileth : but God is the strength of my heart, and my portion for ever.

26 For lo, they that forsake thee shall perish : thou hast destroyed all them that commit fornication against thee.

27 But it is good for me to hold me fast by God, to put my trust in the Lord God : and to speak of all thy works in the gates of the daughter of Sion.

PSAL. lxxiv. *Ut quid, Deus?*

O GOD, wherefore art thou absent from us so long : why is thy wrath so hot against the sheep of thy pasture?

2 O think upon thy congregation : whom thou hast purchased, and redeemed of old.

3 Think upon the tribe of thine inheritance, and mount Sion, wherein thou hast dwelt.

4 Lift up thy feet, that thou mayest utterly destroy every enemy : which hath done evil in thy sanctuary.

5 Thine adversaries roar in the midst of thy congregations : and set up their banners *for tokens.*

6 He that hewed timber afore o
thick trees : was known to bring
excellent work.

7 But now they break down all t
work thereof : with axes and hammer

8 They have set fire upon thy holy
and have defiled the dwelling-plac
Name, even unto the ground.

9 Yea, they said in their hearts
make havock of them altogether : t
they burnt up all the houses of God in

10 We see not our tokens, there is
prophet more : no, not one is then
us, that understandeth any more.

11 O God, how long shall the adv
this dishonour · how long shall th
blaspheme thy Name, for ever?

12 Why withdrawest thou thy han
pluckest thou not thy right hand ou
bosom to consume the enemy?

13 For God is my King of old : t
that is done upon earth he doeth it hi

14 Thou didst divide the sea thro
power : thou brakest the heads of th
in the waters.

15 Thou smotest the heads of Le

19 Remember this, O Lord, how the enemy hath rebuked : and how the foolish people hath blasphemed thy Name.

20 O deliver not the soul of thy turtle-dove unto the multitude of the enemies : and forget not the congregation of the poor for ever.

21 Look upon the covenant : for all the earth is full of darkness, and cruel habitations.

22 O let not the simple go away ashamed : but let the poor and needy give praise unto thy Name.

23 Arise, O God, maintain thine own cause : remember how the foolish man blasphemeth thee daily.

24 Forget not the voice of thine enemies : the presumption of them that hate thee increaseth ever more and more.

MORNING PRAYER.

PSAL. lxxv. *Confitebimur tibi.*

UNTO thee, O God, do we give thanks : yea, unto thee do we give thanks.

2 Thy Name also is so nigh : and that do thy wondrous works declare.

3 When I receive the congregation : I shall judge according unto right.

4 The earth is weak, and all the inhabiters thereof : I bear up the pillars of it.

5 I said unto the fools, Deal not so madly : and to the ungodly, Set not up your horn.

6 Set not up your horn on high : and speak not with a stiff neck.

7 For promotion cometh neither from the east, nor from the west : nor yet from the south.

8 And why? God is the Judge: he
down one, and setteth up another.

9 For in the hand of the Lord
cup, and the wine is red: it is fu
and he poureth out of the same.

10 As for the dregs thereof, all
godly of the earth shall drink them,
them out.

11 But I will talk of the God
and praise him for ever.

12 All the horns of the ungodly al
break: and the horns of the righte
be exalted.

PSAL. lxxvi. *Notus in Judæa*

IN Jewry is God known: his Name
in Israel.

2 At Salem is his tabernacle: and
ing in Sion.

3 There brake he the arrows of th
the shield, the sword, and the battle.

4 Thou art of more honour and
than the hills of the robbers.

5 The proud are robbed, they ha
their sleep: and all the men who
were mighty have found nothing.

6 At thy rebuke, O God of Jacob
the chariot and horse are fallen.

7 Thou, even thou art to be feare
who may stand in thy sight when
angry?

8 Thou didst cause thy judgement
heard from heaven: the earth tremb
was still,

9 *When God* arose to judgement,
help all the meek upon earth.

10 The fierceness of man shall turn to [illegible] praise : and the fierceness of them shalt t[illegible] refrain.

11 Promise unto the Lord your God, [illegible] keep it, all ye that are round about him : br[illegible] presents unto him that ought to be feared.

12 He shall refrain the spirit of princes and is wonderful among the kings of the ear[illegible]

PSAL. lxxvii. *Voce mea ad Dominum.*

I WILL cry unto God with my voice : e[illegible] unto God will I cry with my voice, and [illegible] shall hearken unto me.

2 In the time of my trouble I sought [illegible] Lord : my sore ran, and ceased not in [illegible] night-season ; my soul refused comfort.

3 When I am in heaviness, I will think u[illegible] God : when my heart is vexed, I will compla[illegible]

4 Thou holdest mine eyes waking : I am [illegible] feeble, that I cannot speak.

5 I have considered the days of old : [illegible] the years that are past.

6 I call to remembrance my song : and [illegible] the night I commune with mine own he[illegible] and search out my spirits.

7 Will the Lord absent himself for ever [illegible] and will he be no more intreated?

8 Is his mercy clean gone for ever : [illegible] is his promise come utterly to an end [illegible] evermore?

9 Hath God forgotten to be gracious : [illegible] will he shut up his loving-kindness in [illegible] pleasure?

10 And I said, It is mine own infirmi[illegible] but I *will* remember the years of the [illegible] *hand of the* most Highest.

11 I will remember the works of the Lord: and call to mind thy wonders of old time.

12 I will think also of all thy works: and my talking shall be of thy doings.

13 Thy way, O God, is holy: who is so great a God as our God?

14 Thou art the God that doeth wonders: and hast declared thy power among the people.

15 Thou hast mightily delivered thy people: even the sons of Jacob and Joseph.

16 The waters saw thee, O God, the waters saw thee, and were afraid: the depths also were troubled.

17 The clouds poured out water, the air thundered: and thine arrows went abroad.

18 The voice of thy thunder was heard round about: the lightnings shone upon the ground; the earth was moved, and shook withal.

19 Thy way is in the sea, and thy paths in the great waters: and thy footsteps are not known.

20 Thou leddest thy people like sheep: by the hand of Moses and Aaron.

EVENING PRAYER.

PSAL. lxxviii. *Attendite, popule.*

HEAR my law, O my people: incline your ears unto the words of my mouth.

2 I will open my mouth in a parable: I will declare hard sentences of old,

3 Which we have heard and known: and such *as our* fathers have told us;

4 *That* we should not hide them from their

children of the generations to come : but
shew the honour of the Lord, his mighty
wonderful works that he hath done.

5 He made a covenant with Jacob, and
Israel a law : which he commanded our
fathers to teach their children ;

6 That their posterity might know it :
the children which were yet unborn ;

7 To the intent that when they came
they might shew their children the same ;

8 That they might put their trust in God
and not to forget the works of God, but
keep his commandments ;

9 And not to be as their forefathers, a faith
less and stubborn generation : a generation
that set not their heart aright, and whose spi
rit cleaveth not stedfastly unto God ;

10 Like as the children of Ephraim : who
being harnessed, and carrying bows, turned
themselves back in the day of battle.

11 They kept not the covenant of God
and would not walk in his law ;

12 But forgat what he had done : and
the wonderful works that he had shewed
them.

13 Marvellous things did he in the sight
our forefathers, in the land of Egypt : even
the field of Zoan.

14 He divided the sea, and let them
through : he made the waters to stand on
heap.

15 In the day-time also he led them with
cloud : and all the night through with a
of fire.

ness : and gave them drink thereof, as it had been out of the great depth.

17 He brought waters out of the stony rock : so that it gushed out like the rivers.

18 Yet for all this they sinned more against him : and provoked the most Highest in the wilderness.

19 They tempted God in their hearts : and required meat for their lust.

20 They spake against God also, saying: Shall God prepare a table in the wilderness?

21 He smote the stony rock indeed, that the water gushed out, and the streams flowed withal : but can he give bread also, or provide flesh for his people?

22 When the Lord heard this, he was wroth: so the fire was kindled in Jacob, and there came up heavy displeasure against Israel ;

23 Because they believed not in God : and put not their trust in his help.

24 So he commanded the clouds above : and opened the doors of heaven.

25 He rained down manna also upon them for to eat : and gave them food from heaven.

26 So man did eat angels' food : for he sent them meat enough.

27 He caused the east-wind to blow under heaven : and through his power he brought in the south-west-wind.

28 He rained flesh upon them as thick as dust : and feathered fowls like as the sand of the sea.

29 He let it fall among their tents : even round about their habitation.

30 So they did eat, and were well filled ; for

he gave them their own desire : they were
disappointed of their lust.

31 But while the meat was yet in the
mouths, the heavy wrath of God came up
them, and slew the wealthiest of them : ye
and smote down the chosen men that were
Israel.

32 But for all this they sinned yet more
and believed not his wondrous works.

33 Therefore their days did he consume
vanity : and their years in trouble.

34 When he slew them, they sought him
and turned them early, and enquired after God

35 And they remembered that God w
their strength : and that the high God w
their redeemer.

36 Nevertheless, they did but flatter hi
with their mouth : and dissembled with hi
in their tongue.

37 For their heart was not whole with him
neither continued they stedfast in his covenan

38 But he was so merciful, that he forgav
their misdeeds : and destroyed them not.

39 Yea, many a time turned he his wra
away : and would not suffer his whole di
pleasure to arise.

40 For he considered that they were b
flesh : and that they were even a wind th
passeth away, and cometh not again.

41 Many a time did they provoke him
the wilderness : and grieved him in the
nert.

42 They turned back, and tempted G
and moved the Holy One in Israel.

the day when he delivered them fro
of the enemy ;

44 How he had wrought his
Egypt : and his wonders in the field

45 He turned their waters into
that they might not drink of the riv

46 He sent lice among them, and
them up : and frogs to destroy them

47 He gave their fruit unto the
and their labour unto the grasshopp

48 He destroyed their vines
stones : and their mulberry-trees
frost.

49 He smote their cattle also
stones : and their flocks with hot
bolts.

50 He cast upon them the furi
his wrath, anger, displeasure, and
and sent evil angels among them.

51 He made a way to his indign
spared not their soul from death
their life over to the pestilence ;

52 And smote all the first-born i
the most principal and mightiest in
ings of Ham.

53 But as for his own people, he

s caused their land to be divided among
for an heritage, and made the tribes of
to dwell in their tents.

57 So they tempted, and displeased the
most high God : and kept not his testimonies ;

58 But turned their backs, and fell away
like their forefathers : starting aside like a
broken bow.

59 For they grieved him with their hill-
altars : and provoked him to displeasure with
their images.

60 When God heard this, he was wroth ;
and took sore displeasure at Israel.

61 So that he forsook the tabernacle in Silo ;
even the tent that he had pitched among men.

62 He delivered their power into captivity ;
and their beauty into the enemy's hand.

63 He gave his people over also unto the
sword : and was wroth with his inheritance.

64 The fire consumed their young men : and
their maidens were not given to marriage.

65 Their priests were slain with the sword ;
and there were no widows to make lamenta-
tion.

66 So the Lord awaked as one out of sleep ;
and like a giant refreshed with wine.

67 He smote his enemies in the hinder
parts : and put them to a perpetual shame.

68 He refused the tabernacle of Joseph ;
and chose not the tribe of Ephraim ;

69 But chose the tribe of Judah : even the
hill of Sion which he loved.

70 And there he built his temple on high,
and laid the foundation of it like the grou
which he hath made continually.

71 He chose David also his serv
took him away from the sheep-folds.

72 As he was following the ewes g
young ones he took him : that he m
Jacob his people, and Israel his inheri

73 So he fed them with a faithful
heart : and ruled them prudently wit
power.

MORNING PRAYER.

PSAL. lxxix. *Deus, venerunt*

O GOD, the heathen are come in
inheritance : thy holy temple h
defiled, and made Jerusalem an heap o

2 The dead bodies of thy serva
they given to be meat unto the fowl
air . and the flesh of thy saints unto th
of the land.

3 Their blood have they shed like w
every side of Jerusalem : and there
man to bury them.

4 We are become an open shame
enemies : a very scorn and derision u
that are round about us.

5 Lord, how long wilt thou be angr
thy jealousy burn like fire for ever?

6 Pour out thine indignation upo

glory of thy Name : O deliver us, and be m
ciful unto our sins, for thy Name's sake.

10 Wherefore do the heathen say : Wh
is now their God ?

11 O let the vengeance of thy servan
blood that is shed : be openly shewed up
the heathen in our sight.

12 O let the sorrowful sighing of the p
soners come before thee : according to t
greatness of thy power, preserve thou th
that are appointed to die.

13 And for the blasphemy wherewith o
neighbours have blasphemed thee : rew
thou them, O Lord, seven-fold into their b
som.

14 So we, that are thy people, and sh
of thy pasture, shall give thee thanks for ev
and will alway be shewing forth thy pra
from generation to generation.

PSAL. lxxx. *Qui regis Israel.*

HEAR, O thou Shepherd of Israel, th
that leadest Joseph like a sheep : sh
thyself also, thou that sittest upon the ch
rubims.

2 Before Ephraim, Benjamin, and Man
ses : stir up thy strength, and come, and h
us.

3 Turn us again, O God : shew the light
thy countenance, and we shall be whole.

4 O Lord God of hosts : how long wi
thou be angry with thy people that prayeth ?

5 Thou feedest them with the bread
tears : and givest them plenteousness of
to drink.

neighbours : and our enemies laugh us to scorn.

7 Turn us again, thou God of hosts : shew the light of thy countenance, and we shall be whole.

8 Thou hast brought a vine out of Egypt : thou hast cast out the heathen, and planted it.

9 Thou madest room for it : and when it had taken root it filled the land.

10 The hills were covered with the shadow of it : and the boughs thereof were like the goodly cedar-trees.

11 She stretched out her branches unto the sea : and her boughs unto the river.

12 Why hast thou then broken down her hedge : that all they that go by pluck off her grapes?

13 The wild boar out of the wood doth root it up : and the wild beasts of the field devour it.

14 Turn thee again, thou God of hosts : look down from heaven : behold, and visit this vine ;

15 And the place of the vineyard that thy right hand hath planted : and the branch that thou madest so strong for thyself.

16 It is burnt with fire, and cut down : and they shall perish at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand : and upon the son of man, whom thou madest so strong for thine own self.

18 And so will not we go back from thee : O let us live, and we shall call upon thy Name.

19 Turn us again, O Lord God of hosts

shew the light of thy countenance, and we shall be whole.

PSAL. lxxxi. *Exultate Deo.*

SING we merrily unto God our strength: make a cheerful noise unto the God of Jacob.

2 Take the psalm, bring hither the tabret, the merry harp with the lute.

3 Blow up the trumpet in the new-moon, even in the time appointed, and upon our solemn feast-day.

4 For this was made a statute for Israel, and a law of the God of Jacob.

5 This he ordained in Joseph for a testimony: when he came out of the land of Egypt, and had heard a strange language.

6 I eased his shoulder from the burden: and his hands were delivered from making the pots.

7 Thou calledst upon me in troubles, and I delivered thee: and heard thee what time as the storm fell upon thee.

8 I proved thee also: at the waters of strife.

9 Hear, O my people, and I will assure thee, O Israel: if thou wilt hearken unto me,

10 There shall no strange god be in thee: neither shalt thou worship any other god.

11 I am the Lord thy God, who brought thee out of the land of Egypt: open thy mouth wide, and I shall fill it.

12 But my people would not hear my voice: and Israel would not obey me.

13 So I gave them up unto their own hearts' lusts: and let them follow their own inventions.

14 O that my people would have hearkened unto me : for if Israel had walked in my ways,

15 I should soon have put down their enemies : and turned my hand against their adversaries.

16 The haters of the Lord should have been found liars : but their time should have endured for ever.

17 He should have fed them also with the finest wheat-flour : and with honey out of the stony rock should I have satisfied thee.

EVENING PRAYER.

PSAL. lxxxii. *Deus stetit.*

GOD standeth in the congregation of princes : he is a Judge among gods.

2 How long will ye give wrong judgement : and accept the persons of the ungodly?

3 Defend the poor and fatherless : see that such as are in need and necessity have right.

4 Deliver the out-cast and poor : save them from the hand of the ungodly.

5 They will not be learned nor understand, but walk on still in darkness : all the foundations of the earth are out of course.

6 I have said, Ye are gods : and ye are all the children of the most Highest.

7 But ye shall die like men : and fall like one of the princes.

8 Arise, O God, and judge thou the earth : for thou shalt take all heathen to thine inheritance.

PSAL. lxxxiii. *Deus, quis similis?*

HOLD not thy tongue, O God, keep not *still silence* : refrain not thyself, O God.

2 For lo, thine enemies make a murmuring: and they that hate thee have lift up their he

3 They have imagined craftily against th people : and taken counsel against thy sec ones.

4 They have said, Come, and let us ro them out, that they be no more a people : a that the name of Israel may be no more remembrance.

5 For they have cast their heads togeth with one consent : and are confederate agai thee ;

6 The tabernacles of the Edomites, and th Ismaelites : the Moabites, and Hagarens ;

7 Gebal, and Ammon, and Amalek : th Philistines, with them that dwell at Tyre.

8 Assur also is joined with them : and ha holpen the children of Lot.

9 But do thou to them as unto the Madian ites : unto Sisera, and unto Jabin at the bro of Kison ;

10 Who perished at Endor : and became the dung of the earth.

11 Make them and their princes like Or and Zeb : yea, make all their princes like Zeba and Salmana ;

12 Who say, Let us take to ourselves : th houses of God in possession.

13 O my God, make them like unto wheel : and as the stubble before the wind ;

14 Like as the fire that burneth up th wood : and as the flame that consumeth th mountains.

15 Persecute them even so with thy te *pest : and* make them afraid with thy stor

16 Make their faces ashamed, O Lord : that they may seek thy Name.

17 Let them be confounded and vexed ever more and more : let them be put to shame, and perish.

18 And they shall know that thou, whose Name is Jehovah : art only the most Highest over all the earth.

PSAL. lxxxiv. *Quam dilecta!*

O HOW amiable are thy dwellings : thou Lord of hosts!

2 My soul hath a desire and longing to enter into the courts of the Lord : my heart and my flesh rejoice in the living God.

3 Yea, the sparrow hath found her an house, and the swallow a nest where she may lay her young : even thy altars, O Lord of hosts, my King and my God.

4 Blessed are they that dwell in thy house : they will be alway praising thee.

5 Blessed is the man whose strength is in thee : in whose heart are thy ways.

6 Who going through the vale of misery use it for a well : and the pools are filled with water.

7 They will go from strength to strength : and unto the God of gods appeareth every one of them in Sion.

8 O Lord God of hosts, hear my prayer : hearken, O God of Jacob.

9 Behold, O God our defender : and look upon the face of thine Anointed.

10 For one day in thy courts : is better than *a thousand.*

11 I had rather be a door-keeper in the

use of my God : than to dwell in the ten
ungodliness.

12 For the Lord God is a light and defence
the Lord will give grace and worship, and n
good thing shall he withhold from them th
live a godly life.

13 O Lord God of hosts : blessed is tl
man that putteth his trust in thee.

PSAL. lxxxv. *Benedixisti, Domine.*

LORD, thou art become gracious unto tl
land : thou hast turned away the ca
tivity of Jacob.

2 Thou hast forgiven the offence of tl
people : and covered all their sins.

3 Thou hast taken away all thy disple
sure : and turned thyself from thy wrathf
indignation.

4 Turn us then, O God our Saviour : ar
let thine anger cease from us.

5 Wilt thou be displeased at us for ever
and wilt thou stretch out thy wrath from or
generation to another?

6 Wilt thou not turn again, and quicken us
that thy people may rejoice in thee?

7 Shew us thy mercy, O Lord : and gra
us thy salvation.

8 I will hearken what the Lord God wi
say concerning me : for he shall speak pea
unto his people, and to his saints, that the
turn not again.

9 For his salvation is nigh them that fe
him : that glory may dwell in our land.

10 Mercy and truth are met together
righteousness and peace have kissed e
other.

11 Truth shall flourish out of the earth and righteousness hath looked down fr heaven.

12 Yea, the Lord shall shew loving-kin ness : and our land shall give her increase.

13 Righteousness shall go before him : a he shall direct his going in the way.

MORNING PRAYER.

PSAL. lxxxvi. *Inclina, Domine.*

BOW down thine ear, O Lord, and h me : for I am poor, and in misery.

2 Preserve thou my soul, for I am holy my God, save thy servant that putteth trust in thee.

3 Be merciful unto me, O Lord : for I w call daily upon thee.

4 Comfort the soul of thy servant : for u thee, O Lord, do I lift up my soul.

5 For thou, Lord, art good and gracious and of great mercy unto all them that c upon thee.

6 Give ear, Lord, unto my prayer : a ponder the voice of my humble desires.

7 In the time of my trouble I will call up thee : for thou hearest me.

8 Among the gods there is none like un thee, O Lord : there is not one that can do thou doest.

9 All nations whom thou hast made sh come and worship thee, O Lord ; and sh glorify thy Name.

10 For thou art great, and doest wondro things : thou art God alone.

11 *Teach* me thy way, O Lord, and I w

walk in thy truth : O knit my heart unto thee that I may fear thy Name.

12 I will thank thee, O Lord my God, with all my heart : and will praise thy Name for evermore.

13 For great is thy mercy toward me : and thou hast delivered my soul from the nether most hell.

14 O God, the proud are risen against me and the congregations of naughty men have sought after my soul, and have not set them before their eyes.

15 But thou, O Lord God, art full of compassion and mercy : long-suffering, plenteous in goodness and truth.

16 O turn thee then unto me, and have mercy upon me : give thy strength unto thy servant, and help the son of thine handmaid.

17 Shew some token upon me for good that they who hate me may see it, and be ashamed : because thou, Lord, hast holpen me, and comforted me.

PSAL. lxxxvii. *Fundamenta ejus.*

HER foundations are upon the holy hills : the Lord loveth the gates of Sion more than all the dwellings of Jacob.

2 Very excellent things are spoken of thee, thou city of God.

3 I will think upon Rahab and Babylon with them that know me.

4 Behold ye the Philistines also : and the of Tyre, with the Morians ; lo, there was born.

5 *And of* Sion it shall be reported that

was born in her : and the most High shall stablish her.

6 The Lord shall rehearse it when he writeth up the people : that he was born there.

7 The singers also and trumpeters shall he rehearse : All my fresh springs shall be in thee.

PSAL. lxxxviii. *Domine Deus.*

O LORD God of my salvation, I have cried day and night before thee : O let my prayer enter into thy presence, incline thine ear unto my calling.

2 For my soul is full of trouble : and my life draweth nigh unto hell.

3 I am counted as one of them that go down into the pit : and I have been even as a man that hath no strength.

4 Free among the dead, like unto them that are wounded, and lie in the grave : who are out of remembrance, and are cut away from thy hand.

5 Thou hast laid me in the lowest pit : in a place of darkness, and in the deep.

6 Thine indignation lieth hard upon me : and thou hast vexed me with all thy storms.

7 Thou hast put away mine acquaintance far from me : and made me to be abhorred of them.

8 I am so fast in prison : that I cannot get forth.

9 My sight faileth for very trouble : Lord, I have called daily upon thee, I have stretched forth my hands unto thee.

10 Dost thou shew wonders among the *dead : or shall* the dead rise up again, and *praise thee?*

11 Shall thy loving-kindness be shewed in the grave : or thy faithfulness in destruction?

12 Shall thy wondrous works be known in the dark : and thy righteousness in the land where all things are forgotten?

13 Unto thee have I cried, O Lord : and early shall my prayer come before thee.

14 Lord, why abhorrest thou my soul : and hidest thou thy face from me?

15 I am in misery, and like unto him that is at the point to die : even from my youth up thy terrors have I suffered with a troubled mind.

16 Thy wrathful displeasure goeth over me : and the fear of thee hath undone me.

17 They came round about me daily like water : and compassed me together on every side.

18 My lovers and friends hast thou put away from me : and hid mine acquaintance out of my sight.

EVENING PRAYER.

PSAL. lxxxix. *Misericordias Domini.*

MY song shall be alway of the loving-kindness of the Lord : with my mouth will I ever be shewing thy truth from one generation to another.

2 For I have said, Mercy shall be set up for ever : thy truth shalt thou stablish in the heavens.

3 I have made a covenant with my chosen : I have sworn unto David my servant :

4 Thy seed will I stablish for ever : and set up thy throne from one generation to another.

5 O Lord, the very heavens shall
wondrous works : and thy truth in t
gation of the saints.

6 For who is he among the clou
shall be compared unto the Lord?

7 And what is he among the g
shall be like unto the Lord?

8 God is very greatly to be fear
council of the saints : and to be had
rence of all them that are round about

9 O Lord God of hosts, who is
thee : thy truth, most mighty Lord, is
side.

10 Thou rulest the raging of the
stillest the waves thereof when they

11 Thou hast subdued Egypt, and
ed it : thou hast scattered thine en
broad with thy mighty arm.

12 The heavens are thine, the eart
thine : thou hast laid the foundatio
round world, and all that therein is.

13 Thou hast made the north and th
Tabor and Hermon shall rejoice in thy

14 Thou hast a mighty arm : stro
hand, and high is thy right hand.

15 Righteousness and equity are

and in thy loving-kindness thou shalt lift up our horns.

19 For the Lord is our defence : the Holy One of Israel is our King.

20 Thou spakest sometime in visions unto thy saints, and saidst : I have laid help upon one that is mighty ; I have exalted one chosen out of the people.

21 I have found David my servant ; with my holy oil have I anointed him.

22 My hand shall hold him fast : and my arm shall strengthen him.

23 The enemy shall not be able to do him violence : the son of wickedness shall not hurt him.

24 I will smite down his foes before his face : and plague them that hate him.

25 My truth also and my mercy shall be with him : and in my Name shall his horn be exalted.

26 I will set his dominion also in the sea : and his right hand in the floods.

27 He shall call me, Thou art my Father : my God, and my strong salvation.

28 And I will make him my first-born : higher than the kings of the earth.

29 My mercy will I keep for him for evermore : and my covenant shall stand fast with him.

30 His seed also will I make to endure for ever : and his throne as the days of heaven.

31 But if his children forsake my law : and walk not in my judgements ;

32 *If they* break my statutes, and keep

my commandments : I will visit then
with the rod, and their sin with scour

33 Nevertheless, my loving-kindne
not utterly take from him : nor suffer
to fail.

34 My covenant will I not break,
the thing that is gone out of my lips
sworn once by my holiness, that I will
David.

35 His seed shall endure for ever
seat is like as the sun before me.

36 He shall stand fast for evermor
moon : and as the faithful witness in h

37 But thou hast abhorred and
thine Anointed . and art displeased at

38 Thou hast broken the covenant
servant : and cast his crown to the gro

39 Thou hast overthrown all his
and broken down his strong holds.

40 All they that go by spoil him
is become a reproach to his neighbours.

41 Thou hast set up the right hand
enemies : and made all his adversaries
joice.

42 Thou hast taken away the edge
sword : and givest him not victory
battle.

47 What man is he that liveth, and shall not see death : and shall he deliver his soul from the hand of hell?

48 Lord, where are thy old loving-kindnesses : which thou swarest unto David in thy truth?

49 Remember, Lord, the rebuke that thy servants have : and how I do bear in my bosom the rebukes of many people;

50 Wherewith thine enemies have blasphemed thee, and slandered the footsteps of thine Anointed : Praised be the Lord for evermore. Amen, and Amen.

MORNING PRAYER.

PSAL. XC. *Domine, refugium.*

LORD, thou hast been our refuge : from one generation to another.

2 Before the mountains were brought forth, or ever the earth and the world were made : thou art God from everlasting, and world without end.

3 Thou turnest man to destruction : again thou sayest, Come again, ye children of men.

4 For a thousand years in thy sight are but as yesterday : seeing that is past as a watch in the night.

5 As soon as thou scatterest them they are even as a sleep : and fade away suddenly like the grass.

6 In the morning it is green, and groweth up : but in the evening it is cut down, dried up, and withered.

7 For we consume away in thy displeasure, and are afraid at thy wrathful indignation.

8 Thou hast set our misdeeds be
and our secret sins in the light of t
nance.

9 For when thou art angry all o
gone : we bring our years to an
were a tale that is told.

10 The days of our age are three
and ten; and though men be so
they come to fourscore years : ye
strength then but labour and sorrow
passeth it away, and we are gone.

11 But who regardeth the pow
wrath : for even thereafter as a m
so is thy displeasure.

12 O teach us to number our d
we may apply our hearts unto wisdo

13 Turn thee again, O Lord, at
and be gracious unto thy servants.

14 O satisfy us with thy mercy,
soon : so shall we rejoice and be gl
days of our life.

15 Comfort us again now after the
thou hast plagued us : and for the ye
in we have suffered adversity.

16 Shew thy servants thy work :
children thy glory.

17 And the glorious Majesty of

hope, and my strong hold : my God, in him will I trust.

3 For he shall deliver thee from the snare of the hunter : and from the noisome pestilence.

4 He shall defend thee under his wings, and thou shalt be safe under his feathers : his faithfulness and truth shall be thy shield and buckler.

5 Thou shalt not be afraid for any terror by night : nor for the arrow that flieth by day ;

6 For the pestilence that walketh in darkness : nor for the sickness that destroyeth in the noon-day.

7 A thousand shall fall beside thee, and ten thousand at thy right hand : but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou behold, and see the reward of the ungodly.

9 For thou, Lord, art my hope : thou hast set thine house of defence very high.

10 There shall no evil happen unto thee : neither shall any plague come nigh thy dwelling.

11 For he shall give his angels charge over thee : to keep thee in all thy ways.

12 They shall bear thee in their hands, that thou hurt not thy foot against a stone.

13 Thou shalt go upon the lion and adder : the young lion and the dragon shalt thou trend under thy feet.

14 Because he hath set his love upon me, therefore will I deliver him : I will set him up, because he hath known my Name.

15 He shall call upon me, and I will

him : yea, I am with him in trouble; I will deliver him, and bring him to honour.

16 With long life will I satisfy him : and shew him my salvation.

PSAL. xcii. *Bonum est confiteri.*

IT is a good thing to give thanks unto the Lord : and to sing praises unto thy Name, O most Highest;

2 To tell of thy loving-kindness early in the morning : and of thy truth in the night-season;

3 Upon an instrument of ten strings, and upon the lute : upon a loud instrument, and upon the harp.

4 For thou, Lord, hast made me glad through thy works : and I will rejoice in giving praise for the operations of thy hands.

5 O Lord, how glorious are thy works : thy thoughts are very deep.

6 An unwise man doth not well consider this : and a fool doth not understand it.

7 When the ungodly are green as the grass, and when all the workers of wickedness do flourish : then shall they be destroyed for ever; but thou, Lord, art the most Highest for evermore.

8 For lo, thine enemies, O Lord, lo, thine enemies shall perish : and all the workers of wickedness shall be destroyed.

9 But mine horn shall be exalted like the horn of an unicorn : for I am anointed with fresh oil.

10 Mine eye also shall see his lust of mine enemies : and mine ear shall hear his desire of the wicked that arise up against me.

11 The righteous shall flourish like a palm

: and shall spread abroad like a cedar in anus.

2 Such as are planted in the house of the d : shall flourish in the courts of the house ur God.

3 They also shall bring forth more fruit their age : and shall be fat and well-ng.

4 That they may shew how true the Lord strength is : and that there is no unright-ness in him.

EVENING PRAYER.

PSAL. xciii. *Dominus regnavit.*

HE Lord is King, and hath put on glorious apparel : the Lord hath put on his appa- and girded himself with strength.

He hath made the round world so sure : it cannot be moved.

Ever since the world began hath thy seat prepared : thou art from everlasting.

The floods are risen, O Lord, the floods lift up their voice : the floods lift up r waves.

The waves of the sea are mighty, and horribly : but yet the Lord, who dwelleth high, is mightier.

Thy testimonies, O Lord, are very sure : ness becometh thine house for ever.

PSAL. xciv. *Deus ultionum.*

LORD God, to whom vengeance belong- eth : thou God, to whom vengeance be- eth, shew thyself.

Arise, thou Judge of the world : and re- the proud after their deserving.

3 Lord, how long shall the ungodly : how long shall the ungodly triumph?

4 How long shall all wicked doers speak so disdainfully : and make such proud boasting?

5 They smite down thy people, O Lord : and trouble thine heritage.

6 They murder the widow, and the stranger : and put the fatherless to death.

7 And yet they say, Tush, the Lord shall not see : neither shall the God of Jacob regard it.

8 Take heed, ye unwise among the people : O ye fools, when will ye understand?

9 He that planted the ear, shall he not hear : or he that made the eye, shall he not see?

10 Or he that nurtureth the heathen : it is he that teacheth man knowledge, shall not he punish?

11 The Lord knoweth the thoughts of man : that they are but vain.

12 Blessed is the man whom thou chastenest, O Lord : and teachest him in thy law;

13 That thou mayest give him patience in time of adversity : until the pit be digged up for the ungodly.

14 For the Lord will not fail his people : neither will he forsake his inheritance;

15 Until righteousness turn again unto judgement : all such as are true in heart shall follow it.

16 Who will rise up with me against the wicked : or who will take my part against the *evil-doers?*

17 If the Lord had not helped me : it had *not failed* but my soul had been put to silence.

18 But when I said, My foot hath slipt : y mercy, O Lord, held me up.
19 In the multitude of the sorrows that I d in my heart : thy comforts have refreshed y soul.
20 Wilt thou have any thing to do with the ol of wickedness : which imagineth mis- ief as a law?
21 They gather them together against the al of the righteous : and condemn the inno- nt blood.
22 But the Lord is my refuge : and my God the strength of my confidence.
23 He shall recompense them their wicked- ss, and destroy them in their own malice : a, the Lord our God shall destroy them.

MORNING PRAYER.

PSAL. XCV. *Venite, exultemus.*

O COME, let us sing unto the Lord : let us heartily rejoice in the strength of our lvation.
2 Let us come before his presence with anksgiving : and shew ourselves glad in him ith psalms.
3 For the Lord is a great God : and a great ing above all gods.
4 In his hand are all the corners of the rth : and the strength of the hills is his s.
5 The sea is his, and he made it : and his nds prepared the dry land.
6 O come, let us worship and fall down : d kneel before the Lord our Maker.
7 For he is the Lord our God : and we are

the people of his pasture, and the sheep of his hand.

8 To-day if ye will hear his voice, harden not your hearts, as in the provocation, and as in the day of temptation in the wilderness:

9 When your fathers tempted me, proved me, and saw my works.

10 Forty years long was I grieved with this generation, and said: It is a people that do err in their hearts, for they have not known my ways:

11 Unto whom I sware in my wrath: that they should not enter into my rest.

PSAL. xcvi. *Cantate Domino.*

O SING unto the Lord a new song: sing unto the Lord, all the whole earth.

2 Sing unto the Lord, and praise his Name: be telling of his salvation from day to day.

3 Declare his honour unto the heathen: and his wonders unto all people.

4 For the Lord is great, and cannot worthily be praised: he is more to be feared than all gods.

5 As for all the gods of the heathen, they are but idols: but it is the Lord that made the heavens.

6 Glory and worship are before him: power and honour are in his sanctuary.

7 Ascribe unto the Lord, O ye kindreds of the people: ascribe unto the Lord worship and power.

8 Ascribe unto the Lord the honour due *unto his* Name: bring presents, and come *into his courts.*

9 O worship the Lord in the beauty

holiness : let the whole earth stand in awe of him.

10 Tell it out among the heathen that the Lord is King : and that it is he who hath made the round world so fast that it cannot be moved; and how that he shall judge the people righteously.

11 Let the heavens rejoice, and let the earth be glad : let the sea make a noise, and all that therein is.

12 Let the field be joyful, and all that is in it : then shall all the trees of the wood rejoice before the Lord.

13 For he cometh, for he cometh to judge the earth : and with righteousness to judge the world, and the people with his truth.

PSAL. xcvii. *Dominus regnavit.*

THE Lord is King, the earth may be glad thereof : yea, the multitude of the isles may be glad thereof.

2 Clouds and darkness are round about him : righteousness and judgement are the habitation of his seat.

3 There shall go a fire before him : and burn up his enemies on every side.

4 His lightnings gave shine unto the world : the earth saw it, and was afraid.

5 The hills melted like wax at the presence of the Lord : at the presence of the Lord of the whole earth.

6 The heavens have declared his righteousness : and all the people have seen his glory.

7 Confounded be all they that worship carved images, and that delight in vain gods : worship him, all ye gods.

8 Sion heard of it, and rejoiced : and the daughters of Judah were glad, because of thy judgements, O Lord.

9 For thou, Lord, art higher than all that are in the earth : thou art exalted far above all gods.

10 O ye that love the Lord, see that ye hate the thing which is evil : the Lord preserveth the souls of his saints ; he shall deliver them from the hand of the ungodly.

11 There is sprung up a light for the righteous : and joyful gladness for such as are true-hearted.

12 Rejoice in the Lord, ye righteous : and give thanks for a remembrance of his holiness.

EVENING PRAYER.

PSAL. xcviii. *Cantate Domino.*

O SING unto the Lord a new song : for he hath done marvellous things.

2 With his own right hand, and with his holy arm : hath he gotten himself the victory.

3 The Lord declared his salvation : his righteousness hath he openly shewed in the sight of the heathen.

4 He hath remembered his mercy and truth toward the house of Israel : and all the ends of the world have seen the salvation of our God.

5 Shew yourselves joyful unto the Lord, all ye lands : sing, rejoice, and give thanks.

6 Praise the Lord upon the harp : sing to *the harp* with a psalm of thanksgiving.

7 *With* trumpets also, and shawms : O shew *yourselves* joyful before the Lord the King.

8 Let the sea make a noise, and all that therein is : the round world, and they that dwell therein.

9 Let the floods clap their hands, and let the hills be joyful together before the Lord : for he is come to judge the earth.

10 With righteousness shall he judge the world : and the people with equity.

PSAL. xcix. *Dominus regnavit.*

THE Lord is King, be the people never so impatient : he sitteth between the cherubims, be the earth never so unquiet.

2 The Lord is great in Sion : and high above all people.

3 They shall give thanks unto thy Name : which is great, wonderful, and holy.

4 The King's power loveth judgement ; thou hast prepared equity : thou hast executed judgement and righteousness in Jacob.

5 O magnify the Lord our God : and fall down before his footstool, for he is holy.

6 Moses and Aaron among his priests, and Samuel among such as call upon his Name : these called upon the Lord, and he heard them.

7 He spake unto them out of the cloudy pillar : for they kept his testimonies, and the law that he gave them.

8 Thou heardest them, O Lord our God : thou forgavest them, O God, and punishedst their own inventions.

9 O magnify the Lord our God, and worship him upon his holy hill : for the Lord God is holy.

PSAL. c. *Jubilate Deo.*

O BE joyful in the Lord, all ye lands: serve the Lord with gladness, and come before his presence with a song.

2 Be ye sure that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.

3 O go your way into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and speak good of his Name.

4 For the Lord is gracious, his mercy is everlasting: and his truth endureth from generation to generation.

PSAL. ci. *Misericordiam et judicium.*

MY song shall be of mercy and judgement: unto thee, O Lord, will I sing.

2 O let me have understanding: in the way of godliness.

3 When wilt thou come unto me? I will walk in my house with a perfect heart.

4 I will take no wicked thing in hand; I hate the sins of unfaithfulness: there shall no such cleave unto me.

5 A froward heart shall depart from me: I will not know a wicked person.

6 Whoso privily slandereth his neighbour, him will I destroy.

7 Whoso hath also a proud look and high stomach: I will not suffer him.

8 Mine eyes look upon such as are faithful in the land: that they may dwell with me.

9 Whoso leadeth a godly life : he shall be my servant.

10 There shall no deceitful person dwell in my house : he that telleth lies shall not tarry in my sight.

11 I shall soon destroy all the ungodly that are in the land : that I may root out all wicked doers from the city of the Lord.

MORNING PRAYER.

PSAL. cii. *Domine, exaudi.*

HEAR my prayer, O Lord : and let my crying come unto thee.

2 Hide not thy face from me in the time of my trouble : incline thine ear unto me when I call ; O hear me, and that right soon.

3 For my days are consumed away like smoke : and my bones are burnt up as it were a fire-brand.

4 My heart is smitten down, and withered like grass : so that I forget to eat my bread.

5 For the voice of my groaning : my bones will scarce cleave to my flesh.

6 I am become like a pelican in the wilderness : and like an owl that is in the desert.

7 I have watched, and am even as it were a sparrow : that sitteth alone upon the house-top.

8 Mine enemies revile me all the day long : and they that are mad upon me are sworn together against me.

9 For I have eaten ashes as it were bread : and mingled my drink with weeping ;

10 And that because of thine indignation and wrath : for thou hast taken me up, and cast me down.

11 My days are gone like a shadow : and I am withered like grass.

12 But, thou, O Lord, shalt endure for ever; and thy remembrance throughout all generations.

13 Thou shalt arise, and have mercy upon Sion : for it is time that thou have mercy upon her, yea, the time is come.

14 And why? thy servants think upon her stones : and it pitieth them to see her in the dust.

15 The heathen shall fear thy Name, O Lord : and all the kings of the earth thy Majesty;

16 When the Lord shall build up Sion : and when his glory shall appear ;

17 When he turneth him unto the prayer of the poor destitute : and despiseth not their desire.

18 This shall be written for those that come after : and the people which shall be born shall praise the Lord.

19 For he hath looked down from his sanctuary : out of the heaven did the Lord behold the earth ;

20 That he might hear the mournings of such as are in captivity : and deliver the children appointed unto death ;

21 That they may declare the Name of the Lord in Sion : and his worship at Jerusalem ;

22 When the people are gathered together, and the kingdoms also, to serve the Lord.

23 He brought down my strength in my *journey :* and shortened my days.

24 But I said, O my God, take me not

way in the midst of mine age : as for thy ears, they endure throughout all generations.

25 Thou, Lord, in the beginning hast laid the foundation of the earth : and the heavens are the work of thy hands.

26 They shall perish, but thou shalt endure : they all shall wax old as doth a garment ;

27 And as a vesture shalt thou change them, and they shall be changed : but thou art the same, and thy years shall not fail.

28 The children of thy servants shall continue : and their seed shall stand fast in thy sight.

PSAL. ciii. *Benedic, anima mea.*

PRAISE the Lord, O my soul : and all that is within me praise his holy Name.

2 Praise the Lord, O my soul : and forget not all his benefits ;

3 Who forgiveth all thy sin : and healeth all thine infirmities ;

4 Who saveth thy life from destruction : and crowneth thee with mercy and lovingkindness ;

5 Who satisfieth thy mouth with good things : making thee young and lusty as an eagle.

6 The Lord executeth righteousness and judgement : for all them that are oppressed with wrong.

7 He shewed his ways unto Moses : his works unto the children of Israel.

8 The Lord is full of compassion and mercy, long-suffering, and of great goodness.

9 He will not alway be chi
keepeth he his anger for ever.

10 He hath not dealt with us
nor rewarded us according to
nesses.

11 For look how high the heav
parison of the earth : so great
also toward them that fear him.

12 Look how wide also the east
west : so far hath he set our sins

13 Yea, like as a father pit
children : even so is the Lord
them that fear him.

14 For he knoweth whereof w
he remembereth that we are but

15 The days of man are but
he flourisheth as a flower of the fie

16 For as soon as the wind
it is gone : and the place thereo
it no more.

17 But the merciful goodness
endureth for ever and ever upo
fear him : and his righteousne
dren's children ;

18 Even upon such as keep h
and think upon his command
them.

22 O speak good of the Lord, all ye works of his, in all places of his dominion: praise thou the Lord, O my soul.

EVENING PRAYER.

PSAL. civ. *Benedic, anima mea.*

PRAISE the Lord, O my soul: O Lord my God, thou art become exceeding glorious; thou art clothed with majesty and honour.

2 Thou deckest thyself with light as it were with a garment: and spreadest out the heavens like a curtain.

3 Who layeth the beams of his chambers in the waters: and maketh the clouds his chariot, and walketh upon the wings of the wind.

4 He maketh his angels spirits: and his ministers a flaming fire.

5 He laid the foundations of the earth: that it never should move at any time.

6 Thou coveredst it with the deep like as with a garment: the waters stand in the hills.

7 At thy rebuke they flee: at the voice of thy thunder they are afraid.

8 They go up as high as the hills, and down to the valleys beneath: even unto the place which thou hast appointed for them.

9 Thou hast set them their bounds which they shall not pass: neither turn again to cover the earth.

10 He sendeth the springs into the rivers, which run among the hills.

11 All beasts of the field drink thereof: and the wild asses quench their thirst.

12 Beside them shall the fowls of the

have their habitation : and sing
branches.

13 He watereth the hills from
earth is filled with the fruit of thy

14 He bringeth forth grass for
and green herb for the service of

15 That he may bring food out
and wine that maketh glad the h
and oil to make him a cheerful
and bread to strengthen man's hea

16 The trees of the Lord also
sap : even the cedars of Libanu
hath planted ;

17 Wherein the birds make
and the fir-trees are a dwelling for

18 The high hills are a refuge
goats : and so are the stony ro
conies.

19 He appointed the moon for
sons : and the sun knoweth his goi

20 Thou makest darkness that
night : wherein all the beasts of t
move.

21 The lions roaring after their
seek their meat from God.

22 The sun ariseth, and they get
together : and lay them down in th

23 Man goeth forth to his work
labour : until the evening.

24 O Lord, how manifold are
in wisdom hast thou made them all
is full of thy riches.

25 So is the great and wide
wherein are things creeping innu
small and great beasts.

26 There go the ships, and there is that Leviathan : whom thou hast made to take his pastime therein.

27 These wait all upon thee : that thou mayest give them meat in due season.

28 When thou givest it them they gather it : and when thou openest thy hand they are filled with good.

29 When thou hidest thy face they are troubled : when thou takest away their breath they die, and are turned again to their dust.

30 When thou lettest thy breath go forth they shall be made : and thou shalt renew the face of the earth.

31 The glorious Majesty of the Lord shall endure for ever : the Lord shall rejoice in his works.

32 The earth shall tremble at the look of him : if he do but touch the hills, they shall smoke.

33 I will sing unto the Lord as long as I live : I will praise my God while I have my being.

34 And so shall my words please him : my joy shall be in the Lord.

35 As for sinners, they shall be consumed out of the earth, and the ungodly shall come to an end : praise thou the Lord, O my soul, praise the Lord.

MORNING PRAYER.

PSAL. cv. *Confitemini Domino.*

O GIVE thanks unto the Lord, and call upon his Name : tell the people what things he hath done.

2 O let your songs be of him, and pr

5 Remember the marvellous
hath done · his wonders, and th
of his mouth,

6 O ye seed of Abraham hi
children of Jacob his chosen.

7 He is the Lord our God : hi
are in all the world.

8 He hath been alway mindful
nant and promise : that he ma
sand generations;

9 Even the covenant that he
Abraham : and the oath that he
Isaac;

10 And appointed the same un
a law : and to Israel for an eve
tament;

11 Saying, Unto thee will I gi
of Canaan : the lot of your inherit

12 When there were yet but a fe
and they strangers in the land;

17 But he had sent a man before the
even Joseph, who was sold to be a bond-serv
18 Whose feet they hurt in the stocks :
iron entered into his soul ;
19 Until the time came that his cause
known : the word of the Lord tried him.
20 The king sent, and delivered him :
prince of the people let him go free.
21 He made him lord also of his hou
and ruler of all his substance ;
22 That he might inform his princes
his will : and teach his senators wisdom.
23 Israel also came into Egypt : and J
was a stranger in the land of Ham.
24 And he increased his people exce
ingly ; and made them stronger than t
enemies ;
25 Whose heart turned so, that they h
his people : and dealt untruly with his
vants.
26 Then sent he Moses his servant :
Aaron whom he had chosen.
27 And these shewed his tokens a
them : and wonders in the land of Ham.
28 He sent darkness, and it was dark :
they were not obedient unto his word.
29 He turned their waters into blood :
slew their fish.
30 Their land brought forth frogs :
even in their kings' chambers.
31 He spake the word, and there came
manner of flies : and lice in all their quarte
32 He gave them hail-stones for rain
flames of fire in their land.
33 He smote their vines also and fig

and destroyed the trees that were in their coasts.

34 He spake the word, and the grasshoppers came, and caterpillars innumerable : and did eat up all the grass in their land, and devoured the fruit of their ground.

35 He smote all the first-born in their land : even the chief of all their strength.

36 He brought them forth also with silver and gold : there was not one feeble person among their tribes.

37 Egypt was glad at their departing : for they were afraid of them.

38 He spread out a cloud to be a covering : and fire to give light in the night-season.

39 At their desire he brought quails : and he filled them with the bread of heaven.

40 He opened the rock of stone, and the waters flowed out : so that rivers ran in the dry places.

41 For why? he remembered his holy promise : and Abraham his servant.

42 And he brought forth his people with joy : and his chosen with gladness ;

43 And gave them the lands of the heathen : and they took the labours of the people in possession ;

44 That they might keep his statutes : and observe his laws.

EVENING PRAYER.

PSAL. cvi. *Confitemini Domino.*

O *GIVE* thanks unto the Lord, for he is *gracious* : and his mercy endureth for ever.

2 Who can express the noble acts of the Lord : or shew forth all his praise?

3 Blessed are they that alway keep judgement : and do righteousness.

4 Remember me, O Lord, according to the favour that thou bearest unto thy people : O visit me with thy salvation;

5 That I may see the felicity of thy chosen : and rejoice in the gladness of thy people, and give thanks with thine inheritance.

6 We have sinned with our fathers : we have done amiss, and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodness in remembrance : but were disobedient at the sea, even at the Red sea.

8 Nevertheless, he helped them for his Name's sake : that he might make his power to be known.

9 He rebuked the Red sea also, and it was dried up : so he led them through the deep, as through a wilderness.

10 And he saved them from the adversary's hand : and delivered them from the hand of the enemy.

11 As for those that troubled them, the waters overwhelmed them : there was not one of them left.

12 Then believed they his words : and sang praise unto him.

13 But within a while they forgat his works : and would not abide his counsel.

14 But lust came upon them in the wilderness : and they tempted God in the

15 And he gave them their desire: but sent leanness withal into their soul.

16 They angered Moses also in the tents and Aaron the saint of the Lord.

17 So the earth opened, and swallowed Dathan: and covered the congregation Abiram.

18 And the fire was kindled in their company: the flame burnt up the ungodly.

19 They made a calf in Horeb: and worshipped the molten image.

20 Thus they turned their glory: into the similitude of a calf that eateth hay.

21 And they forgat God their Saviour who had done so great things in Egypt;

22 Wondrous works in the land of Ham and fearful things by the Red sea.

23 So he said, he would have destroyed them, had not Moses his chosen stood before him in the gap: to turn away his wrathful indignation, lest he should destroy them.

24 Yea, they thought scorn of that pleasant land: and gave no credence unto his word;

25 But murmured in their tents and hearkened not unto the voice of the Lord.

26 Then lift he up his hand against them to overthrow them in the wilderness;

27 To cast out their seed among the nations: and to scatter them in the lands.

28 They joined themselves unto Baal-peor and ate the offerings of the dead.

29 Thus they provoked him to anger with their own inventions: and the plague was great among them.

30 Then stood up Phinees and prayed : and so the plague ceased.

31 And that was counted unto him for righteousness : among all posterities for evermore.

32 They angered him also at the waters of strife : so that he punished Moses for their sakes ;

33 Because they provoked his spirit : so that he spake unadvisedly with his lips.

34 Neither destroyed they the heathen : as the Lord commanded them ;

35 But were mingled among the heathen : and learned their works.

36 Insomuch that they worshipped their idols, which turned to their own decay : yea, they offered their sons and their daughters unto devils ;

37 And shed innocent blood, even the blood of their sons and of their daughters : whom they offered unto the idols of Canaan ; and the land was defiled with blood.

38 Thus were they stained with their own works : and went a whoring with their own inventions.

39 Therefore was the wrath of the Lord kindled against his people : insomuch that he abhorred his own inheritance.

40 And he gave them over into the hand of the heathen : and they that hated them were lords over them.

41 Their enemies oppressed them : and had them in subjection.

42 Many a time did he deliver them : but they rebelled against him with their [illegible]

tentions, and were brought down in th wickedness.

43 Nevertheless, when he saw their adv sity : he heard their complaint.

44 He thought upon his covenant, and tied them, according unto the multitude of mercies : yea, he made all those that led th away captive to pity them.

45 Deliver us, O Lord our God, and ga us from among the heathen : that we give thanks unto thy holy Name, and our boast of thy praise.

46 Blessed be the Lord God of Israel everlasting, and world without end : and all the people say, Amen.

MORNING PRAYER.

PSAL. cvii. *Confitemini Domino.*

O GIVE thanks unto the Lord, for gracious : and his mercy endureth for

2 Let them give thanks whom the hath redeemed : and delivered from the of the enemy ;

3 And gathered them out of the lands, the east, and from the west : from the nor and from the south.

4 They went astray in the wilderness out the way : and found no city to dwell in ;

5 Hungry and thirsty : their soul fainted them.

6 So they cried unto the Lord in th trouble : and he delivered them from th distress.

7 *He led* them forth by the right way : *they might* go to the city where they dwell

8 O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

9 For he satisfieth the empty soul : and filleth the hungry soul with goodness.

10 Such as sit in darkness, and in the shadow of death : being fast bound in misery and iron ;

11 Because they rebelled against the words of the Lord : and lightly regarded the counsel of the most Highest ;

12 He also brought down their heart through heaviness : they fell down, and there was none to help them.

13 So when they cried unto the Lord in their trouble : he delivered them out of their distress.

14 For he brought them out of darkness and out of the shadow of death : and brake their bonds in sunder.

15 O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

16 For he hath broken the gates of brass and smitten the bars of iron in sunder.

17 Foolish men are plagued for their offence : and because of their wickedness.

18 Their soul abhorred all manner of meat : and they were even hard at death's door.

19 So when they cried unto the Lord in their trouble : he delivered them out of their distress.

20 He sent his word, and healed them : and they escaped from their destruction.

23 They that go down to the
and occupy their business in great
24 These men see the works o
and his wonders in the deep.
25 For at his word the stormy w
which lifteth up the waves thereof.
26 They are carried up to the
down again to the deep : their
away because of the trouble.
27 They reel to and fro, and st
drunken man : and are at their wit
28 So when they cry unto the L
trouble : he delivereth them out o
tress.
29 For he maketh the storm s
that the waves thereof are still.
30 Then are they glad, because
rest : and so he bringeth them unt
where they would be.
31 O that men would therefore
Lord for his goodness : and decla
[illegible]

standing water: and water-springs of a dry ground.

36 And there he setteth the hungry: that they may build them a city to dwell in;

37 That they may sow their land, and plant vineyards, to yield them fruits of increase.

38 He blesseth them, so that they multiply exceedingly: and suffereth not their cattle to decrease.

39 And again, when they are minished, and brought low: through oppression, through any plague, or trouble;

40 Though he suffer them to be evil intreated through tyrants: and let them wander out of the way in the wilderness;

41 Yet helpeth he the poor out of misery: and maketh him housholds like a flock of sheep.

42 The righteous will consider this, and rejoice: and the mouth of all wickedness shall be stopped.

43 Whoso is wise will ponder these things: and they shall understand the loving-kindness of the Lord.

EVENING PRAYER.

PSAL. cviii. *Paratum cor meum.*

O GOD, my heart is ready, my heart is ready: I will sing and give praise with the best member that I have.

2 Awake, thou lute, and harp: I myself will awake right early.

3 I will give thanks unto thee, O Lord, among the people: and I will sing praises unto

4 For thy mercy is greater than the heavens : and thy truth reacheth unto the clouds.

5 Set up thyself, O God, above the heavens : and thy glory above all the earth.

6 That thy beloved may be delivered : let thy right hand save them, and hear thou me.

7 God hath spoken in his holiness : I will rejoice therefore, and divide Sichem, and mete out the valley of Succoth.

8 Gilead is mine, and Manasses is mine : Ephraim also is the strength of my head.

9 Judah is my law-giver, Moab is my wash-pot : over Edom will I cast out my shoe : upon Philistia will I triumph.

10 Who will lead me into the strong city : and who will bring me into Edom ?

11 Hast not thou forsaken us, O God : and wilt not thou, O God, go forth with our hosts ?

12 O help us against the enemy : for vain is the help of man.

13 Through God we shall do great acts : and it is he that shall tread down our enemies.

PSAL. cix. *Deus laudum.*

HOLD not thy tongue, O God of my praise : for the mouth of the ungodly, yea, the mouth of the deceitful is opened upon me.

2 And they have spoken against me with false tongues : they compassed me about also with words of hatred, and fought against me without a cause.

3 *For the love* that I had unto them, let *they take now* my contrary part : but I give *myself unto prayer.*

4 Thus have they rewarded me evil for good : and hatred for my good will.

5 Set thou an ungodly man to be ruler over him : and let Satan stand at his right hand.

6 When sentence is given upon him, let him be condemned : and let his prayer be turned into sin.

7 Let his days be few : and let another take his office.

8 Let his children be fatherless : and his wife a widow.

9 Let his children be vagabonds, and beg their bread : let them seek it also out of desolate places.

10 Let the extortioner consume all that he hath : and let the stranger spoil his labour.

11 Let there be no man to pity him : nor to have compassion upon his fatherless children.

12 Let his posterity be destroyed : and in the next generation let his name be clean put out.

13 Let the wickedness of his fathers be had in remembrance in the sight of the Lord : and let not the sin of his mother be done away.

14 Let them alway be before the Lord : that he may root out the memorial of them from off the earth ;

15 And that, because his mind was not to do good : but persecuted the poor helpless man, that he might slay him that was vexed at the heart.

16 His delight was in cursing, and it shall [illegible]

always guided [illegible]

19 Let it thus happen from [illegible] mine enemies : and to those th[illegible] against my soul.

20 But deal thou with me, O [illegible] cording unto thy Name : for sweet [illegible]

21 O deliver me, for I am [illegible] poor : and my heart is wounded [illegible]

22 I go hence like the shadow [illegible] eth : and am driven away as the g[illegible]

23 My knees are weak thro[illegible] my flesh is dried up for want of f[illegible]

24 I became also a reproach [illegible] they that looked upon me shaked [illegible]

25 Help me, O Lord my God [illegible] according to thy mercy ;

26 And they shall know, how [illegible] thy hand : and that thou, Lord, h[illegible]

27 Though they curse, yet bles[illegible] let them be confounded that ris[illegible] me ; but let thy servant rejoice [illegible]

28 Let mine adversaries be [illegible]

MORNING PRAYER.

PSAL. cx. *Dixit Dominus.*

THE Lord said unto my Lord: Sit thou at my right hand, until I make thine enemies thy footstool.

2 The Lord shall send the rod of thy power out of Sion: be thou ruler, even in the midst among thine enemies.

3 In the day of thy power shall the people offer thee free-will offerings with an holy worship: the dew of thy birth is of the womb of the morning.

4 The Lord swore, and will not repent: Thou art a Priest for ever after the order of Melchisedech.

5 The Lord upon thy right hand: shall wound even kings in the day of his wrath.

6 He shall judge among the heathen; he shall fill the places with the dead bodies: and smite in sunder the heads over divers countries.

7 He shall drink of the brook in the way: therefore shall he lift up his head.

PSAL. cxi. *Confitebor tibi.*

I WILL give thanks unto the Lord with my whole heart: secretly among the faithful, and in the congregation.

2 The works of the Lord are great: sought out of all them that have pleasure therein.

3 His work is worthy to be praised, and had in honour: and his righteousness endureth for ever.

4 The merciful and gracious Lord hath so done his marvellous works: that they ought to be had in remembrance.

5 He hath given meat unto them

him ; he shall ever be mindful of his co
nant.

6 He hath shewed his people the powe
his works : that he may give them the h
tage of the heathen.

7 The works of his hands are verity
judgement : all his commandments are true

8 They stand fast for ever and ever .
are done in truth and equity.

9 He sent redemption unto his people
hath commanded his covenant for ever,
and reverend is his Name

10 The fear of the Lord is the beginning
wisdom · a good understanding have all
that do thereafter ; the praise of it endu
for ever.

PSAL. cxii. *Beatus vir.*

BLESSED is the man that feareth the L
he hath great delight in his comma
ments.

2 His seed shall be mighty upon earth
generation of the faithful shall be blessed.

3 Riches and plenteousness shall be in
house : and his righteousness endureth for e

4 Unto the godly there ariseth up light in
darkness . he is merciful, loving, and righte

5 A good man is merciful, and lende
and will guide his words with discretion.

6 For he shall never be moved . and
righteous shall be had in everlasting rem
brance.

7 He will not be afraid of any evil tidin
for his heart standeth fast, and believeth
the Lord.

8 *His* heart is established, and will

shrink: until he see his desire upon his enemies.

9 He hath dispersed abroad, and given to the poor: and his righteousness remaineth for ever; his horn shall be exalted with honour.

10 The ungodly shall see it, and it shall grieve him: he shall gnash with his teeth, and consume away; the desire of the ungodly shall perish.

PSAL. cxiii. *Laudate, pueri.*

PRAISE the Lord, ye servants: O praise the Name of the Lord.

2 Blessed be the Name of the Lord: from this time forth for evermore.

3 The Lord's Name is praised: from the rising up of the sun unto the going down of the same.

4 The Lord is high above all heathen: and his glory above the heavens.

5 Who is like unto the Lord our God, that hath his dwelling so high: and yet humbleth himself to behold the things that are in heaven and earth?

6 He taketh up the simple out of the dust: and lifteth the poor out of the mire;

7 That he may set him with the princes: even with the princes of his people.

8 He maketh the barren woman to keep house: and to be a joyful mother of children.

EVENING PRAYER.

PSAL. cxiv. *In exitu Israel.*

WHEN Israel came out of Egypt: and the house of Jacob from among strange people,

2 Judah was his sanctuary : and Israel his dominion.

3 The sea saw that, and fled : Jordan was driven back.

4 The mountains skipped like rams : and the little hills like young sheep.

5 What aileth thee, O thou sea, that thou fleddest : and thou Jordan, that thou wast driven back?

6 Ye mountains, that ye skipped like rams : and ye little hills, like young sheep?

7 Tremble, thou earth, at the presence of the Lord : at the presence of the God of Jacob;

8 Who turned the hard rock into a standing water : and the flint-stone into a springing well.

PSAL. CXV. *Non nobis, Domine.*

NOT unto us, O Lord, not unto us, but unto thy Name give the praise : for thy loving mercy, and for thy truth's sake.

2 Wherefore shall the heathen say : Where is now their God?

3 As for our God, he is in heaven : he hath done whatsoever pleased him.

4 Their idols are silver and gold : even the work of men's hands.

5 They have mouths, and speak not : eyes have they, and see not.

6 They have ears, and hear not : noses have they, and smell not.

7 They have hands, and handle not; feet have they, and walk not : neither speak they through their throat.

8 They that make them are like unto them

and so are all such as put their trust in them.

9 But thou, house of Israel, trust thou in the Lord : he is their succour and defence.

10 Ye house of Aaron, put your trust in the Lord : he is their helper and defender.

11 Ye that fear the Lord, put your trust in the Lord : he is their helper and defender.

12 The Lord hath been mindful of us, and he shall bless us : even he shall bless the house of Israel, he shall bless the house of Aaron.

13 He shall bless them that fear the Lord : both small and great.

14 The Lord shall increase you more and more : you and your children.

15 Ye are the blessed of the Lord : who made heaven and earth.

16 All the whole heavens are the Lord's : the earth hath he given to the children of men.

17 The dead praise not thee, O Lord : neither all they that go down into silence.

18 But we will praise the Lord : from this time forth for evermore. Praise the Lord.

MORNING PRAYER.

PSAL. CXVI. *Dilexi, quoniam.*

I AM well pleased : that the Lord hath heard the voice of my prayer ;

2 That he hath inclined his ear unto me : therefore will I call upon him as long as I live.

3 The snares of death compassed me round about : and the pains of hell gat hold upon me.

4 I shall find trouble and heaviness, and I will *call upon* the Name of the Lord : O Lord, [illegible]

soul : for the Lord hath rewarded

8 And why? thou hast deliv
from death : mine eyes from t
feet from falling.

9 I will walk before the Lord
of the living.

10 I believed, and therefore
but I was sore troubled : I said
All men are liars.

11 What reward shall I give u
for all the benefits that he hath d

12 I will receive the cup of sa
call upon the Name of the Lord.

13 I will pay my vows now in
of all his people : right dear in
the Lord is the death of his saints.

14 Behold, O Lord, how that I
vant : I am thy servant, and the
handmaid ; thou hast broken m
sunder.

15 I will offer to thee the

2 For his merciful kindness is ever more and more towards us : and the truth of the Lord endureth for ever. Praise the Lord.

PSAL. cxviii. *Confitemini Domino.*

O GIVE thanks unto the Lord, for he is gracious : because his mercy endureth for ever.

2 Let Israel now confess, that he is gracious : and that his mercy endureth for ever.

3 Let the house of Aaron now confess : that his mercy endureth for ever.

4 Yea, let them now that fear the Lord confess : that his mercy endureth for ever.

5 I called upon the Lord in trouble : and the Lord heard me at large.

6 The Lord is on my side : I will not fear what man doeth unto me.

7 The Lord taketh my part with them that help me : therefore shall I see my desire upon mine enemies.

8 It is better to trust in the Lord : than to put any confidence in man.

9 It is better to trust in the Lord : than to put any confidence in princes.

10 All nations compassed me round about : but in the Name of the Lord will I destroy them.

11 They kept me in on every side, they kept me in, I say, on every side : but in the Name of the Lord will I destroy them.

12 They came about me like bees, and are extinct even as the fire among the thorns : for in the Name of the Lord I will destroy them.

13 Thou hast thrust sore at me, that I might fall : but the Lord was my help.

14 The Lord is my strength, and my song : and is become my salvation.

15 The voice of joy and health is in the dwellings of the righteous : the right hand of the Lord bringeth mighty things to pass.

16 The right hand of the Lord hath the pre-eminence : the right hand of the Lord bringeth mighty things to pass.

17 I shall not die, but live : and declare the works of the Lord.

18 The Lord hath chastened and corrected me : but he hath not given me over unto death.

19 Open me the gates of righteousness : that I may go into them, and give thanks unto the Lord.

20 This is the gate of the Lord : the righteous shall enter into it.

21 I will thank thee, for thou hast heard me : and art become my salvation.

22 The same stone which the builders refused : is become the head-stone in the corner.

23 This is the Lord's doing : and it is marvellous in our eyes.

24 This is the day which the Lord hath made : we will rejoice and be glad in it.

25 Help me now, O Lord : O Lord, send us now prosperity.

26 Blessed be he that cometh in the Name of the Lord : we have wished you good luck, ye that are of the house of the Lord.

27 God is the Lord who hath shewed us light : bind the sacrifice with cords, yea, even unto the horns of the altar.

28 Thou art my God, and I will thank thee : thou art my God, and I will praise thee.

29 O give thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

EVENING PRAYER.

PSAL. cxix. *Beati immaculati.*

BLESSED are those that are undefiled in the way : and walk in the law of the Lord.

2 Blessed are they that keep his testimonies : and seek him with their whole heart.

3 For they who do no wickedness : walk in his ways.

4 Thou hast charged : that we shall diligently keep thy commandments.

5 O that my ways were made so direct : that I might keep thy statutes!

6 So shall I not be confounded : while I have respect unto all thy commandments.

7 I will thank thee with an unfeigned heart : when I shall have learned the judgements of thy righteousness.

8 I will keep thy ceremonies : O forsake me not utterly.

In quo corrigit?

WHEREWITHAL shall a young man cleanse his way : even by ruling himself after thy word.

10 With my whole heart have I sought thee : O let me not go wrong out of thy commandments.

11 Thy words have I hid within my heart : that I should not sin against thee.

12 Blessed art thou, O Lord : O teach me thy statutes.

13 With my lips have I been telling : of all the judgements of thy mouth.

14 I have had as great delight in the way of thy testimonies : as in all manner of riches.

15 I will talk of thy commandments : and have respect unto thy ways.

16 My delight shall be in thy statutes : and I will not forget thy word.

Retribue servo tuo.

O DO well unto thy servant : that I may live, and keep thy word.

18 Open thou mine eyes : that I may see the wondrous things of thy law.

19 I am a stranger upon earth : O hide not thy commandments from me.

20 My soul breaketh out for the very fervent desire : that it hath alway unto thy judgements.

21 Thou hast rebuked the proud : and cursed are they that do err from thy commandments.

22 O turn from me shame and rebuke : for I have kept thy testimonies.

23 Princes also did sit and speak against me : but thy servant is occupied in thy statutes.

24 For thy testimonies are my delight : and my counsellors.

Adhæsit pavimento.

MY soul cleaveth to the dust : O quicken thou me, according to thy word.

26 I have acknowledged my ways, and thou heardest me : O teach me thy statutes.

27 Make me to understand the way of thy commandments : and so shall I talk of thy wondrous works.

28 My soul melteth away for very heaviness

ness : comfort thou me according unto thy word.

29 Take from me the way of lying : and cause thou me to make much of thy law.

30 I have chosen the way of truth : and thy judgements have I laid before me.

31 I have stuck unto thy testimonies : O Lord, confound me not.

32 I will run the way of thy commandments : when thou hast set my heart at liberty.

MORNING PRAYER.

Legem pone.

TEACH me, O Lord, the way of thy statutes : and I shall keep it unto the end.

34 Give me understanding, and I shall keep thy law : yea, I shall keep it with my whole heart.

35 Make me to go in the path of thy commandments : for therein is my desire.

36 Incline my heart unto thy testimonies : and not to covetousness

37 O turn away mine eyes, lest they behold vanity : and quicken thou me in thy way.

38 O stablish thy word in thy servant : that I may fear thee.

39 Take away the rebuke that I am afraid of : for thy judgements are good.

40 Behold, my delight is in thy commandments : O quicken me in thy righteousness.

Et veniat super me.

LET thy loving mercy come also unto me, O Lord : even thy salvation, according [illegible]

42 So shall I make answer unto my bl
phemers : for my trust is in thy word.

43 O take not the word of thy truth utt
out of my mouth : for my hope is in
judgements.

44 So shall I alway keep thy law : yea,
ever and ever.

45 And I will walk at liberty : for I
thy commandments.

46 I will speak of thy testimonies also,
before kings : and will not be ashamed.

47 And my delight shall be in thy c
mandments : which I have loved.

48 My hands also will I lift up unto
commandments, which I have loved : and
study shall be in thy statutes.

Memor esto servi tui.

O THINK upon thy servant, as conc
ing thy word : wherein thou hast ca
me to put my trust.

50 The same is my comfort in my troub
for thy word hath quickened me.

51 The proud have had me exceedingly
derision : yet have I not shrinked from
law.

52 For I remembered thine everlas
judgements, O Lord ; and received comfort.

53 I am horribly afraid : for the ungo
that forsake thy law.

54 Thy statutes have been my songs
the house of my pilgrimage.

55 I have thought upon thy Name, O L
in the night-season : and have kept thy law.

56 *This* I had : because I kept thy c
mandments.

Portio mea, Domine.

THOU art my portion, O Lord : I have promised to keep thy law.

58 I made my humble petition in thy presence with my whole heart : O be merciful unto me, according to thy word.

59 I called mine own ways to remembrance : and turned my feet unto thy testimonies.

60 I made haste, and prolonged not the time : to keep thy commandments.

61 The congregations of the ungodly have robbed me : but I have not forgotten thy law.

62 At midnight I will rise to give thanks unto thee : because of thy righteous judgements.

63 I am a companion of all them that fear thee : and keep thy commandments.

64 The earth, O Lord, is full of thy mercy : O teach me thy statutes.

Bonitatem fecisti.

O LORD, thou hast dealt graciously with thy servant : according unto thy word.

66 O learn me true understanding and knowledge : for I have believed thy commandments.

67 Before I was troubled, I went wrong : but now have I kept thy word.

68 Thou art good and gracious : O teach me thy statutes.

69 The proud have imagined a lie against me : but I will keep thy commandments with my whole heart.

70 Their heart is as fat as brawn : but my delight hath been in thy law.

71 It is good for me that I have been in trouble : that I may learn thy statutes.

72 The law of thy mouth is dearer unto me than thousands of gold and silver.

EVENING PRAYER.

Manus tuæ fecerunt me.

THY hands have made me and fashioned me : O give me understanding, that I may learn thy commandments.

74 They that fear thee will be glad when they see me : because I have put my trust in thy word.

75 I know, O Lord, that thy judgements are right : and that thou of very faithfulness hast caused me to be troubled.

76 O let thy merciful kindness be my comfort : according to thy word unto thy servant.

77 O let thy loving mercies come unto me, that I may live : for thy law is my delight.

78 Let the proud be confounded, for they go wickedly about to destroy me : but I will be occupied in thy commandments.

79 Let such as fear thee, and have known thy testimonies : be turned unto me.

80 O let my heart be sound in thy statutes, that I be not ashamed.

Deficit anima mea.

MY soul hath longed for thy salvation : and I have a good hope because of thy word.

82 Mine eyes long sore for thy word : saying, O when wilt thou comfort me?

83 For I am become like a bottle in the smoke : yet do I not forget thy statutes.

84 How many are the days of thy servant? when wilt thou be avenged of them that persecute me?

85 The proud have digged pits for me: which are not after thy law.

86 All thy commandments are true: they persecute me falsely; O be thou my help.

87 They had almost made an end of me upon earth: but I forsook not thy commandments.

88 O quicken me after thy loving-kindness: and so shall I keep the testimonies of thy mouth.

In æternum, Domine.

O LORD, thy word: endureth for ever in heaven.

90 Thy truth also remaineth from one generation to another: thou hast laid the foundation of the earth, and it abideth.

91 They continue this day according to thine ordinance: for all things serve thee.

92 If my delight had not been in thy law: I should have perished in my trouble.

93 I will never forget thy commandments: for with them thou hast quickened me.

94 I am thine, O save me: for I have sought thy commandments.

95 The ungodly laid wait for me to destroy me: but I will consider thy testimonies.

96 I see that all things come to an end: but thy commandment is exceeding broad.

Quomodo dilexi!

LORD, what love have I unto thy law! all the day long is my study in it.

made me wiser than mine enemies : for they are ever with me.

99 I have more understanding than my teachers : for thy testimonies are my study.

100 I am wiser than the aged : because I keep thy commandments.

101 I have refrained my feet from every evil way : that I may keep thy word.

102 I have not shrunk from thy judgements : for thou teachest me.

103 O how sweet are thy words unto my throat : yea, sweeter than honey unto my mouth.

104 Through thy commandments I get understanding : therefore I hate all evil ways.

MORNING PRAYER.

Lucerna pedibus meis.

THY word is a lantern unto my feet : and a light unto my paths.

106 I have sworn, and am stedfastly purposed . to keep thy righteous judgements.

107 I am troubled above measure : quicken me, O Lord, according to thy word.

108 Let the free-will offerings of my mouth please thee, O Lord : and teach me thy judgements.

109 My soul is alway in my hand : yet do I not forget thy law.

110 The ungodly have laid a snare for me : but yet I swerved not from thy commandments.

111 *Thy* testimonies have I claimed as *mine heritage* for ever ; and why? they are *the very joy of my heart.*

112 I have applied my heart to fulfil th
statutes alway : even unto the end.

Iniquos odio habui.

I HATE them that imagine evil things : bu
thy law do I love.

114 Thou art my defence and shield
and my trust is in thy word.

115 Away from me, ye wicked : I will ke
the commandments of my God.

116 O stablish me according to thy word
that I may live : and let me not be disap
pointed of my hope.

117 Hold thou me up, and I shall be safe
yea, my delight shall be ever in thy statutes.

118 Thou hast trodden down all them th
depart from thy statutes : for they imagin
but deceit.

119 Thou puttest away all the ungodly o
the earth like dross : therefore I love th
testimonies.

120 My flesh trembleth for fear of thee
and I am afraid of thy judgements.

Feci judicium.

I DEAL with the thing that is lawful an
right : O give me not over unto min
oppressors.

122 Make thou thy servant to delight in th
which is good : that the proud do me no wrong.

123 Mine eyes are wasted away with look
ing for thy health : and for the word of th
righteousness.

124 O deal with thy servant according unto
thy loving mercy : and teach me thy statutes.

125 I am thy servant, O grant me un

126 It is time for thee, Lord, to lay to thine hand : for they have destroyed thy law.

127 For I love thy commandments : above gold and precious stone.

128 Therefore hold I straight all thy commandments : and all false ways I utterly abhor.

Mirabilia.

THY testimonies are wonderful : therefore doth my soul keep them.

130 When thy word goeth forth : it giveth light and understanding unto the simple.

131 I opened my mouth, and drew in my breath : for my delight was in thy commandments.

132 O look thou upon me, and be merciful unto me : as thou usest to do unto those that love thy Name.

133 Order my steps in thy word : and so shall no wickedness have dominion over me.

134 O deliver me from the wrongful dealings of men : and so shall I keep thy commandments.

135 Shew the light of thy countenance upon thy servant : and teach me thy statutes.

136 Mine eyes gush out with water : because men keep not thy law.

Justus es, Domine

RIGHTEOUS art thou, O Lord : and true is thy judgement.

138 The testimonies that thou hast commanded : are exceeding righteous and true.

139 My zeal hath even consumed me : because mine enemies have forgotten thy words.

140 Thy word is tried to the uttermost : and thy servant loveth it.

141 I am small, and of no reputation : yet do I not forget thy commandments.

142 Thy righteousness is an everlasting righteousness : and thy law is the truth.

143 Trouble and heaviness have taken hold upon me : yet is my delight in thy commandments.

144 The righteousness of thy testimonies is everlasting : O grant me understanding, and I shall live.

EVENING PRAYER.

Clamavi in toto corde meo.

I CALL with my whole heart : hear me, O Lord, I will keep thy statutes.

146 Yea, even unto thee do I call : help me, and I shall keep thy testimonies.

147 Early in the morning do I cry unto thee : for in thy word is my trust.

148 Mine eyes prevent the night-watches : that I might be occupied in thy words.

149 Hear my voice, O Lord, according unto thy loving-kindness : quicken me, according as thou art wont.

150 They draw nigh that of malice persecute me : and are far from thy law.

151 Be thou nigh at hand, O Lord : for all thy commandments are true.

152 As concerning thy testimonies, I have known long since : that thou hast grounded them for ever.

Vide humilitatem.

O CONSIDER mine adversity, and deliver

154 Avenge thou my cause, and deliver me : quicken me, according to thy word.

155 Health is far from the ungodly : for they regard not thy statutes.

156 Great is thy mercy, O Lord : quicken me, as thou art wont.

157 Many there are that trouble me, and persecute me : yet do I not swerve from thy testimonies.

158 It grieveth me when I see the transgressors : because they keep not thy law.

159 Consider, O Lord, how I love thy commandments : O quicken me, according to thy loving-kindness.

160 Thy word is true from everlasting : all the judgements of thy righteousness endure for evermore.

Principes persecuti sunt.

PRINCES have persecuted me without cause : but my heart standeth in awe of thy word.

162 I am as glad of thy word : as one that findeth great spoils.

163 As for lies, I hate and abhor them : but thy law do I love.

164 Seven times a day do I praise thee : because of thy righteous judgements.

165 Great is the peace that they have who love thy law : and they are not offended at it.

166 Lord, I have looked for thy saving health : and done after thy commandments.

167 My soul hath kept thy testimonies : and loved them exceedingly.

168 I have kept thy commandments and testimonies : for all my ways are before thee.

Appropinquet deprecatio.

LET my complaint come before thee, O Lord : give me understanding, according to thy word.

170 Let my supplication come before thee : deliver me, according to thy word.

171 My lips shall speak of thy praise : when thou hast taught me thy statutes.

172 Yea, my tongue shall sing of thy word : for all thy commandments are righteous.

173 Let thine hand help me : for I have chosen thy commandments.

174 I have longed for thy saving health, O Lord : and in thy law is my delight.

175 O let my soul live, and it shall praise thee : and thy judgements shall help me.

176 I have gone astray like a sheep that is lost : O seek thy servant, for I do not forget thy commandments.

MORNING PRAYER.

PSAL. CXX. *Ad Dominum.*

WHEN I was in trouble I called upon the Lord : and he heard me.

2 Deliver my soul, O Lord, from lying lips : and from a deceitful tongue.

3 What reward shall be given or done unto thee, thou false tongue : even mighty and sharp arrows, with hot burning coals.

4 Wo is me, that I am constrained to dwell with Mesech : and to have my habitation among the tents of Kedar.

5 My soul hath long dwelt among them, that are enemies unto peace.

6 I [illegible]

unto them thereof : they make them ready to battle.

PSAL. cxxi. *Levavi oculos.*

I WILL lift up mine eyes unto the hills : from whence cometh my help.

2 My help cometh even from the Lord : who hath made heaven and earth.

3 He will not suffer thy foot to be moved : and he that keepeth thee will not sleep.

4 Behold, he that keepeth Israel : shall neither slumber nor sleep.

5 The Lord himself is thy keeper : the Lord is thy defence upon thy right hand ;

6 So that the sun shall not burn thee by day : neither the moon by night.

7 The Lord shall preserve thee from all evil : yea, it is even he that shall keep thy soul.

8 The Lord shall preserve thy going out and thy coming in : from this time forth for evermore.

PSAL. cxxii. *Lætatus sum.*

I WAS glad when they said unto me : We will go into the house of the Lord.

2 Our feet shall stand in thy gates : O Jerusalem.

3 Jerusalem is built as a city : that is at unity in itself.

4 For thither the tribes go up, even the tribes of the Lord : to testify unto Israel, to give thanks unto the Name of the Lord.

5 For there is the seat of judgement : even the seat of the house of David.

6 O pray for the peace of Jerusalem : they shall prosper that love thee.

7 Peace be within thy walls : and plenteousness within thy palaces.

8 For my brethren and companions' sakes : I will wish thee prosperity.

9 Yea, because of the house of the Lord our God : I will seek to do thee good.

PSAL. cxxiii. *Ad te levavi oculos meos.*

UNTO thee lift I up mine eyes : O thou that dwellest in the heavens.

2 Behold, even as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress : even so our eyes wait upon the Lord our God, until he have mercy upon us.

3 Have mercy upon us, O Lord, have mercy upon us : for we are utterly despised.

4 Our soul is filled with the scornful reproof of the wealthy : and with the despitefulness of the proud.

PSAL. cxxiv. *Nisi quia Dominus.*

IF the Lord himself had not been on our side, now may Israel say : if the Lord himself had not been on our side, when men rose up against us ;

2 They had swallowed us up quick : when they were so wrathfully displeased at us.

3 Yea, the waters had drowned us : and the stream had gone over our soul.

4 The deep waters of the proud : had gone even over our soul.

5 But praised be the Lord : who hath not given us over for a prey unto their teeth.

6 Our soul is escaped even as a bird out of the snare of the fowler : the snare is broken

7 Our help standeth in the Name of the Lord : who hath made heaven and earth.

PSAL. CXXV. *Qui confidunt.*

THEY that put their trust in the Lord shall be even as the mount Sion : which may not be removed, but standeth fast for ever.

2 The hills stand about Jerusalem : even so standeth the Lord round about his people from this time forth for evermore.

3 For the rod of the ungodly cometh not into the lot of the righteous : lest the righteous put their hand unto wickedness.

4 Do well, O Lord : unto those that are good and true of heart.

5 As for such as turn back unto their own wickedness : the Lord shall lead them forth with the evil-doers ; but peace shall be upon Israel.

EVENING PRAYER.

PSAL. CXXVI. *In convertendo.*

WHEN the Lord turned again the captivity of Sion : then were we like unto them that dream.

2 Then was our mouth filled with laughter, and our tongue with joy.

3 Then said they among the heathen : The Lord hath done great things for them.

4 Yea, the Lord hath done great things for us already : whereof we rejoice.

5 *Turn* our captivity, O Lord : as the rivers *in the south.*

6 *They* that sow in tears : shall reap *in joy.*

7 He that now goeth on his way weeping and beareth forth good seed : shall doubtless come again with joy, and bring his sheaves with him.

PSAL. cxxvii. *Nisi Dominus.*

EXCEPT the Lord build the house : the labour is but lost that build it.

2 Except the Lord keep the city : the watchman waketh but in vain.

3 It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness : for so he giveth his beloved sleep.

4 Lo, children and the fruit of the womb : are an heritage and gift that cometh of the Lord.

5 Like as the arrows in the hand of the giant : even so are the young children.

6 Happy is the man that hath his quiver full of them : they shall not be ashamed when they speak with their enemies in the gate.

PSAL. cxxviii. *Beati omnes.*

BLESSED are all they that fear the Lord : and walk in his ways.

2 For thou shalt eat the labours of thine hands : O well is thee, and happy shalt thou be.

3 Thy wife shall be as the fruitful vine upon the walls of thine house.

4 Thy children like the olive-branches round about thy table.

5 Lo, thus shall the man be blessed that feareth the Lord.

6 The Lord from out of Sion shall so bless thee : that thou shalt see Jerusalem in prosperity all thy life long.

7 Yea, that thou shalt see thy children's children : and peace upon Israel.

PSAL. cxxix. *Sæpe expugnaverunt.*

MANY a time have they fought against me from my youth up : may Israel now say.

2 Yea, many a time have they vexed me from my youth up : but they have not prevailed against me.

3 The plowers plowed upon my back : they made long furrows.

4 But the righteous Lord : hath hewn the snares of the ungodly in pieces.

5 Let them be confounded and turned backward : as many as have evil will at Sion.

6 Let them be even as the grass growing upon the house-tops : which withereth afore it be plucked up ;

7 Whereof the mower filleth not his hand, neither he that bindeth up the sheaves his bosom.

8 So that they who go by say not so much as, The Lord prosper you : we wish you good luck in the Name of the Lord.

PSAL. cxxx. *De profundis.*

OUT of the deep have I called unto thee, O Lord : Lord, hear my voice.

2 O let thine ears consider well : the voice of my complaint.

3 If thou, Lord, wilt be extreme to mark what is done amiss : O Lord, who may abide it ?

4 For there is mercy with thee : therefore shalt thou be feared.

5 I look for the Lord ; my soul doth wait for him : in his word is my trust.

6 My soul fleeth unto the Lord : before the morning watch, I say, before the morning watch.

7 O Israel, trust in the Lord, for with the Lord there is mercy : and with him is plenteous redemption.

8 And he shall redeem Israel : from all his sins.

PSAL. cxxxi. *Domine, non est.*

LORD, I am not high-minded : I have no proud looks.

2 I do not exercise myself in great matters : which are too high for me.

3 But I refrain my soul, and keep it low, like as a child that is weaned from his mother : yea, my soul is even as a weaned child.

4 O Israel, trust in the Lord : from this time forth for evermore.

MORNING PRAYER.

PSAL. cxxxii. *Memento, Domine.*

LORD, remember David : and all his trouble ;

2 How he sware unto the Lord : and vowed a vow unto the Almighty God of Jacob ;

3 I will not come within the tabernacle of mine house : nor climb up into my bed ;

4 I will not suffer mine eyes to sleep, nor mine eye-lids to slumber : neither the temples of my head to take any rest ;

5 Until I find out a place for the temple of the Lord : an habitation for the mighty God of Jacob.

6 Lo, we heard of the same at Ephrata :

7 We will go into his tabernacle : and fall low on our knees before his footstool.

8 Arise, O Lord, into thy resting-place, thou, and the ark of thy strength.

9 Let thy priests be clothed with righteousness : and let thy saints sing with joyfulness.

10 For thy servant David's sake : turn not away the presence of thine Anointed.

11 The Lord hath made a faithful oath unto David : and he shall not shrink from it ;

12 Of the fruit of thy body : shall I set upon thy seat.

13 If thy children will keep my covenant and my testimonies that I shall learn them : their children also shall sit upon thy seat for evermore.

14 For the Lord hath chosen Sion to be an habitation for himself : he hath longed for her.

15 This shall be my rest for ever : here will I dwell, for I have a delight therein.

16 I will bless her victuals with increase and will satisfy her poor with bread.

17 I will deck her priests with health : and her saints shall rejoice and sing.

18 There shall I make the horn of David to flourish : I have ordained a lantern for mine Anointed.

19 As for his enemies, I shall clothe them with shame : but upon himself shall his crown flourish.

PSAL. cxxxiii. *Ecce, quam bonum!*

BEHOLD, how good and joyful a thing it is : brethren, to dwell together in unity!

2 It is like the precious ointment upon the

that ran down unto the beard : even
Aaron's beard, and went down to the
ts of his clothing.

3 Like as the dew of Hermon : which fell
on the hill of Sion.

4 For there the Lord promised his blessing : and life for evermore

PSAL. cxxxiv. *Ecce nunc.*

BEHOLD now, praise the Lord : all ye servants of the Lord ;

2 Ye that by night stand in the house of the Lord : even in the courts of the house of our God.

3 Lift up your hands in the sanctuary : and praise the Lord.

4 The Lord that made heaven and earth : give thee blessing out of Sion.

PSAL. cxxxv. *Laudate Nomen.*

O PRAISE the Lord, laud ye the Name of the Lord : praise it, O ye servants of the Lord ;

2 Ye that stand in the house of the Lord : in the courts of the house of our God.

3 O praise the Lord, for the Lord is gracious : O sing praises unto his Name, for it is lovely.

4 For why? the Lord hath chosen Jacob unto himself : and Israel for his own possession.

5 For I know that the Lord is great : and that our Lord is above all gods.

6 Whatsoever the Lord pleased, that did he in heaven, and in earth : and in the sea, and in all deep places.

7 He bringeth forth the clouds from the

ends of the world : and sendeth forth light-
nings with the rain, bringing the winds out of
his treasures.

8 He smote the first-born of Egypt : both
of man and beast.

9 He hath sent tokens and wonders into
the midst of thee, O thou land of Egypt,
upon Pharaoh, and all his servants.

10 He smote divers nations : and slew
mighty kings ;

11 Sehon king of the Amorites, and Og
the king of Basan : and all the kingdoms of
Canaan ;

12 And gave their land to be an heritage,
even an heritage unto Israel his people.

13 Thy Name, O Lord, endureth for ever ;
so doth thy memorial, O Lord, from one ge-
neration to another.

14 For the Lord will avenge his people,
and be gracious unto his servants.

15 As for the images of the heathen, they are
but silver and gold : the work of men's hands.

16 They have mouths, and speak not : eyes
have they, but they see not.

17 They have ears, and yet they hear not ;
neither is there any breath in their mouths.

18 They that make them are like unto
them : and so are all they that put their trust
in them.

19 Praise the Lord, ye house of Israel :
praise the Lord, ye house of Aaron.

20 Praise the Lord, ye house of Levi : ye
that fear the Lord, praise the Lord.

21 Praised be the Lord out of Sion : who
dwelleth at Jerusalem.

EVENING PRAYER.

PSAL. cxxxvi. *Confitemini.*

O GIVE thanks unto the Lord, for he is gracious; and his mercy endureth for ever.

2 O give thanks unto the God of all gods: for his mercy endureth for ever.

3 O thank the Lord of all lords: for his mercy endureth for ever.

4 Who only doeth great wonders: for his mercy endureth for ever.

5 Who by his excellent wisdom made the heavens: for his mercy endureth for ever.

6 Who laid out the earth above the waters: for his mercy endureth for ever.

7 Who hath made great lights: for his mercy endureth for ever;

8 The sun to rule the day: for his mercy endureth for ever;

9 The moon and the stars to govern the night: for his mercy endureth for ever.

10 Who smote Egypt with their first-born: for his mercy endureth for ever;

11 And brought out Israel from among them: for his mercy endureth for ever;

12 With a mighty hand, and stretched out arm: for his mercy endureth for ever.

13 Who divided the Red sea in two parts: for his mercy endureth for ever;

14 And made Israel to go through the midst of it: for his mercy endureth for ever.

15 But as for Pharaoh and his host, he overthrew them in the Red sea: for his mercy endureth for ever.

16 Who led his people through the wilderness: for his mercy endureth for ever.

17 Who smote great kings : for his mercy endureth for ever;

18 Yea, and slew mighty kings : for his mercy endureth for ever;

19 Sehon king of the Amorites : for his mercy endureth for ever;

20 And Og the king of Basan : for his mercy endureth for ever;

21 And gave away their land for an heritage : for his mercy endureth for ever;

22 Even for an heritage unto Israel his servant : for his mercy endureth for ever:

23 Who remembered us when we were in trouble : for his mercy endureth for ever;

24 And hath delivered us from our enemies : for his mercy endureth for ever.

25 Who giveth food to all flesh : for his mercy endureth for ever.

26 O give thanks unto the God of heaven : for his mercy endureth for ever.

27 O give thanks unto the Lord of lords : for his mercy endureth for ever.

PSAL. cxxxvii. *Super flumina.*

BY the waters of Babylon we sat down and wept : when we remembered thee, O Sion.

2 As for our harps, we hanged them up : upon the trees that are therein.

3 For they that led us away captive required of us then a song, and melody, in our heaviness : Sing us one of the songs of Sion.

4 How shall we sing the Lord's song : in a strange land?

5 If I forget thee, O Jerusalem : let my right hand forget her cunning.

6 If I do not remember thee, let my tongue cleave to the roof of my mouth : yea, if I prefer not Jerusalem in my mirth.

7 Remember the children of Edom, O Lord, in the day of Jerusalem : how they said, Down with it, down with it, even to the ground.

8 O daughter of Babylon, wasted with misery : yea, happy shall he be that rewardeth thee, as thou hast served us.

9 Blessed shall he be that taketh thy children : and throweth them against the stones.

PSAL. cxxxviii. *Confitebor tibi.*

I WILL give thanks unto thee, O Lord, with my whole heart : even before the gods will I sing praise unto thee.

2 I will worship toward thy holy temple, and praise thy Name, because of thy loving-kindness and truth . for thou hast magnified thy Name, and thy Word, above all things.

3 When I called upon thee, thou heardest me : and enduedst my soul with much strength.

4 All the kings of the earth shall praise thee, O Lord : for they have heard the words of thy mouth.

5 Yea, they shall sing in the ways of the Lord : that great is the glory of the Lord.

6 For though the Lord be high, yet hath he respect unto the lowly : as for the proud, he beholdeth them afar off.

7 Though I walk in the midst of trouble, yet shalt thou refresh me : thou shalt stretch forth thy hand upon the furiousness of mine enemies, and thy right hand shall save me.

8 The Lord shall make good his loving

endureth for ever; despise not then the works of thine own hands.

MORNING PRAYER.

PSAL. cxxxix. *Domine, probasti.*

O LORD, thou hast searched me out, and known me: thou knowest my down-sitting, and mine up-rising; thou understandest my thoughts long before.

2 Thou art about my path, and about my bed: and spiest out all my ways.

3 For lo, there is not a word in my tongue, but thou, O Lord, knowest it altogether.

4 Thou hast fashioned me behind and before: and laid thine hand upon me.

5 Such knowledge is too wonderful and excellent for me: I cannot attain unto it.

6 Whither shall I go then from thy Spirit? or whither shall I go then from thy presence?

7 If I climb up into heaven, thou art there: if I go down to hell, thou art there also.

8 If I take the wings of the morning: and remain in the uttermost parts of the sea;

9 Even there also shall thy hand lead me, and thy right hand shall hold me.

10 If I say, Peradventure the darkness shall cover me: then shall my night be turned to day.

11 Yea, the darkness is no darkness with thee, but the night is as clear as the day: the darkness and light to thee are both alike.

12 For my reins are thine: thou hast covered me in my mother's womb.

13 I will give thanks unto thee, for I am fearfully and wonderfully made: marvellous

are thy works, and that my soul knoweth right well.

14 My bones are not hid from thee : though I be made secretly, and fashioned beneath in the earth.

15 Thine eyes did see my substance, yet being imperfect : and in thy book were all my members written ;

16 Which day by day were fashioned : when as yet there was none of them.

17 How dear are thy counsels unto me, O God : O how great is the sum of them !

18 If I tell them, they are more in number than the sand : when I wake up I am present with thee.

19 Wilt thou not slay the wicked, O God : depart from me, ye blood-thirsty men.

20 For they speak unrighteously against thee : and thine enemies take thy Name in vain.

21 Do not I hate them, O Lord, that hate thee : and am not I grieved with those that rise up against thee ?

22 Yea, I hate them right sore : even as though they were mine enemies.

23 Try me, O God, and seek the ground of my heart : prove me, and examine my thoughts.

24 Look well if there be any way of wickedness in me : and lead me in the way everlasting.

PSAL. cxl. *Eripe me, Domine.*

DELIVER me, O Lord, from the evil man : and preserve me from the wicked man.

2 Who imagine mischief in their hearts

3 They have sharpened their tongues like a serpent : adder's poison is under their lips.

4 Keep me, O Lord, from the hands of the ungodly : preserve me from the wicked men who are purposed to overthrow my goings.

5 The proud have laid a snare for me, and spread a net abroad with cords : yea, and set traps in my way.

6 I said unto the Lord, Thou art my God : hear the voice of my prayers, O Lord.

7 O Lord God, thou strength of my health : thou hast covered my head in the day of battle.

8 Let not the ungodly have his desire, O Lord : let not his mischievous imagination prosper, lest they be too proud.

9 Let the mischief of their own lips fall upon the head of them : that compass me about.

10 Let hot burning coals fall upon them : let them be cast into the fire, and into the pit, that they never rise up again.

11 A man full of words shall not prosper upon the earth : evil shall hunt the wicked person to overthrow him.

12 Sure I am that the Lord will avenge the poor : and maintain the cause of the helpless.

13 The righteous also shall give thanks unto thy Name : and the just shall continue in thy sight.

PSAL. cxli. *Domine, clamavi.*

LORD, I call upon thee, haste thee unto me : and consider my voice when I cry unto thee.

2 Let my prayer be set forth in thy sight

as the incense : and let the lifting up of my hands be an evening sacrifice.

3 Set a watch, O Lord, before my mouth : and keep the door of my lips.

4 O let not mine heart be inclined to any evil thing : let me not be occupied in ungodly works with the men that work wickedness, lest I eat of such things as please them.

5 Let the righteous rather smite me friendly : and reprove me.

6 But let not their precious balms break my head : yea, I will pray yet against their wickedness.

7 Let their judges be overthrown in stony places : that they may hear my words, for they are sweet.

8 Our bones lie scattered before the pit : like as when one breaketh and heweth wood upon the earth.

9 But mine eyes look unto thee, O Lord God : in thee is my trust, O cast not out my soul.

10 Keep me from the snare that they have laid for me : and from the traps of the wicked doers.

11 Let the ungodly fall into their own nets together : and let me ever escape them.

EVENING PRAYER.

PSAL. cxlii. *Voce mea ad Dominum.*

I CRIED unto the Lord with my voice : yea, even unto the Lord did I make my supplication.

2 I poured out my complaints before him

3 When my spirit was in heaviness thou knewest my path : in the way wherein I walked have they privily laid a snare for me.

4 I looked also upon my right hand : and saw there was no man that would know me.

5 I had no place to flee unto : and no man cared for my soul.

6 I cried unto thee, O Lord, and said : Thou art my hope, and my portion in the land of the living.

7 Consider my complaint : for I am brought very low.

8 O deliver me from my persecutors : for they are too strong for me.

9 Bring my soul out of prison, that I may give thanks unto thy Name : which thing if thou wilt grant me, then shall the righteous resort unto my company.

PSAL. cxliii. *Domine, exaudi.*

HEAR my prayer, O Lord, and consider my desire : hearken unto me for thy truth and righteousness' sake.

2 And enter not into judgement with thy servant : for in thy sight shall no man living be justified.

3 For the enemy hath persecuted my soul; he hath smitten my life down to the ground : he hath laid me in the darkness, as the men that have been long dead.

4 Therefore is my spirit vexed within me : and my heart within me is desolate.

5 Yet do I remember the time past; I muse upon all thy works : yea, I exercise myself in the works of thy hands.

6 I stretch forth my hands unto thee : my soul gaspeth unto thee as a thirsty land.

7 Hear me, O Lord, and that soon, for my spirit waxeth faint : hide not thy face from me, lest I be like unto them that go down into the pit.

8 O let me hear thy loving-kindness betimes in the morning, for in thee is my trust : shew thou me the way that I should walk in, for I lift up my soul unto thee.

9 Deliver me, O Lord, from mine enemies : for I flee unto thee to hide me.

10 Teach me to do the thing that pleaseth thee, for thou art my God : let thy loving Spirit lead me forth into the land of righteousness.

11 Quicken me, O Lord, for thy Name's sake : and for thy righteousness' sake bring my soul out of trouble.

12 And of thy goodness slay mine enemies : and destroy all them that vex my soul ; for I am thy servant.

MORNING PRAYER.

PSAL. cxliv. *Benedictus Dominus.*

BLESSED be the Lord my strength : who teacheth my hands to war, and my fingers to fight ;

2 My hope and my fortress, my castle and deliverer, my defender in whom I trust : who subdueth my people that is under me.

3 Lord, what is man, that thou hast such respect unto him : or the son of man, that thou so regardest him?

4 Man is like a thing of nought : his time cometh and [illegible] like a shadow.

5 Bow thy heavens, O Lord, and com down : touch the mountains, and they sh smoke.

6 Cast forth thy lightning, and tear them shoot out thine arrows, and consume them.

7 Send down thine hand from above : deliver me, and take me out of the great water from the hand of strange children ;

8 Whose mouth talketh of vanity : a their right hand is a right hand of wickedness.

9 I will sing a new song unto thee, O God and sing praises unto thee upon a ten-string lute.

10 Thou hast given victory unto kings : a hast delivered David thy servant from th peril of the sword.

11 Save me, and deliver me from the hand of strange children : whose mouth talketh o vanity, and their right hand is a right hand of iniquity.

12 That our sons may grow up as the young plants : and that our daughters may be as th polished corners of the temple.

13 That our garners may be full and plenteous with all manner of store : that our sheep may bring forth thousands and ten thousands in our streets.

14 That our oxen may be strong to labour, that there be no decay : no leading into captivity, and no complaining in our streets.

15 Happy are the people that are in such a case : yea, blessed are the people who have the Lord for their God.

PSAL. cxlv. *Exaltabo te, Deus.*

I WILL magnify thee, O God, my King: and I will praise thy Name for ever and ever.

2 Every day will I give thanks unto thee: and praise thy Name for ever and ever.

3 Great is the Lord, and marvellous, worthy to be praised: there is no end of his greatness.

4 One generation shall praise thy works unto another: and declare thy power.

5 As for me, I will be talking of thy worship: thy glory, thy praise, and wondrous works;

6 So that men shall speak of the might of thy marvellous acts: and I will also tell of thy greatness.

7 The memorial of thine abundant kindness shall be shewed: and men shall sing of thy righteousness.

8 The Lord is gracious, and merciful: long-suffering, and of great goodness.

9 The Lord is loving unto every man: and his mercy is over all his works.

10 All thy works praise thee, O Lord: and thy saints give thanks unto thee.

11 They shew the glory of thy kingdom: and talk of thy power;

12 That thy power, thy glory, and mightiness of thy kingdom: might be known unto men.

13 Thy kingdom is an everlasting kingdom: and thy dominion endureth throughout all ages.

14 The Lord upholdeth all such as fall: and lifteth up all those that be fallen.

15 The eyes of all wait upon thee, O Lor and thou givest them their meat in due-s son.

16 Thou openest thine hand : and fil all things living with plenteousness.

17 The Lord is righteous in all his way and holy in all his works.

18 The Lord is nigh unto all them that upon him : yea, all such as call upon h faithfully.

19 He will fulfil the desire of them t fear him : he also will hear their cry, will help them.

20 The Lord preserveth all them that lo him : but scattereth abroad all the ungodly.

21 My mouth shall speak the praise of t Lord : and let all flesh give thanks unto holy Name for ever and ever.

PSAL. cxlvi. *Lauda, anima mea.*

PRAISE the Lord, O my soul ; while I l will I praise the Lord : yea, as long I have any being, I will sing praises unto God.

2 O put not your trust in princes, nor any child of man : for there is no help them.

3 For when the breath of man goeth fo he shall turn again to his earth : and then his thoughts perish.

4 Blessed is he that hath the God of Ja for his help : and whose hope is in the L his God ;

5 Who made heaven and earth, the and all that therein is : who keepeth his p mise for ever ;

helpeth them to right that suffer
who feedeth the hungry.
Lord looseth men out of prison : the
sight to the blind.
Lord helpeth them that are fallen :
careth for the righteous.
Lord careth for the strangers ; he
the fatherless and widow : as for
the ungodly, he turneth it upside

Lord thy God, O Sion, shall be
evermore : and throughout all gene-

EVENING PRAYER.

cxlvii. *Laudate Dominum.*

AISE the Lord, for it is a good thing
ing praises unto our God : yea, a
pleasant thing it is to be thankful.
Lord doth build up Jerusalem : and
gether the out-casts of Israel.
ealeth those that are broken in heart :
th medicine to heal their sickness.
telleth the number of the stars : and
them all by their names.
t is our Lord, and great is his power :
his wisdom is infinite.
Lord setteth up the meek : and bring-
ungodly down to the ground.
ng unto the Lord with thanksgiving :
es upon the harp unto our God ;
o covereth the heaven with clouds,
areth rain for the earth : and maketh
to grow upon the mountains, and
the use of men ;

9 Who giveth fodder unto the cattle : and feedeth the young ravens that call upon him.

10 He hath no pleasure in the strength of an horse : neither delighteth he in any man's legs.

11 But the Lord's delight is in them that fear him : and put their trust in his mercy.

12 Praise the Lord, O Jerusalem : praise thy God, O Sion.

13 For he hath made fast the bars of thy gates : and hath blessed thy children within thee.

14 He maketh peace in thy borders : and filleth thee with the flour of wheat.

15 He sendeth forth his commandment upon earth : and his word runneth very swiftly.

16 He giveth snow like wool : and scattereth the hoar-frost like ashes.

17 He casteth forth his ice like morsels : who is able to abide his frost?

18 He sendeth out his word, and melteth them : he bloweth with his wind, and the waters flow.

19 He sheweth his word unto Jacob : his statutes and ordinances unto Israel.

20 He hath not dealt so with any nation : neither have the heathen knowledge of his laws.

PSAL. cxlviii. *Laudate Dominum.*

O PRAISE the Lord of heaven : praise him in the height.

2 Praise him, all ye angels of his : praise him, all his host.

3 Praise him, sun and moon : praise him, all ye stars and light.

4 Praise him, all ye heavens : and ye waters that are above the heavens.

5 Let them praise the Name of the Lord : for he spake the word, and they were made; he commanded, and they were created.

6 He hath made them fast for ever and ever : he hath given them a law which shall not be broken.

7 Praise the Lord upon earth : ye dragons, and all deeps;

8 Fire and hail, snow and vapours : wind and storm, fulfilling his word;

9 Mountains and all hills : fruitful trees and all cedars;

10 Beasts and all cattle : worms and feathered fowls;

11 Kings of the earth and all people : princes and all judges of the world;

12 Young men and maidens, old men and children, praise the Name of the Lord : for his Name only is excellent, and his praise above heaven and earth.

13 He shall exalt the horn of his people; all his saints shall praise him : even the children of Israel, even the people that serveth him.

PSAL. cxlix. *Cantate Domino.*

O SING unto the Lord a new song : let the congregation of saints praise him.

2 Let Israel rejoice in him that made him : and let the children of Sion be joyful in their King.

3 Let them praise his Name in the dance : let them sing praises unto him with tabret and

4 For the Lord hath pleasure in his people : and helpeth the meek-hearted.

5 Let the saints be joyful with glory : let them rejoice in their beds.

6 Let the praises of God be in their mouth : and a two-edged sword in their hands ;

7 To be avenged of the heathen : and to rebuke the people ;

8 To bind their kings in chains : and their nobles with links of iron.

9 That they may be avenged of them, as it is written : Such honour have all his saints.

PSAL. cl. *Laudate Dominum.*

O PRAISE God in his holiness : praise him in the firmament of his power.

2 Praise him in his noble acts : praise him according to his excellent greatness.

3 Praise him in the sound of the trumpet : praise him upon the lute and harp.

4 Praise him in the cymbals and dances : praise him upon the strings and pipe.

5 Praise him upon the well-tuned cymbals : praise him upon the loud cymbals.

6 Let every thing that hath breath : praise the Lord.

FORMS OF PRAYER TO BE USED AT SEA.

¶ *The Morning and Evening Service to be used daily at Sea shall be the same which is appointed in the Book of Common Prayer.*

¶ *These two following Prayers are to be also used in his Majesty's Navy every day.*

O ETERNAL Lord God, who stretchest out the heavens, and rulest the raging of the sea, who hast compassed the waters with bounds until the day and night come to an end; Be pleased to receive into the Almighty and most gracious protection of your grace, us, the Fleet in which we serve. Preserve us from the dangers of the sea, and from the violence of our enemies; that we may be a safeguard unto our most gracious Sovereign Lord King GEORGE, and his Dominions, [illegible] that the inhabitants of our island may [illegible] and praise your name for our deliverance; [illegible] to enjoy the blessings of the land, in the Ports of our abodes, and with a continual remembrance of thy mercies to stand and glorify thy holy Name, through Jesus Christ our Lord. Amen.

The Short

PRAYER. O Lord [illegible] our Sovereign, with the rest of your gracious favour, and fill us with [illegible] that in all our work begun, continued, and ended [illegible] may glorify thy holy Name, and finally by your mercy obtain everlasting life, through Jesus Christ our Lord. Amen.

Prayers to be used in Storms at Sea.

MOST [illegible] gracious Lord God, [illegible] the winds blow, and stir up the waves of the sea, and who ruleest the noise of the seas, the floods and the tempest which arise thereof; We thy creatures, [illegible] miserable sinners, do in this [illegible] unto thee for [illegible] Lord, of thine [illegible] mercies. We [illegible] have been safe, [illegible] past, [illegible] us, we have [illegible] Lord, and [illegible] to hearken [illegible] of thy word, [illegible] mercies. But [illegible] we see, [illegible] wonders, the great [illegible] Lord, [illegible] Therefore we [illegible] the Lord Ma[illegible], [illegible] weighing the [illegible], and [illegible] the goodness. Help, Lord, [illegible] for Jesus Christ the Son, our Lord. Amen.

Another.

O MOST glorious and gracious Lord God, who dwellest in the eternal heavens, but condescendest to look down, [illegible] hearest the [illegible], calling out of the depth of misery, and out of the jaws of this death, which is ready [illegible] continual to rebuke the raging [illegible] and the [illegible] Hearest them [illegible] Lord, [illegible] the days of our [illegible] Hear, Lord, [illegible] us, [illegible] blessed Saviour, the Son, our Lord [illegible] Christ. Amen.

¶ *The Prayer to be used during Fight, or in any Danger.*

O MOST [illegible] Lord, the Lord of hosts, that [illegible] and [illegible] Thou [illegible] the [illegible] of [illegible] Therefore [illegible] Jesus Mercy [illegible] that [illegible] there were [illegible] and [illegible] to Lord, [illegible] help us [illegible] great [illegible] strength [illegible] fear [illegible] against the [illegible] Make [illegible] that [illegible] Saviour, through Jesus Christ our Lord. Amen.

¶ *Short Prayers for single persons, that cannot meet to join in Prayer with others, by reason of the Fight, or Storm.*

General Prayers.

LORD, [illegible] save us for thy mercy's sake.

Thou art the great God, that [illegible] made [illegible] to deliver us for thy Name's sake.

Thou art the great God to be [illegible] praised: O save us, that we may praise thee.

Against Prayers with respect to the Enemy.

THOU, O Lord, art just and powerful; [illegible] against the [illegible] of the enemy.

O God, thou art a strong tower of defence: [illegible] unto thee [illegible] the violence of the enemy.

O Lord, [illegible] us, that we may [illegible] them.

O [illegible] not to sink under the weight of our sins, or the violence of the enemy.

O Lord, arise, be [illegible], and deliver us for thy Name's sake.

Short Prayers in respect of a Storm.

THOU, O Lord, that stilest the raging of the sea, hear, hear us, [illegible] us, lest we perish.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
O Lord, hear us.
O Christ, hear us.

God the Father, God the Son, God the Holy Ghost, have mercy upon us, save us now and evermore. Amen.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, The power, and the glory, For ever and ever. Amen.

¶ *When there shall be imminent danger, as many as can be spared from necessary service in the Ship shall be called together, and make an humble Confession of their sin to God: In which every one ought seriously to reflect upon those particular sins of which his conscience shall accuse him; saying as followe th,*

The Confession.

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings: The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter serve and please thee in newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. Amen.

¶ *Then shall the Priest, if there be any in the Ship, pronounce the Pardon.*

ALMIGHTY God, our heavenly Father, which [illegible] hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him; Have mercy upon you, pardon and deliver you from all your sins; [illegible] you to everlasting life; [illegible] Jesus Christ our Lord. Amen.

* * * * * * * * * *

Thanksgiving after a Storm.

Psalm cvii. Part.

O BE [illegible] praising [illegible] his Name, [illegible] glorious. Say [illegible] God, O how wonderful art thou in thy works: through the greatness of thy power shall thine enemies be found liars unto thee.

For all the world shall worship thee: sing of thee, and praise thy Name.

O come hither, and behold the works of God: how wonderful he is in his doing toward the children of men.

He turned the sea into dry land: so that they went through the water on foot; there did we rejoice thereof.

He ruleth with his power for ever; his eyes behold the people: and such as will not believe shall not be able to exalt themselves.

O praise our God, ye people: and make the voice of his praise to be heard;

Who holdeth our soul in life: and suffereth not our feet to slip.

For thou, O God, hast proved us: thou also hast tried us, like as silver is tried.

Thou broughtest us into the snare: and laidest trouble upon our loins.

Thou suffereds t men to ride over our heads: we went through fire and water, and thou broughtest us out into a wealthy place.

I will go into thine house with burnt-offerings: and will pay thee my vows, which I promised with my lips, and spake with my mouth, when I was in trouble.

I will offer unto thee fat burnt-sacrifices, with the incense of rams: I will offer bullocks and goats.

O come hither, and hearken, all ye that fear God: and I will tell you what he hath done for my soul.

I called unto him with my mouth: and gave him praises with my tongue.

If I incline unto wickedness with mine heart: the Lord will not hear me.

But God hath heard me: and considered the voice of my prayer.

Praised be God who hath not cast out my prayer: nor turned his mercy from me.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Confitemini Domino. Psalm cvii.

O GIVE thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Let them give thanks whom the Lord hath redeemed: and delivered from the hand of the enemy;

And gathered them out of the lands, from the east, and from the west, from the north, and from the south.

They went astray in the wilderness out of the way: and found no city to dwell in;

Hungry and thirsty: their soul fainted in them.

So they cried unto the Lord in their trouble: and he delivered them from their distress.

FORMS OF PRAYER TO BE USED AT SEA.

He led them forth by the right way, that they might go to the city where they dwell.

O that men would therefore praise the Lord for his goodness, and declare the wonders that he doeth for the children of men!

For he satisfieth the empty soul, and filleth the hungry soul with goodness.

Such as sit in darkness, and in the shadow of death, being fast bound in misery and iron;

Because they rebelled against the words of the Lord, and regarded the counsel of the most highest;

He also brought down their heart through heaviness; they fell down, and there was none to help them.

So when they cried unto the Lord in their trouble, he delivered them out of their distress.

For he brought them out of darkness, and out of the shadow of death, and brake their bonds in sunder.

O that men would therefore praise the Lord for his goodness, and declare the wonders that he doeth for the children of men.

For he hath broken the gates of brass, and smitten the bars of iron in sunder.

Foolish men are plagued for their offence, and because of their wickedness.

Their soul abhorred all manner of meat, and they were even hard at death's door.

So when they cried unto the Lord in their trouble, he delivered them out of their distress.

He sent his word, and healed them, and they were saved from their destruction.

O that men would therefore praise the Lord for his goodness, and declare the wonders that he doeth for the children of men!

That they would offer unto him the sacrifice of thanksgiving, and tell out his works with gladness!

They that go down to the sea in ships, and occupy their business in great waters;

These men see the works of the Lord, and his wonders in the deep.

For at his word the stormy wind ariseth, which lifteth up the waves thereof.

They are carried up to the heaven, and down again to the deep; their soul melteth away because of the trouble.

They reel to and fro, and stagger like a drunken man, and are at their wit's end.

So when they cry unto the Lord in their trouble, he delivereth them out of their distress.

He maketh the storm to cease, so that the waves thereof are still.

Then are they glad, because they be at rest; so he bringeth them unto the haven where they would be.

O that men would therefore praise the Lord for his goodness, and declare the wonders that he doeth for the children of men!

That they would exalt him also in the congregation of the people, and praise him in the seat of the elders!

Who turneth the floods into a wilderness, and drieth up the water springs.

A fruitful land maketh he barren, for the wickedness of them that dwell therein.

Again, he maketh the wilderness a standing water, and water springs of a dry ground.

And there he setteth the hungry, that they may build them a city to dwell in;

That they may sow their land, and plant vineyards, to yield them fruits of increase.

He blesseth them, so that they multiply exceedingly; and suffereth not their cattle to decrease.

Again, when they are minished and brought low through oppression, through any plague, or trouble;

Though he suffer them to be evil intreated through tyrants, and let them wander out of the way in the wilderness;

Yet helpeth he the poor out of misery, and maketh him households like a flock of sheep.

The righteous will consider this, and rejoice; and the mouth of all wickedness shall be stopped.

Whoso is wise will ponder these things, and they shall understand the loving-kindness of the Lord.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Collect of Thanksgiving.

O MOST Blessed and glorious Lord God, who art of infinite goodness and mercy, We thy poor creatures, whom thou hast made and preserved, holding our daily bread, and now rescuing us out of the jaws of death, humbly present ourselves upon our knees before thy Divine Majesty, to offer a sacrifice of praise and thanksgiving, for that thou hearest us when we cried in our trouble, and hast not cast our prayer, which we made before thee in our great distress, behind thee; when we gave all for lost, our ship, our goods, our lives, thou dost mercifully look upon us, and wonderfully command our deliverance, for which we, now being in safety, do give all praise and glory to thy holy name, through our Christ our Lord. Amen.

Or this.

so powerfully and wonderfully defended. Thou hast shewed us terrible things, and wonders in the deep, that we might see how powerful and gracious a God thou art; how able and ready to help them that trust in thee. Thou hast shewed us how both winds and seas obey thy command; that we may learn, even from them, hereafter to obey thy voice, and to do thy will. We therefore bless and glorify thy Name, for this thy mercy in saving us, when we were ready to perish. And, we beseech thee, make us as truly sensible now of thy mercy, as we were then of the danger: and give us hearts always ready to express our thankfulness, not only by words, but also by our lives, in being more obedient to thy holy commandments. Continue, we beseech thee, this thy goodness to us; that we, whom thou hast saved, may serve thee in holiness and righteousness all the days of our life; through Jesus Christ our Lord and Saviour. *Amen.*

An Hymn of Praise and Thanksgiving after a dangerous Tempest.

O COME, let us give thanks unto the Lord, for he is gracious, and his mercy endureth for ever.

Great is the Lord, and greatly to be praised; let the redeemed of the Lord say so: whom he hath delivered from the merciless rage of the sea.

The Lord is gracious and full of compassion: slow to anger, and of great mercy.

He hath not dealt with us according to our sins: neither rewarded us according to our iniquities.

But as the heaven is high above the earth: so great hath been his mercy towards us.

We found trouble and heaviness: we were even at death's door.

The waters of the sea had well-nigh covered us: the proud waters had well-nigh gone over our soul.

The sea roared: and the stormy wind lifted up the waves thereof.

We were carried up as it were to heaven, and then down again into the deep: our soul melted within us, because of trouble;

Then cried we unto thee, O Lord: and then didst thou deliver us out of our troubles.

Blessed be thy Name, who didst not despise the prayer of thy servants: but delivered us, and hast saved us.

The wind ceased, and it was a calm: and thy waves were stayed, and were still at thy commandment.

O that men would praise the Lord for his goodness, and declare the wonders that he doth for the children of men!

Praised be the Lord daily, even the God that helpeth us, and poureth his benefits upon us.

Praised be God, even the God of whom cometh salvation: God is the Lord by whom we have escaped death.

Thou, Lord, hast made us glad through the operation of thy hands: and we will triumph in thy praise.

Blessed be the Lord God: even the Lord God, who only doeth wondrous things;

And blessed be the Name of his Majesty for ever: and let every one of us say, Amen, Amen.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

2 Cor. xiii.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

After Victory or Deliverance from an Enemy.

A Psalm or Hymn of Praise and Thanksgiving after Victory.

IF the Lord had not been on our side, now may we say: if the Lord himself had not been on our side, when men rose up against us;

They had swallowed us up quickly, when they were so wrathfully displeased at us.

Yea, the waters had drowned us, and the stream had gone over our soul: the deep waters of the proud had gone over our soul.

But praised be the Lord: who hath not given us over as a prey unto them.

The Lord hath wrought: a mighty salvation for us.

We got not this by our own sword, neither was it our own arm that saved us: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto us.

The Lord hath appeared for us: the Lord hath covered our heads, and made us to stand in the day of battle.

The Lord hath appeared for us: the Lord hath overthrown our enemies, and dashed in pieces those that rose up against us.

Therefore not unto us, O Lord, not unto us, but unto thy Name be given the glory.

The Lord hath done great things for us: the Lord hath done great things for us, for which we rejoice.

Our help standeth in the Name of the Lord: who hath made heaven and earth.

Blessed be the Name of the Lord from this time forth for evermore.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ After this Hymn may be sung the Jubilate.

¶ *Then this Collect*

MIGHTY God, the Sovereign Commander of all the world, in whose power and might which [illegible] able to withstand. We bless [illegible] for this your great and glorious Victory, the whose thereof we do ascribe to Thee, the only giver of Victory. And, [illegible] give us grace to imitate [illegible] the glory, the [illegible] of the Gospel, our honour Sovereign, and, as much [illegible] lieth, to the good of [illegible] mankind, we beseech thee, give us [illegible] this great mercy, as [illegible] to a true thanks [illegible] may appear in our [illegible] holy, and obedient walking [illegible] days, through Jesus Christ our Lord, to whom with the Holy Spirit, as [illegible] in particular for this Victory [illegible] be all glory and honour world without end. *Amen.*

2 Cor. xiii.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

At the Burial of their Dead at Sea.

¶ *The Office in the Common Prayer-book may be used, only instead of their words* [We therefore commit his body to the ground, earth to earth, &c.] *say,*

WE therefore commit his body to the deep, to be turned into corruption, looking for the resurrection of the body, when the Sea shall give up her dead, and the life of the world to come, through our Lord Jesus Christ; who at his coming shall change our vile body, that it may be like his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

FORM OF PRAYER WITH THANKSGIVING,

To be used yearly upon the Fifth Day of November,

For the happy Deliverance of King JAMES I. and the Three Estates of England, from the most traitorous and bloody intended Massacre by Gunpowder. And for the happy Arrival of his Majesty King William on this Day, for the Deliverance of our Church and Nation.

The Minister of every Parish shall give warning to his Parishioners publickly in the Church at Morning Prayer, the Sunday before, for the due Observation of the Day. And after Morning Prayer, or Preaching, upon the said Fifth Day of November, shall read publickly, distinctly, and plainly, the Act of Parliament, made in the Third Year of King James the First, for the Observation of it.

The Service shall be the same with the usual Office for Holy-days in all things; where it is hereafter otherwise appointed.

If the Day shall happen to be Sunday, only the Collect proper for that Sunday is added to this Office in its place.

Morning Prayer shall begin with these Sentences.

The Lord is of great compassion, and mercy, long-suffering, and of great goodness. *Psalm* cxlv. 8.

He will not always be chiding, neither keepeth he his anger for ever.

He hath not dealt with us after our sins, nor rewarded us according to our wickedness. *Verse* 9.

Instead of Verse to exhortations shall this following be read, and Verse twelfth, and another by the Clerk and people.

O give thanks unto the Lord, for he is gracious: and his mercy endureth for ever. *Psalm* cvii.

Let them give thanks, whom the Lord hath redeemed, and delivered from the hand of the enemy. Verse 2.

Many a time have they fought against me from my youth up: may Israel now say. *Psalm* cxxix. 1.

Yea, many a time have they vexed me from my youth up: but they have not prevailed against me. Verse 2.

They have [illegible] not to destroy me without a cause: yea, even without a cause have they made a pit for my soul. *Psalm* xxxv. 7.

They have laid a net for my feet, and pressed down my soul: they have digged a pit before me, and are fallen into the midst of it themselves. Psalm lvii. 7.

Great is our Lord, and great is his power: yea, of his wisdom there is no end. Psalm cxlvii. 5.

The Lord setteth up the meek: he bringeth the ungodly down to the ground. Verse 6.

Let thy hand be upon the man of thy

thy right hand: and upon the son of man whom thou madest so strong for thine own self. *Psalm* lxxx. 17.

And so will not we go back from thee: O let us live, and we shall call upon thy Name. Verse 18.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Proper Psalms. lxiv, cxxiv, cxxv.

Proper Lessons.

The First, 2 Sam. xxii.

Te Deum.

The Second, Acts xxiii.

Jubilate.

¶ *In the Suffrages after the Creed these shall be inserted and used for the King.*

Priest. O Lord, save the King;

People. Who putteth his trust in thee.

Priest. Send him help from thy holy place.

People. And evermore mightily defend him.

Priest. Let his enemies have no advantage against him.

People. Let not the wicked approach to hurt him.

¶ *Instead of the first Collect at Morning Prayer shall these two be used.*

ALMIGHTY God, who hast in all ages shewed thy Power and Mercy in the miraculous and gracious deliverances of thy Church, and in the protection of righteous and religious Kings and States professing thy holy and eternal truth, from the wicked conspiracies, and malicious practices of all the enemies thereof: We yield thee our unfeigned thanks and praise, for the wonderful and mighty Deliverance of our gracious Sovereign King *James* the First, the Queen, the Prince, and all the Royal Branches, with the Nobility, Clergy, and Commons of *England*, then assembled in Parliament, by Popish treachery appointed as sheep to the slaughter, in a most barbarous and savage manner, beyond the examples of former ages. From this [illegible] Conspiracy, not our merit, but thy mercy; not our foresight, but thy [illegible] delivered us: And therefore we [illegible], O Lord, not unto us, but unto thy Name be ascribed all honour and glory, in all Churches of the Saints, from generation to generation; through Jesus Christ our Lord. *Amen.*

ALMIGHTY God, most gracious God, of [illegible] for taking our hearts [illegible] and gladness, after that [illegible] had afflicted us, [illegible] our mouths, [illegible] his Majesty King *William*, [illegible] this day, for the Deliverance of our Church and Nation [illegible] Popish Tyranny and arbitrary power. We adore the wisdom and justice of thy Providence, which so timely interposed in our extreme danger, and disappointed all the designs of our enemies. We beseech thee, give us such a lively and lasting sense of what thou didst then, and hast since that time done for us, that we may not grow secure and careless in our obedience, by presuming upon thy great and undeserved goodness; but that it may lead us to repentance, and move us to be the more diligent and zealous in all the duties of our Religion, which thou hast in a marvellous manner preserved to us. Let truth and justice, brotherly kindness and charity, devotion and piety, concord and unity, with all other virtues, so flourish among us, that they may be the stability of our times, and make this Church a praise in the earth. All which we humbly beg for the sake of our blessed Lord and Saviour. *Amen.*

¶ *In the end of the Litany (which shall always this Day be used) after the Collect* [We humbly beseech thee, O Father, &c.] *shall this be said which followeth.*

ALMIGHTY God and heavenly Father, who of thy gracious Providence, and tender mercy towards us, didst prevent the malice and imaginations of our enemies, by discovering and confounding their horrible and wicked Enterprize, plotted and intended this day to have been executed against the King, and the whole State of *England*, for the subversion of the Government and Religion established among us; and didst likewise upon this day wonderfully conduct thy Servant King *William*, and bring him safe into *England*, to preserve us from the attempts of our enemies to bereave us of our Religion and Laws: We most humbly praise and magnify thy most glorious Name for thy unspeakable goodness towards us, expressed in both these acts of thy mercy. We confess it has been of thy mercy alone, that we are not consumed; for our sins have cried to heaven against us; and our iniquities justly called for vengeance upon us. But thou hast not dealt with us after our sins, nor rewarded us after our iniquities; but given us [illegible], as we have [illegible], to be a prey to our enemies; but hast [illegible] delivered us from their malice, and preserved us from their [illegible]. Let this consideration of thy repeated goodness, O Lord, [illegible] repentance, that [illegible] may not be our ruin. And [illegible] more and more [illegible], fruitful in all holy [illegible]; that thou mayest still continue [illegible] with thy light of thy Gospel, here and our posterity for evermore, and that for thy dear Son's sake, Jesus Christ our only Mediator and Advocate. *Amen.*

GUNPOWDER TREASON.

¶ *Instead of the Prayer* [In time of War and Tumults] *shall be used this Prayer following.*

O GOD, who did not spare thy own Son, but gave Him up to death for us, and who did not spare to shed Thy Blood for us, we earnestly pray Thee, deliver us from the same, Be Thou our strong and mighty Protector, and scatter our enemies that do gather themselves together against us, and defeat their counsels, abase their pride, assuage their malice, and confound their devices. Strengthen the hands of our gracious Sovereign King GEORGE, and all those that are put in authority under Him, with judgment and justice, and amongst his work in us, loyalty, and true Religion. Remember, and Pardon, O Lord, our sins, that they may never prevail against us, or be a wall between us and Thee. Let Thy Spirit be with us, and with our gracious Sovereign, and our Leaders, to direct, protect, and bless them, and by Thy merciful goodness protected in the same, we may all joyfully serve Thee, and give Thee thanks for Thy help and deliverance, through Jesus Christ our Lord. Amen.

¶ *In the Common use of Service, instead of the Collect for the Day, shall be used the following Collect.*

ETERNAL God, Who in Your most mighty Protection, we trust, have Thy servants, as it were, in a place of safety before Thy Majesty, and in Your power, defend us, and preserve us, preserving the Kingdom of the Three Estates of the Realm of Scotland, assembled in Parliament, from all evil, and day by day defend us against them. Make us, we beseech Thee, to be thankful for this, and to show our loyalty and merciful towards us, in making this day and number, a Free Instance of Thy mercy to us, towards us. We pray for our late Majesty King William, and his royal Consort Queen Mary, and for our present Sovereign King GEORGE, and the Royal Family, from all treasons and conspiracies, Power, Wisdom, Glory, Fear, and Love, Prosperity, Blessing, with all happiness here on earth, and crown him with everlasting glory hereafter, through Jesus Christ our Lord, the Saviour and Redeemer of mankind.

The Epistle. Rom. xiii. 1.

LET every soul be subject unto the higher powers; for there is no power, but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then be not afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore unto all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

The Gospel. St. Luke ix. 51.

AND it came to pass, when the time was come that He should be received up, He stedfastly set His face to go to Jerusalem, and sent messengers before His face: and they went, and entered into a village of the Samaritans, to make ready for Him. And they did not receive Him, because His face was as though He would go to Jerusalem. And when His disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But He turned and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.

¶ *After the Gospel, if there be no Sermon, shall be read one of the six Homilies out of Scripture.*

¶ *This Sentence is to be read at the Offertory.*

WHATSOEVER ye would that men should do to you, do ye even so to them: for this is the Law and the Prophets. *St. Matth. vii. 12.*

¶ *After the Prayer for the Church militant, and that following Prayer is to be used.*

O GOD, whose Name is excellent in all the earth, and Thy glory above the heavens, who in times past didst miraculously preserve our Church and State from the secret conspiracies and wicked practices of Popish Conspirators, and on this day hast begun to give us a mighty deliverance from an open rebellion and oppression, by the same cruel and disloyal wicked enemies. We bless and adore Thy glorious Majesty, as for our deliverance, so for this Thy late mercy to us, in the preservation of our Church and Nation, in the preservation of our Religion and Liberties. And we humbly pray that the devout sense of these Thy repeated mercies may renew and increase in us a spirit of love and thankfulness to Thee the only Author, a spirit of peaceable submission and obedience to our gracious reigning Lord, King GEORGE, and for our

A FORM OF PRAYER WITH FASTING,

To be used yearly on the Thirtieth of January,

Being the Day of the Martyrdom of the Blessed King CHARLES the First; to implore the mercy of God, that neither the Guilt of that sacred and innocent Blood, nor those other sins, by which God was provoked to deliver up both us and our King into the hands of cruel and unreasonable men, may at any time hereafter be visited upon us or our posterity.

¶ *If this Day shall happen to be Sunday, this Form of Prayer shall be used and the Fast kept the next Day following. And upon the Lord's Day next before the Day to be kept, at Morning Prayer, immediately after the* Nicene Creed, *notice shall be given for the due Observation of the said Day.*

¶ *The Service of the Day shall be the same with the usual Office for Holy-days in all things; except where it is in this Office otherwise appointed.*

THE ORDER FOR MORNING PRAYER.

¶ *He that ministereth, shall begin with one or more of these Sentences.*

TO the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Dan.* ix. 9, 10.

Correct us, O Lord, but with judgement: not in thine anger, lest thou bring us to nothing. *Jer.* x. 24.

Enter not into judgement with thy servants, O Lord: for in thy sight shall no man living be justified. *Psalm* cxliii. 2.

¶ *Instead of* Venite exultemus *the Hymn following shall be said or sung; one Verse by the Priest, another by the Clerk and people.*

RIGHTEOUS art thou, O Lord: and just are thy judgements! *Psalm* cxix. 137.

Thou art just, O Lord, in all that is brought upon us: for thou hast done right, but we have done wickedly. Neh. ix. 33.

Nevertheless, our feet were almost gone: our treadings had well-nigh slipped. *Psalm* lxxiii. 2.

For why? we were grieved at the wicked: we did also see the ungodly in such prosperity. Verse 3.

The people stood up, and the rulers took counsel together: against the Lord, and against his Anointed. *Psalm* ii. 2.

They cast their heads together with one consent: and were confederate against him. Psalm lxxxiii. 5.

He heard the blasphemy of the multitude, and fear was on every side: while they conspired together against him, to take away his life. *Psalm* xxxi. 13.

They spake against him with false tongues, and compassed him about with words of hatred: and fought against him with out a cause. Psalm cix. 2.

Yea, his own familiar friends, whom he trusted: they that eat of his bread laid great wait for him. *Psalm* xli. 9.

They rewarded him evil for good: to the great discomfort of his soul. Psalm xxxv. 12.

They took their counsel together, saying, God hath forsaken him: persecute him, and take him, for there is none to deliver him. *Psalm* lxxi. 9.

The breath of our nostrils, the Anointed of the Lord was taken in their pits: of whom we said, Under his shadow we shall be safe. Lam. iv. 20.

The adversary and the enemy entered into the gates of Jerusalem: saying, When shall he die, and his name perish? *Verse* 12. *Psalm* xli. 5.

Let the sentence of guiltiness proceed against him: and now that he lieth, let him rise up no more. Verse 8.

False witnesses also did rise up against him: they laid to his charge things that he knew not. *Psalm* xxxv. 11.

For the sins of the people, and the iniquities of the priests: they shed the blood of the just in the midst of Jerusalem. Lam. iv. 13.

O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man; [illegible] xlix. [illegible]

From the man of thy right hand: the Son of man, whom thou hast made so strong for thine own self. Psalm lxxx. 17.

In the sight of the unwise he seemed to die: and his departure was taken for misery. *Wisd.* iii. 2.

Th. [illegible] his life [illegible], and his end [illegible] from us: but he is in peace. Wisd. [illegible]

For though he was punished in the sight of men: yet was his hope full of immortality. *Wisd.* iii. 4.

Thou [illegible] with the children of God: and his [illegible] among the saints. Wisd. v. 5.

But, O Lord God, to whom vengeance belongeth, thou God, to whom

vengeance belongeth: be favourable and gracious unto Sion. *Psalm* xcv. 1. & li. 18.

Be merciful, O Lord, unto thy people, whom thou hast redeemed: and lay not the innocent blood to their charge. Deut. xxi. 8.

O shut not up our souls with sinners, nor our lives with the bloodthirsty. *Psalm* xxvi. 9.

Deliver us from bloodguiltiness, O God, thou God of our salvation: and our tongue shall sing of thy righteousness. Psalm li. 14.

For thou art the God that hast no pleasure in wickedness: thus shall any evil not dwell with thee. *Psalm* v. 4.

Thou wilt destroy them that speak leasing: the Lord abhors both the bloodthirsty and deceitful man. Verse 6.

O how are they brought into desolation, perish, and come to a fearful end! Psalm lxxiii. 19.

Yea, even like as a dream, when one awaketh: so that thou make their image to vanish out of the city. Verse 19.

Great and marvellous are thy works, O Lord God Almighty: just and true are thy ways, O King of saints. *Rev.* xv. 3.

Righteous art thou, O Lord: and just are thy judgements. Psalm cxix. 137.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Proper Psalms. ix., x., xi.

Proper Lessons.

The First, 2 Sam. i.

The Second, St Matth. xxvii.

¶ *Instead of the first collect of Morning Prayer shall these two which next follow be used.*

O MOST mighty God, terrible in thy judgements, and wonderful in thy doings toward the children of men; who in thy heavy displeasure did strike for the life of our gracious Sovereign King *Charles* the First, (whom you as to this day) taken away by the hands of cruel and bloody men. We thy sinful creatures here assembled before thee, to, in the behalf of all the people, humbly confess, that they were the crying sins of this Nation, which brought down this heavy judgement upon us. But, O gracious God, when thou makest inquisition for blood, lay not the guilt of this innocent blood, (the shedding whereof nothing but the blood of thy Son can expiate,) any more to the charge of the people of this land, nor let it ever be required of us, or our posterity. Be merciful, O Lord, be merciful unto thy people, whom thou hast redeemed; and be not angry with us for ever. But pardon us for thy magnify thy Name for those abundant grace bestowed upon our martyred Sovereign, by which he was enabled so cheerfully to follow the steps of his blessed Master and Saviour, in a constant meek suffering of all barbarous indignities, and at last resisting unto blood, and even then, according to the same pattern, praying for his murderers. Let his memory, O Lord, be ever [illegible] among us, that we may follow the excellent pattern of his courage and constancy, his meekness and patience, and great charity. And grant, that this our land may be freed from the vengeance of the righteous blood, and thy mercy glorified in the forgiveness of our sins, and all for Jesus Christ his sake, our only Mediator and Advocate. Amen.

¶ *In the end of the Litany (which shall always on this day be used) or mediately after the collect* [We humbly beseech thee, O Father, &c.] *the three Collects next following, are to be read.*

O LORD, we beseech thee mercifully hear our prayers, and spare all those who confess their sins to thee; that they whose consciences by sin are accused, by thy merciful absolution may be absolved, through Christ our Lord. *Amen.*

O MOST mighty God, and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made; who wouldest not the death of a sinner, but that he should rather turn from his sin, and be saved: Merciful God, forgive us our trespasses; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy; to thee only it appertaineth to forgive sins. Spare us therefore, good Lord, spare thy people, whom thou hast redeemed, enter not into judgement with thy servants, who are vile earth and miserable sinners; but so turn the anger from us, who humbly acknowledge our vileness, and truly repent of our faults, and so make haste to help us in this world, that we may ever live with thee in the world to come, through Jesus Christ our Lord. *Amen.*

TURN us, O good God, and so shall we be turned. Be favourable, O Lord, be favourable to thy people, who turn to thee in weeping, fasting, and praying. For thou art a merciful God, full of compassion, long-suffering, and of great pity. Thou sparest when we deserve punishment, And in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them, And let not thine heritage be brought into confusion. Hear us, O Lord, for

¶ *In the Communion Service, after the Prayer for the King* [Almighty God, whose kingdom is everlasting, &c.] *instead of the Collect for the Day shall these two be used.*

O most mighty God, &c.
Blessed Lord, in whose sight, &c.

[*As in the Morning Prayers.*]

The Epistle. 1 St. Peter ii. 13.

SUBMIT yourselves to every ordinance of man for the Lord's sake; whether it be to the King, as supreme; or unto governours, as unto them that are sent by him, for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the King. Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the froward. For this is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if when ye be buffeted for your faults ye shall take it patiently? but if when ye do well, and suffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps; who did no sin, neither was guile found in his mouth.

The Gospel. St. Matth. xxi. 33.

THERE was a certain householder which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country. And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again he sent other servants, more than the first: and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir, come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, *and slew him.* When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

¶ *After the* Nicene *Creed, shall be read, instead of the Sermon for that Day, the first and second parts of the Homily against Disobedience and wilful Rebellion, set forth by Authority; or the Minister who officiates shall preach a Sermon of his own composing upon the same argument.*

¶ *In the Offertory shall this Sentence be read.*

WHATSOEVER ye would that men should do unto you, even so do unto them; for this is the Law and the Prophets. *St. Matth.* vii. 12.

¶ *After the Prayer* [For the whole state of Christ's Church, &c.] *these two Collects following shall be used.*

O LORD, our heavenly Father, who didst not punish us as our sins have deserved, but hast in the midst of judgement remembered mercy: We acknowledge it thine especial favour, that, though for our many and great provocations, thou didst suffer thine anointed blessed King *Charles* the First (as on this day) to fall into the hands of violent and blood-thirsty men, and barbarously to be murdered by them, yet thou didst not leave us for ever, as sheep without a shepherd; but by thy gracious providence didst miraculously preserve the undoubted Heir of his Crowns, our then gracious Sovereign King *Charles* the Second, from his bloody enemies, hiding him under the shadow of thy wings, until their tyranny was overpast; and didst bring him back, in thy good appointed time, to sit upon the throne of his Father; and together with the Royal Family didst restore to us our ancient Government in Church and State. For these thy great and unspeakable mercies we render to thee our most humble and unfeigned thanks; beseeching thee, still to continue thy gracious protection over the whole Royal Family, and to grant to our gracious Sovereign King *GEORGE*, a long and a happy Reign over us: So we that are thy people will give thee thanks for ever, and will alway be shewing forth thy praise from generation to generation; through Jesus Christ our Lord and Saviour. *Amen.*

AND grant, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness; through Jesus Christ our Lord. *Amen.*

KING CHARLES THE MARTYR

THE ORDER FOR EVENING PRAYER

¶ *The Hymn appointed to be sung at Morning Prayer instead of Venite exultemus shall serve also to be sung before the Proper Psalms.*

Righteous art thou, O Lord, &c.

Proper Psalms [illegible]

Proper Lessons.

The First, Jer. xii. or Dan. ix. to ver. 19.

The Second, Heb. x. ver. 32 and xii. to ver. [illegible]

¶ *Instead of the first Collect at Evening Prayer shall these two which next follow be used.*

O ALMIGHTY Lord God, who by the wisdom not only [illegible] and [illegible] and [illegible] most suitably to [illegible] but in [illegible] pleasure in such a manner that we [illegible] acknowledge [illegible] to be righteous [illegible] ways, and holy in [illegible] works; [illegible] people do have [illegible] them, [illegible] that [illegible] were right, [illegible] [illegible] the [illegible] of the [illegible] of [illegible] Amen, we having [illegible] [illegible] which [illegible] [illegible] [illegible]

A FORM OF PRAYER WITH THANKSGIVING TO ALMIGHTY GOD,

For having put an end to the Great Rebellion, by the Restitution of the King and Royal Family, and the Restoration of the Government after many years interruption; which unspeakable Mercies were wonderfully completed upon the Twenty-ninth of *May*, in the Year 1660. And in Memory thereof that Day in every Year is by Act of Parliament appointed to be for ever kept holy.

¶ *The Act of Parliament made in the Twelfth, and confirmed in the Thirteenth Year of King* Charles *the Second, for the Observation of the Twenty-ninth Day of* May *yearly, as a Day of Publick Thanksgiving, is to be read publickly in all Churches at Morning Prayer, immediately after the* Nicene *Creed, on the Lord's Day next before every such Twenty-ninth of* May, *and notice to be given for the due Observation of the said Day.*

¶ *The Service shall be the same with the usual Office for Holy-days; except where it is in this Office otherwise appointed.*

¶ *If this Day shall happen to be* Ascension-day, *or* Whit-sunday, *the Collects of this Office are to be added to the Offices of those Festivals in their proper places: if it be* Monday *or* Tuesday *in* Whitsun-week, *or* Trinity-Sunday, *the Proper Psalms appointed for this Day, instead of those of ordinary course, shall be also used, and the Collects added as before; and in all these cases the rest of this Office shall be omitted: But if it shall happen to be any other Sunday, this whole Office shall be used, as it followeth, entirely. And what Festival soever shall happen to fall upon this solemn Day of Thanksgiving, the following Hymn, appointed instead of* Venite exultemus, *shall be constantly used.*

¶ *Morning Prayer shall begin with these Sentences.*

TO the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Dan.* ix. 9, 10.

It is of the Lord's mercies that we were not consumed: because his compassions fail not. *Lam.* iii. 22.

¶ *Instead of* Venite exultemus *shall be sung or said this Hymn following; one Verse by the Priest, and another by the Clerk and people.*

MY song shall be alway of the loving-kindness of the Lord: with my mouth will I ever be shewing forth his truth from one generation to another. *Psalm* lxxxix. 1.

The merciful and gracious Lord hath so done his marvellous works: that they ought to be had in remembrance. Psalm cxi. 4.

Who can express the noble acts of the Lord: or shew forth all his praise? *Psalm* cvi. 2.

The works of the Lord are great: sought out of all them that have pleasure therein. Psalm cxi. 2.

The Lord setteth up the meek: and bringeth the ungodly down to the ground. *Psalm* cxlvii. 6.

The Lord exalteth the righteousness and judgment of all them that are oppressed. Psalm ciii. 6.

For he will not alway be chiding: neither keepeth he his anger for ever. *Psalm* ciii. 9.

He hath not dealt with us after our sins: nor rewarded us according to our trespasses. Verse 10.

For look how high the heaven is in comparison of the earth: so great is his mercy toward them that fear him. *Verse* 11.

Yea, like as a father pitieth his own children: even so is the Lord merciful unto them that fear him. Verse 13.

Thou, O God, hast proved us: thou also hast tried us, even as silver is tried. *Psalm* lxvi. 9.

Thou sufferedst men to ride over our heads, we went through fire and water: but thou hast brought us out into a wealthy place. Verse 11.

O how great troubles and adversities hast thou shewed us! and yet didst thou turn and refresh us: yea, and broughtest us from the deep of the earth again. *Psalm* lxxi. 18.

Thou didst remember us in our low estate, and redeem us from our enemies: for thy mercy endureth for ever. Psalm cxxxvi. 23, 24.

Lord, thou art become gracious unto thy land: thou hast turned away the captivity of Jacob. *Psalm* lxxxv. 1.

God hath shewed us his goodness plentifully: and God hath let us see our desire upon our enemies. Psalm lix. 10.

They are brought down and fallen: but we are risen and stand upright. *Psalm* xx. 8.

There are they fallen, all that work wickedness: they are cast down, and shall not be able to stand. Psalm xxxvi. 12.

The Lord hath been mindful of us, and he shall bless us, even he shall bless the house of Israel, he shall bless the house of Aaron. *Psalm* cxv. 12.

He shall bless them that fear the Lord: both small and great. Verse 13.

O that men would therefore praise the Lord for his goodness: and declare

the wonders that he doeth for the children of men. *Psalm cvii. 21.*

That they would offer unto him the sacrifice of thanksgiving, and tell out his works with gladness. Verse 22.

And [illegible] the children of the [illegible] to come, that they may set their hope in God, and not forget the works of God, but keep his commandments. *Psalm lxxviii. 4.*

That our posterity may also know them, even the children that are yet unborn; and rise up and tell them to their children, that they may set their hope in God. Verse 6.

Give thanks, O Israel, unto God the Lord, ye that are of the house of Israel. *Psalm lxviii. 2.*

Praised be the Lord daily, even the God who helpeth us, and poureth his benefits upon us. Verse [illegible]

O let the wickedness of the wicked come to an end; but establish thou the righteous. *Psalm [illegible]*

Let all those that seek thee be joyful and glad in thee; and let all such as love thy salvation say continually, The Lord be praised. Psalm [illegible]

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Proper Psalms. [illegible], [illegible], [illegible], [illegible].

Proper Lessons.

The First, Exodus [illegible] *or Numbers* [illegible] *To Day.*

The Second, The Epistle of St. Jude.

Jubilate. [illegible]

¶ *The Suffrages next after the Creed, shall be [illegible]*

Priest. O Lord, shew thy mercy upon us.

Answer. *And grant us thy salvation.*

Priest. O Lord, save the King.

Answer. *Who putteth his trust in thee.*

Priest. Send him help from thy holy place.

Answer. *And evermore mightily defend him.*

Priest. Let his enemies have no advantage against him.

Answer. *Let not the wicked approach to hurt him.*

Priest. Endue thy Ministers with righteousness.

Answer. *And make thy chosen people joyful.*

Priest. [illegible], O Lord.

Answer. *Because there is none other that fighteth for us, but only thou, O God.*

Priest. Be unto us, O Lord, a strong tower,

Answer. *From the fear of the ene-*

¶ *Instead of the first Collect at Morning Prayer shall these two which follow next.*

O ALMIGHTY God, who art the tower of defence to thy servants against the face of their enemies; yield unto us, we humbly beseech thee, the [illegible] of King [illegible] of Kings, our [illegible] GREAT BRITAIN, and [illegible] the Master of his [illegible] and [illegible] that [illegible] We [illegible] by [illegible] we were [illegible] [illegible] that [illegible] Amen.

O LORD God, [illegible] thy mercies [illegible] gracious [illegible] [illegible] Amen.

¶ *In the end of the Litany, instead of this Prayer shall be said as follows.*

ALMIGHTY God, who hast [illegible] shewed to us thy power and mercy in the miraculous and [illegible] protection of righteous [illegible]

thy many other great and publick mercies, so especially for that signal and wonderful Deliverance, by thy wise and good Providence as upon this day completed, and vouchsafed to our then most gracious Sovereign King *Charles* the Second, and all the Royal Family, and in them, to this whole Church and State, and all orders and degrees of men in both, from the unnatural Rebellion, Usurpation, and Tyranny of ungodly and cruel men, and from the sad confusions and ruin thereupon ensuing. From all these, O gracious and merciful Lord God, not our merit, but thy mercy; not our foresight, but thy Providence; not our own arm, but thy right hand, and thine arm, did rescue and deliver us. And therefore, not unto us, O Lord, not unto us, but unto thy Name be ascribed all Honour, and Glory, and Praise, with most humble and hearty thanks, in all Churches of the Saints: Even so blessed be the Lord our God, who alone doeth wondrous things, and blessed be the Name of his Majesty for ever; through Jesus Christ our Lord and only Saviour. *Amen.*

¶ *In the Communion Service, immediately before the reading of the Epistle, shall these two Collects be used, instead of the Collect for the King and the Collect of the Day.*

O Almighty God, &c.

O Lord God of our salvation, &c.

[*As before at Morning Prayer.*]

The Epistle. 1 St. Peter ii. 11.

DEARLY beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evil-doers, they may, by your good works which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the King, as supreme; or unto Governours, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the King.

The Gospel. St. Matth. xxii. 16.

AND they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man; *for thou regardest not the person of men. Tell us therefore,* What thinkest *thou? Is it lawful to give* tribute unto *Cæsar, or no?* But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a peny. And he saith unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's. When they had heard these words, they marvelled, and left him, and went their way.

¶ *In the Offertory shall this Sentence be read.*

NOT every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven. *St. Matth.* vii. 21.

¶ *After the Prayer* [For the whole State of Christ's Church &c.] *this Collect following shall be used.*

ALMIGHTY God and heavenly Father, who, of thine infinite and unspeakable goodness towards us, didst in a most extraordinary and wonderful manner disappoint and overthrow the wicked designs of those traiterous, heady, and high-minded men, who, under the pretence of Religion and thy most holy Name, had contrived, and well-nigh effected the utter destruction of this Church and Kingdom: As we do this day most heartily and devoutly adore and magnify thy glorious Name for this thine infinite goodness already vouchsafed to us; so do we most humbly beseech thee to continue thy grace and favour towards us, that no such dismal calamity may ever again fall upon us. Infatuate and defeat all the secret counsels of deceitful and wicked men against us: Abate their pride, assuage their malice, and confound their devices. Strengthen the hands of our gracious Sovereign King *CHARLES*, and all that are put in authority under him, with judgment and justice to cut off all such workers of iniquity, and turn Religion into Rebellion, and Faith into Faction; that they may never again prevail against us, nor triumph in the ruin of the Monarchy and the Church among us. Protect and defend our Sovereign Lord the King, with the whole Royal Family, from all treasons and conspiracies. Be unto him a helmet of salvation, and a strong tower of defence against the face of all his enemies; clothe them with shame and confusion, but upon himself and his Posterity let the Crown flourish. So we thy people, and the sheep of thy pasture, will give thee thanks for ever, and will always be shewing forth thy praise from generation to generation; through Jesus Christ our only Saviour and Redeemer, to whom, with thee, O Father, and the Holy Ghost, be glory in the Church throughout all ages, world without end. Amen.

[illegible]M OF PRAYER WITH THANKSGIVING

TO ALMIGHTY GOD,

[illegible] all Churches and Chapels w[illegible] this Realm, every Year, upon [illegible]ninth Day of *January*, being the Day on which His Majesty be[illegible] Reign.

[illegible] shall be the same with the usual Office for Holy-days in all things; [illegible] it is in this Office otherwise appointed.

[illegible] shall happen to be Sunday, this whole Office shall be used, as it follows.

Prayer shall begin with these [illegible] Sentences.

[illegible] that first of all, Supplications, Prayers, Intercessions, and [illegible]ks, be made for [illegible], and for all that are in A[illegible] we may lead a [illegible] and [illegible] in all godliness and honesty: for this is good and acceptable [illegible] Saviour. 1 Tim. [illegible] 1.

[illegible]ut we have no sin, we de[illegible], and the truth is not in us. If we confess our sins, he is faithful to forgive us our sins, and to cleanse us from all unrighteousness. 1 John [illegible] 8, 9.

[illegible]ditec. Remus. *the Hymn shall be sung or said by one the Priest, and another by the people.*

[illegible] Governour, how excellent is Your Name in all the world!

[illegible] is man, that thou art mindful of him? or the son of man, that thou regardest him? Psalm [illegible].

[illegible]ful and gracious Lord hath [illegible] marvellous works to be had in remembrance: [illegible] would therefore praise thy greatness, and declare the [illegible] he doeth for the children of men. Psalm cxl. 21.

[illegible] God our Defender, and [illegible] face of Thine Anointed. [illegible]. 9.

[illegible] up his goings in thy paths, that his footsteps slip not. Psalm [illegible].

[illegible] King shall long live, and make [illegible] with the joy of thy countenance. [illegible] & xxi.

[illegible] before thee for ever. O [illegible] mercy and faithfulness, preserve him. Psalm [illegible].

[illegible] let the righteous flourish [illegible] be [illegible] as lovers [illegible]. & xv. 14.

[illegible] clothe them with [illegible] for his crown.

And blessed be the Name of his Majesty for ever: and all the earth shall be filled with his Majesty. Amen, Amen. Verse 1.

Glory be to the Father, and to the Son, and to the Holy Ghost,

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Proper Psalms. xx, xxi, cx.

Proper Lessons.

The First, Josh. i. to the end of the ninth verse. *Te Deum.*

The Second, Rom. xiii.

Jubilate.

¶ *The Suffrages next after the Creed shall stand thus.*

Priest. O Lord, save thy mercy upon us.

Answer. *And grant us thy salvation.*

Priest. O Lord, save the King;

Answer. *Who putteth his trust in thee.*

Priest. Send him help from thy holy place.

Answer. *And evermore mightily defend him.*

Priest. Let his enemies have no advantage against him.

Answer. *Let not the wicked approach to hurt him.*

Priest. Endue thy Ministers with righteousness.

Answer. *And make thy chosen people joyful.*

Priest. O Lord, save thy people.

Answer. *And bless thine inheritance.*

Priest. Give peace in our time, O Lord.

Answer. *Because there is none other that fighteth for us, but only thou, O God.*

Priest. Be unto us, O Lord, a strong tower,

Answer. *From the face of our enemies.*

Priest. O Lord, hear our prayer,

Answer. *And let our cry come unto thee.*

¶ *Instead of the first Collect at Morning Prayer shall be read this following Collect of Thanksgiving for His Majesty's Accession to the Throne.*

, but as the servants of God. Hon- all men. Love the brotherhood. God. Honour [illegible]

The Gospel St Matt. [illegible]

[illegible] they [illegible] disciples, with the Herodians, say- Master, we know that thou art and teachest the way of God in neither [illegible] regardest [illegible] Tell us therefore, What think [illegible]? Is it lawful to give tribute Caesar, or [illegible] their wickedness, [illegible] Why [illegible] show me [illegible] And he saith unto Whose is this image and [illegible]? They say unto [illegible] Then [illegible] Render [illegible] Caesar's, and unto God [illegible] When they had heard [illegible] wondered, and left and went their way.

[illegible] shall follow [illegible]

The Offertory shall this Sentence be [illegible]

[illegible] your light so shine before men, [illegible] they may see your good works, [illegible] your Father which is in [illegible] *St Matth.*

The Prayers. For the whole State [illegible] Church [illegible] *Other Collects [illegible] shall be used.*

A Prayer for Unity.

[illegible] our Lord Je- Christ, our [illegible] Saviour, the [illegible] of Peace, [illegible] [illegible] to bestow great mercies [illegible] in by our [illegible] [illegible] may not hinder and pre- whatsoever we may hinder us from godly Union and Concord: that, as there is but one Body, and one Spirit, [illegible] Hope of our Calling, one Lord, one Faith, one Baptism, one God and Father of [illegible], so we may henceforth be all of one heart, and of one mind, [illegible] Truth and Peace, of Faith and Charity, and may worship [illegible] with glorify thee, through Jesus Christ our Lord. *Amen.*

GRANT, O Lord, we beseech thee, that [illegible] word may be [illegible] generations, [illegible] may [illegible] serve thee in [illegible] holiness, through Jesus Christ our Lord. *Amen.*

GRANT, we beseech thee, Almighty God, that [illegible] we have heard [illegible] hearts, may [illegible] altered [illegible] Power, through [illegible] Lord. *Amen.*

ALMIGHTY God, [illegible] of all [illegible] [illegible] we have [illegible] [illegible] give us for the [illegible] Jesus Christ our Lord. *Amen.*

THE grace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you always. *Amen.*

GEORGE R.

WE, Will and Pleasure is, That these Four Forms of Prayer and Service, made for the 5th day of November, the Thirtieth of January, the Twenty-[illegible] of May, and the Twenty-[illegible]-ninth of January, be authentically printed and published, and annexed to the Book of Common Prayer and all Copies of the said Book [illegible] Lawful and Ordained to be used in every [illegible] the said Days, in [illegible] Halls within Our Universities of this Realm, according to the Order, Constitution, and Discretion of Our Archbishops of Canterbury and Winchester, and [illegible] that [illegible] and [illegible] within those parts of Our United Kingdom called England and Ireland.

"Given at Our Court at Carlton House the Twenty-third Day of February, 1820, in the First Year of Our Reign.

"By His Majesty's Command,

"SIDMOUTH."

ARTICLES

AGREED UPON

BY THE ARCHBISHOPS AND BISHOPS OF BOTH PROVINCES, AND THE WHOLE CLERGY,

In the Convocation holden at London *in the Year* 1562, *for the avoiding of Diversities of Opinions, and for the establishing of Consent touching true Religion: Reprinted by His Majesty's Commandment, with his Royal Declaration prefixed thereunto.*

HIS MAJESTY'S DECLARATION.

BEING by God's Ordinance, according to our just Title, *Defender of the Faith, and Supreme Governour of the Church, within these Our Dominions*, We hold it most agreeable to this Our Kingly Office, and Our own religious Zeal, to conserve and maintain the Church committed to Our Charge, in Unity of true Religion, and in the Bond of Peace; and not to suffer unnecessary Disputations, Altercations, or Questions to be raised, which may nourish Faction both in the Church and Commonwealth. We have therefore, upon mature Deliberation, and with the Advice of so many of Our Bishops as might conveniently be called together, thought fit to make this Declaration following:

That the Articles of the Church of *England* (which have been allowed and authorized heretofore, and which Our Clergy generally have subscribed unto) do contain the true Doctrine of the Church of *England* agreeable to God's Word: which We do therefore ratify and confirm, requiring all Our loving Subjects to continue in the uniform Profession thereof, and prohibiting the least difference from the said Articles; which to that End We command to be new printed, and this Our Declaration to be published therewith.

That We are Supreme Governour of the Church of *England*: And that if any difference arise about the external Policy, concerning the *Injunctions*, *Canons*, and other *Constitutions* whatsoever thereto belonging, the Clergy in their Convocation is to order and settle them, having first obtained leave under Our Broad Seal so to do: and We approving their said Ordinances and Constitutions; providing that none be made contrary to the Laws and Customs of the Land.

That out of Our Princely Care that the Churchmen may do the Work which is proper unto them, the Bishops and Clergy, from time to time in Convocation, upon their humble Desire, shall have Licence under Our Broad Seal to deliberate of, and to do all such Things, as, being made plain by them, and assented unto by Us, shall concern the settled Continuance of the Doctrine and Discipline of the Church of *England* now established; from which We will not endure any varying or departing in the least Degree.

That for the present, though some differences have been ill raised, yet We take comfort in this, that all Clergymen within Our Realm have always most willingly subscribed to the Articles established; which is an argument to Us, that they all agree in the true, usual, literal meaning of the said Articles; and that even in those curious points, in which the present differences lie, men of all sorts take the Articles of the Church of *England* to be for them; which is an argument again, that none of them intend any desertion of the Articles established.

That therefore in these both curious and unhappy differences, which have so many hundred years, in different times and places, exercised the Church of Christ, We will, that all further curious search be laid aside, and these disputes shut up in God's promises, as they be generally set forth to us in the holy Scriptures, and the general meaning of the Articles of the Church of *England* according to them. And that no man hereafter shall either print, or preach, to draw the Article aside any way, but shall submit to it in the plain and full meaning thereof; and shall not put his own sense or comment to the meaning of the Article, but shall take it in the literal and grammatical sense.

That if any publick Reader in either of Our Universities, or any Head or Master of a College, or any other person respectively in either of them, shall affix any new sense to any Article, or shall publickly read, determine, or publickly Dispute, or Question, or suffer any such to be held either way, in either of the Universities or Colleges respectively; or if any Divine in the Universities shall preach or print any thing either way, other than is already established in Convocation with Our Royal Assent: he, or they the Offenders, shall be liable to Our displeasure, and the Church's censure in Our Commission Ecclesiastical, as well as any other: And We will see there shall be due Execution upon them.

ARTICLES OF RELIGION.

I. Of Faith in the Holy Trinity.

THERE is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom and goodness; the Maker and Preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

II. Of the Word or Son of God, which was made very Man.

THE Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, of one substance with the Father, took Man's nature upon him, in the womb of the blessed Virgin, of her substance; so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God, and very Man; who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for all actual sins of men.

III. Of the going down of Christ into Hell.

AS Christ died for us, and was buried, so also is it to be believed, that he went down into Hell.

IV. Of the Resurrection of Christ.

CHRIST did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of Man's nature, wherewith he ascended into Heaven, and there sitteth, until he return to judge all Men at the last day.

V. Of the Holy Ghost.

THE Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.

VI. Of the Sufficiency of the Holy Scriptures for Salvation.

HOLY Scripture doth contain all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture we do understand those Canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

Of the Names and Number of the Canonical Books.

GENESIS,
Exodus,
Leviticus,
Numbers,
Deuteronomy,
Joshua,
Judges,
Ruth,
The First Book of Samuel,
The Second Book of Samuel,
The First Book of Kings,
The Second Book of Kings,
The First Book of Chronicles,
The Second Book of Chronicles,
The First Book of Esdras,
The Second Book of Esdras,
The Book of Esther,
The Book of Job,
The Psalms,
The Proverbs,
Ecclesiastes or Preacher,
Cantica, or Songs of Solomon,
Four Prophets the Greater,
Twelve Prophets the less.

And the other Books (as Jerome saith) the Church doth read for example of life and instruction of manners, but yet doth not apply them to establish any doctrine; such are these following:

The Third Book of Esdras,
The Fourth Book of Esdras,
The Book of Tobias,
The Book of Judith,
The rest of the Book of Esther,
The Book of Wisdom,
Jesus the Son of Sirach,
Baruch the Prophet,
The Song of the Three Children,
The Story of Susanna,
Of Bel and the Dragon,
The Prayer of Manasses,
The First Book of Maccabees,
The Second Book of Maccabees.

All the Books of the New Testament, as they are commonly received, we do receive, and account them canonical.

VII. Of the Old Testament.

THE Old Testament is not contrary to the New, for both in the Old and New Testament everlasting life is offered to Mankind by Christ, who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard, which feign that the Old Fathers did look only for transitory promises. Although the Law given from God by Moses, as touching Ceremonies and Rites, doth not bind Christian men, nor the civil precepts thereof ought of necessity

received in any commonwealth; yet notwithstanding, no Christian man whatsoever is free from the obedience of the Commandments which are called Moral.

VIII. *Of the Three Creeds.*

THE Three Creeds, *Nicene* Creed, *Athanasius's* Creed, and that which is commonly called the *Apostles'* Creed, ought thoroughly to be received and believed: for they may be proved by most certain warrants of holy Scripture.

IX. *Of Original or Birth-sin.*

ORIGINAL Sin standeth not in the following of *Adam*, (as the *Pelagians* do vainly talk;) but it is the fault and corruption of the Nature of every man, that naturally is ingendered of the offspring of *Adam*; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea in them that are regenerated; whereby the lust of the flesh, called in the Greek, *phronema sarkos*, which some do expound the wisdom, some sensuality, some the affection, some the desire, of the flesh, is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin.

X. *Of Free-Will.*

THE condition of Man after the fall of *Adam* is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith, and calling upon God: Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

XI. *Of the Justification of Man.*

WE are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works or deservings: Wherefore, that we are justified by Faith only is a most wholesome Doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

XII. *Of Good Works.*

ALBEIT that Good Works, which are the fruits of Faith, and follow after Justification, cannot put away our sins, and endure the severity of God's Judgement; yet are they pleasing and acceptable to God in Christ, *and do spring out necessarily of a true and lively Faith*; insomuch that by them a lively Faith may be as evidently known as a tree discerned by the fruit.

XIII. *Of Works before Justification.*

WORKS done before the grace of Christ, and the Inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or (as the School-authors say) deserve grace of congruity: yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

XIV. *Of Works of Supererogation.*

VOLUNTARY Works besides, over and above, God's Commandments, which they call Works of Supererogation, cannot be taught without arrogancy and impiety: for by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake, than of bounden duty is required: whereas Christ saith plainly, When ye have done all that are commanded to you, say, We are unprofitable servants.

XV. *Of Christ alone without Sin.*

CHRIST in the truth of our nature was made like unto us in all things, sin only except, from which he was clearly void, both in his flesh, and in his spirit. He came to be the Lamb without spot, who, by sacrifice of himself once made, should take away the sins of the world, and sin, as Saint *John* saith, was not in him. But all we the rest, although baptized, and born again in Christ, yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us.

XVI. *Of Sin after Baptism.*

NOT every deadly sin willingly committed after Baptism is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God we may arise again, and amend our lives. And therefore they are to be condemned, which say, they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

XVII. *Of Predestination and Election.*

PREDESTINATION to Life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore, they which be

endued with so excellent a benefit of God be called according to God's purpose by his Spirit, working in due season. They through Grace obey the calling: they be made sons of God by adoption: they be made like the image of his only begotten Son Jesus Christ: they walk religiously in good works, at last, by God's mercy, they attain to everlasting joy.

As the godly consideration of Predestination, and our Election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal salvation to be enjoyed by the means of Christ, as because it doth kindle their love towards God so fervently, as it is a sure token of their inward consent to the Spirit of Christ, mortifying the works of the flesh and their earthly members, and their ready obedience to the will of God, whereby they do manifestly declare, that the Wills of God are to be followed, which we have signified to us in the Word of God.

XVIII. *Of obtaining eternal Salvation only by the Name of Christ.*

They also are to be had accursed that presume to say, that every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to the Law, and the light of Nature. For Holy Scripture doth set forth to us only the Name of Christ, whereby men must be saved.

XIX. *Of the Church.*

The visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same.

As the Church of Jerusalem, Alexandria, and Antioch, have erred, so also the Church of Rome hath erred, not only in their living and manner of Ceremonies, but also in matters of Faith.

XX. *Of the Authority of the Church.*

The Church hath power to decree Rites or Ceremonies, and authority in controversies of Faith: and yet it is not lawful for the Church to ordain anything that is contrary to God's Word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of Holy Writ, yet, as it ought not to decree anything against the same, so besides the same ought it not to enforce anything to be believed for necessity of Salvation.

XXI. *Of the Authority of General Councils.*

General Councils may not be gathered together but by the commandment and will of Princes. And when they be gathered together, forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God, they may err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to Salvation have neither strength nor authority, unless it may be declared that they be taken out of Holy Scripture.

XXII. *Of Purgatory.*

The Romish Doctrine concerning Purgatory, Pardons, Worshipping and Adoration, as well of Images as of Relics, and also invocation of Saints, is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugneth unto the Word of God.

XXIII. *Of Ministering in the Congregation.*

It is not lawful for any man to take upon him the office of public preaching, or ministering the Sacraments in the Congregation, before he be lawfully called, and sent to minister unto which we have chosen and called by men who have public authority given unto them to call men unto the Lord's vineyard.

XXIV. *Of speaking in the Congregation in such a tongue as the people understandeth.*

It is a thing plainly repugnant to the Word of God, and the custom of the Primitive Church, to have public Prayer in the Church, or to minister the Sacraments in a tongue not understanded of the people.

XXV. *Of the Sacraments.*

Sacraments ordained of Christ be not only badges or tokens of Christian Men's profession, but rather they be certain sures and effectual signs of grace, and God's good will towards us, by the which he doth quicken, and strengthen our faith in him.

A FORM OF PRAYER WITH THANKSGIVING TO ALMIGHTY GOD,

For having put an end to the Great Rebellion, by the Restitution of the King and Royal Family, and the Restoration of the Government after many years interruption; which unspeakable Mercies were wonderfully completed upon the Twenty-ninth of *May*, in the Year 1660. And in Memory thereof that Day in every Year is by Act of Parliament appointed to be for ever kept holy.

¶ *The Act of Parliament made in the Twelfth, and confirmed in the Thirteenth Year of King* Charles *the Second, for the Observation of the Twenty-ninth Day of* May *yearly, as a Day of Publick Thanksgiving, is to be read publickly in all Churches at Morning Prayer, immediately after the* Nicene *Creed, on the Lord's Day next before every such Twenty-ninth of* May, *and notice to be given for the due Observation of the said Day.*

¶ *The Service shall be the same with the usual Office for Holy-days; except where it is in this Office otherwise appointed.*

¶ *If this Day shall happen to be* Ascension-day, *or* Whit-sunday, *the Collects of this Office are to be added to the Offices of those Festivals in their proper places: If it be* Monday *or* Tuesday *in* Whitsun-week, *or* Trinity-Sunday, *the Proper Psalms appointed for this Day, instead of those of ordinary course, shall be also used, and the Collects added as before; and in all these cases the rest of this Office shall be omitted: But if it shall happen to be any other Sunday, this whole Office shall be used, as it followeth, entirely. And what Festival soever shall happen to fall upon this solemn Day of Thanksgiving, the following Hymn, appointed instead of* Venite exultemus, *shall be constantly used.*

¶ *Morning Prayer shall begin with these Sentences.*

TO the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Dan.* ix. 9, 10.

It is of the Lord's mercies that we were not consumed: because his compassions fail not. *Lam.* iii. 22.

¶ *Instead of* Venite exultemus *shall be sung or said this Hymn following; one Verse by the Priest, and another by the Clerk and people.*

MY song shall be alway of the loving-kindness of the Lord: with my mouth will I ever be shewing forth his truth from one generation to another. *Psalm* lxxxix. 1.

The merciful and gracious Lord hath so done his marvellous works: that they ought to be had in remembrance. Psalm cxi. 4.

Who can express the noble acts of the Lord: or show forth all his praise? *Psalm* cvi. 2.

The works of the Lord are great: sought out of all them that have pleasure therein. Psalm cxi. 2.

The Lord [illegible] the meek: and bringeth the [illegible] down to the ground. [illegible]

The Lord [illegible] the eyes of the blind: the Lord [illegible] all those that are oppressed. [illegible]

[illegible] will [illegible] chiding: neither keepeth he his anger for ever. [illegible]

He hath not dealt with us after our sins: nor rewarded us according to our wickedness. Verse 10.

For look how high the heaven is in comparison of the earth: so great is his mercy toward them that fear him. Verse 11.

Yea, like as a father pitieth his own children: even so is the Lord merciful unto them that fear him. Verse 13.

Thou, O God, hast proved us: thou also hast tried us, even as silver is tried. *Psalm* lxvi. 9.

Thou sufferedst men to ride over our heads, we went through fire and water: but thou hast brought us out into a wealthy place. Verse 11.

O how great troubles and adversities hast thou shewed us! and yet didst thou turn and refresh us: yea, and brought'st us from the deep of the earth again. *Psalm* lxxi. 18.

Thou didst remember us in our low estate, and redeem us from our enemies: for thy mercy endureth for ever. Psalm cxxxvi. 23, 24.

Lord, thou art become gracious unto thy land: thou hast turned away the captivity of Jacob. *Psalm* lxxxv. 1.

God hath shewed us his gracious favour [illegible] mercy: and [illegible] hath [illegible] upon our enemies. Psalm lx. [illegible]

They are brought down and fallen: but we are risen and stand upright. *Psalm* xx. 8.

They are [illegible] fallen, all [illegible] with terror: [illegible] glad [illegible] shall. Psalm xxxv. 12.

The Lord hath been mindful of us: and [illegible] us even [illegible] the house of Israel, he shall bless the house of Aaron. *Psalm* cxv. 12.

[illegible] hath [illegible] both [illegible] us. Verse [illegible]

O that men would therefore praise the Lord for his goodness: and declare

[illegible]

Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

XXXIII. *Of excommunicate Persons, how they are to be avoided.*

THAT person which by open denunciation of the Church is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful as an heathen and publican, until he be openly reconciled by penance, and received into the Church by a Bishop, where that hath authority to do the same.

XXXIV. *Of the Traditions of the Church.*

IT is not necessary that Traditions and Ceremonies be in all places one, and utterly like; for at all times they have been diverse, and may be changed according to the diversities of countries, times, and men's manners, so that nothing be ordained against God's Word. Whosoever through his private judgment, willingly and purposely doth openly break the traditions and ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly, that others also may fear to do the like, as one that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and wounded the consciences of the weak brethren.

Every particular or national Church hath authority to ordain, change, and abolish, ceremonies or rites of the Church ordained only by man's authority, so that all things be done to edifying.

XXXV. *Of the Homilies.*

THE second Book of Homilies, the several titles whereof we have annexed under this Article, doth contain a godly and wholesome doctrine, and necessary for these times, as doth the former Book of Homilies, which were set forth in the time of Edward the Sixth; and therefore we judge them to be read in churches by the Ministers, diligently and distinctly, that they may be easily understanded of the people.

The Names of the Homilies.

1. *Of the right Use of the Church.*
2. *Against Peril of Idolatry.*
3. *Of repairing and keeping clean of Churches.*
4. *Of good Works: first of Fasting.*
5. *Against Gluttony and Drunkenness.*
6. *Against Excess of Apparel.*
7. *Of Prayer.*
8. *Of the Place and Time of Prayer.*
9. *That Common Prayers and Sacraments ought to be ministered in a known tongue.*
10. *Of Alms-doing.*
11. *Of the Nativity of Christ.*
12. *Of the Passion of Christ.*
13. *Of the Resurrection of Christ.*
14. *Of the Worthy receiving of the Sacrament of the Body and Blood of Christ.*
15. *Of the Gifts of the Holy Ghost.*
16. *For the Rogation-days.*
17. *Of the state of Matrimony.*
18. *Of Repentance.*
19. *Against Idolatry.*
20. *Against Adultery.*

XXXVI. *Of the Consecration of Bishops and Ministers.*

THE Book of Consecration of Archbishops and Bishops, and Ordering of Priests and Deacons, lately set forth in the time of Edward the Sixth, and confirmed at Westminster in the fifth year of Queen Elizabeth, and continued in the reign of King James, and King Charles, and King Charles the Second, and King William and Queen Mary, and King George, and King George the Second, and King George the Third, and King George the Fourth, and King William the Fourth, and Queen Victoria, and now in the reign of our Sovereign Lady Queen Victoria, according to the form of the Act of Parliament, and the Canons and Rubrics thereunto annexed, and ordained, and published in the Convocations, holden at London in the year of our Lord God 1604, and 1662, and 1711, and 1715, and 1717, and 1719, and 1721, and 1723, and 1725, and 1727, and 1729, and 1731, and 1733, and 1735, and 1737, and 1739, and 1741, and 1743, and 1745, and 1747, and 1749, and 1751, and 1753, and

thy many other great and publick mercies, so especially for that signal and wonderful Deliverance, by thy wise and good Providence as upon this day completed, and vouchsafed to our then most gracious Sovereign King *Charles* the Second, and all the Royal Family, and in them, to this whole Church and State, and all orders and degrees of men in both, from the unnatural Rebellion, Usurpation, and Tyranny of ungodly and cruel men, and from the sad confusions and ruin thereupon ensuing. From all these, O gracious and merciful Lord God, not our merit, but thy mercy; not our foresight, but thy Providence; not our own arm, but thy right hand, and thine arm, did rescue and deliver us. And therefore, not unto us, O Lord, not unto us, but unto thy Name be ascribed all Honour, and Glory, and Praise, with most humble and hearty thanks, in all Churches of the Saints: Even so blessed be the Lord our God, who alone doeth wondrous things, and blessed be the Name of his Majesty for ever; through Jesus Christ our Lord and only Saviour. *Amen.*

¶ *In the Communion Service, immediately before the reading of the Epistle, shall these two Collects be used, instead of the Collect for the King and the Collect of the Day.*

O Almighty God, &c.

O Lord God of our salvation, &c.

[*As before at Morning Prayer.*]

The Epistle. 1 St. Peter ii. 11.

DEARLY beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evil-doers, they may, by your good works which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the King, as supreme; or unto Governours, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the King.

The Gospel. St. Matth. xxii. 16.

AND they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man; *for thou regardest not the person of men. Tell us therefore,* What thinkest *thou? Is it lawful to give tribute unto Cæsar, or not?* But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a peny. And he saith unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's. When they had heard these words, they marvelled, and left him, and went their way.

¶ *In the Offertory shall this Sentence be read.*

NOT every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven. *St. Matth.* vii. 21.

¶ *After the Prayer* [For the whole State of Christ's Church &c.] *this Collect following shall be used.*

ALMIGHTY God and heavenly Father, who, of thine infinite and unspeakable goodness towards us, didst in a most extraordinary and wonderful manner disappoint and overthrow the wicked designs of those traiterous, heady, and high-minded men, who, under the pretence of Religion and thy most holy Name, had contrived, and well-nigh effected the utter destruction of this Church and Kingdom: As we do this day most heartily and devoutly adore and magnify thy glorious Name for this thine infinite goodness already vouchsafed to us; so do we most humbly beseech thee to continue thy grace and favour towards us, that no such dismal calamity may ever again fall upon us. Infatuate and defeat all the secret counsels of deceitful and wicked men against us: Abate their pride, assuage their malice, and confound their devices. Strengthen the hands of our gracious Sovereign King *CHARLES*, and all that are put in authority under him, with judgment and justice to cut off all such workers of iniquity, who turn Religion into Rebellion, and Faith into Faction; that they may never again prevail against us, nor triumph in the ruin of the Monarchy and the Church among us. Protect and defend our Sovereign Lord the King, with the whole Royal Family, from all Treasons and Conspiracies. Be unto them a helmet of salvation, and a strong tower of defence against the face of all their enemies; clothe them with shame and confusion, but upon Himself and his Posterity let the Crown for ever flourish. So we thy people, and the sheep of thy pasture, will give thee thanks for ever, and will always be shewing forth thy praise from generation to generation; through Jesus Christ our only Saviour and Redeemer, to whom, with thee, O Father, and the Holy Ghost, be glory in the Church throughout all ages, world without end. Amen.

A FORM OF PRAYER WITH THANKSGIVING

TO ALMIGHTY GOD,

To be used in all Churches and Chapels within this Realm, every Year, on the Twenty-ninth Day of January, being the Day on which His Majesty gan his happy Reign.

¶ *The Service shall be the same with the usual Office for Holy-days in all things, except where it is in this Office otherwise appointed.*

¶ *If this Day shall happen to be Sunday, this whole Office shall be used, as to length, entirely.*

¶ *Morning Prayer shall begin with these Sentences.*

I EXHORT, that first of all, Supplications, Prayers, Intercessions, and Giving of Thanks, be made for all Men; for Kings, and for all that are in Authority, that we may lead a quiet and peaceable life, in all godliness and honesty: for this is good and acceptable unto God our Saviour. 1 Tim. ii. 1, 2, 3.

If we say that we have no sin, we deceive ourselves, and the truth is not in us; but, if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 St John i. 8, 9.

¶ *Instead of Venite exultemus, shall be sung or said, the following Anthem, or some other Verse in the Psalms, and another by the Clerk and people.*

O LORD our Governor, how excellent is thy Name in all the world! *Psalm viii.*

Lord, what is man, that thou hast such respect unto him? or the son of man, that thou so regardest him? Psalm cxliv. 3.

The merciful and gracious Lord hath so done his marvellous works, that they ought to be had in remembrance. *Psalm cxi. 4.*

Is that man worthy thereof, to praise the Lord for his goodness? and shall he have the wonders that he doeth for the children of men? Psalm cvii. 2.

Behold, O God our Defender, and look upon the face of thy Anointed. *Psalm lxxxiv. 9.*

O hear thou our Kings, O thy paths, that his footsteps slip not. Psalm xvii. 5.

Grant the King a long life, and make him glad with the joy of thy countenance. *Psalm xxi. 6, 7.*

Let him dwell before thee for ever. O prepare thy loving mercy and faithfulness, that they may preserve him. Psalm lxi.

In his time shall the righteous flourish, and let there be abundance of peace, till the moon cometh. *Psalm xxxvii. 7, 8, 9.*

As for his enemies, lay them with shame; but upon himself let his crown flourish.

And blessed be the Name of his Majesty for ever: and all the earth shall be filled with his Majesty. Amen, Amen.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Proper Psalms, xx, xxi, ci.

Proper Lessons.

The First, 1 Sam. ii. to the end of the fourth verse. *Te Deum.*

The Second, Rom. xiii.

Jubilate.

¶ *The Suffrages next after the Creed shall stand thus.*

Priest. O Lord, shew thy mercy upon us.

Answer. *And grant us thy salvation.*

Priest. O Lord, save the King;

Answer. *O his servant that putteth his trust in thee.*

Priest. Send him help from thy holy place.

Answer. *And evermore mightily defend him.*

Priest. Let his enemies have no advantage against him.

Answer. *Let not the wicked approach to hurt him.*

Priest. Endue thy Ministers with righteousness.

Answer. *And make thy chosen people joyful.*

Priest. O Lord, save thy people.

Answer. *And bless thine inheritance.*

Priest. Give peace in our time, O Lord.

Answer. *Because there is none other that fighteth for us, but only thou, O God.*

Priest. Be unto us, O Lord, a strong tower.

Answer. *From the face of the enemy.*

Priest. O Lord, hear our prayer.

Answer. *And let our cry come unto thee.*

¶ *Instead of the first Collect at Morning Prayer shall be said this following Collect of Thanksgiving for His Majesty's Accession to the Throne.*

ALMIGHTY God, who

FOR THE TWENTY-NINTH OF JANUARY.

[illegible] but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the King.

The Gospel St Matt. [illegible]

AND [illegible] disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, [illegible] for thou regardest not the person of [illegible]. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not? But Jesus perceived their wickedness, and [illegible] tempt me, ye hypocrites? Show me the tribute money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's. When they had heard these words, they marvelled, and left him, and went their way.

¶ *After the Nicene Creed shall follow the Sermon.*

¶ *In the afternoon shall this Sentence be said.*

LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *St Matt.*

¶ *After the Prayer for the whole State of Christ's Church &c. these Collects following shall be used.*

A Prayer for Unity.

O GOD the Father of our Lord Jesus Christ, Author of Unity, the Prince of Peace, [illegible] grant unto us, your humble servants, that we, [illegible] dangers [illegible] sessions, may [illegible] away all heresies and prejudices, and whatsoever else may hinder us from godly living and concord; that, as there is but one Body, and one Spirit, and one Hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may hereafter be all of one heart, and of one soul, [illegible] Truth and Peace, and [illegible] Christ, and [illegible] with one mouth glorify God, through Jesus Christ our Lord. Amen.

GRANT, O Lord, we beseech thee, that [illegible] the world may be [illegible] the government [illegible] fully serve thee in all godliness, through Jesus Christ our Lord. Amen.

GRANT, [illegible] we have heard [illegible] pray [illegible] Name, [illegible] Lord. Amen.

ALMIGHTY God, [illegible] of all wisdom, [illegible] we have offended [illegible] we have done those things which we ought not to have done, and have left undone those things which we ought to have done, [illegible] Jesus Christ our Lord. Amen.

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you always. Amen.

"EDWARD R.

"OUR Will and Pleasure is, That these Four Forms of Prayer and Service, made for the Fifth of November, the Thirtieth of January, the Twenty-ninth of May, and the Twenty-first of January, be forthwith printed and published, and annexed to the Book of Common Prayer and Liturgy of the Church of England, to be used in the churches, by all the clergy and people of this realm, with the rest of the days of fast and thanksgiving, and the days of Our accession and Their coronation, and to be used in all cathedral and collegiate churches and chapels within those parts of that United Kingdom called England and Ireland.

"Given at Our Court at Carlton House the Twenty-first Day of February, 1820, in the First Year of Our Reign.

"By His Majesty's Command,

"SIDMOUTH."

A NEW VERSION

OF THE

PSALMS OF DAVID.

PSALM I

HOW blest is he who ne'er consents by ill advice to walk
Nor stands in sinners' ways, nor sits where men profanely talk.
2 But makes the perfect law of God his business and delight,
Devoutly reads therein by day, and meditates by night.
3 Like some fair tree, which, fed by streams, with timely fruit does bend,
He still shall thrive, and success all his designs attend
4 Ungodly men and their attempts no lasting root shall find,
Untimely blasted and dispersed like chaff before the wind.
5 Their guilt shall strike the wicked dumb before their Judge's face,
No formal hypocrite shall then amongst the saints have place.
6 For God approves the just man's ways, to happiness they tend,
But sinners, and the paths they tread, shall both in ruin end.

PSALM II

WITH restless and ungovern'd rage why do the heathen storm?
Why in such rash attempts engage, as they can ne'er perform?
2 The great in counsel and in thought the kings various forces bring,
Against the Lord their off'ring to, and his anointed King.
3 Must we submit to their commands? presumptuously they say
No, let us break their servish bands, and cast their chains away.
4 But God, who sits enthron'd on high, and sees how they combine,
Does their conspiring strength defy, and mocks their vain design.
5 Thick clouds of wrath divine shall break on his rebellious foes,
And thus will he in thunder speak to all that dare oppose
6 Though many wills oppose my will, the King that I ordain,
Whose throne is fixed on Sion's hill, shall there secure reign.
7 Attend, O earth, whilst I declare God's unconvertible decree;
Thou art my Son, this day my heir have I begotten thee.
8 Ask and receive thy full demands, Thine shall the heathen be
The utmost limits of the lands shall be possess'd by thee
9 Thy threat'ning sceptre then shall shake, and crush them every where;
As massy bars of iron break the potter's fragile ware.
10 Learn this, ye princes, and give ear, ye judges of the earth,
11 Worship the Lord with holy fear, rejoice with awful mirth.
12 Appease the Son with due respect, your humble homage pay,
Lest he revenge the slight neglect, incensed by your delay
13 If but in part his anger rise, who can endure the flame?
Then blest are they whose hope relies on his most mighty Name.

PSALM III.

HOW many, Lord, of late are grown the troublers of my peace
And, as their numbers hourly rise, so does their rage increase
2 Insulting they my soul upbraid, and him whom I adore,
The God in whom he trusts, say they, shall rescue him no more.
3 But thou, O Lord, art my defence, on thee my hopes rely
Thou art my glory, and shalt yet lift up my head on high.
4 Since whensoever I make distress to God I made my prayers,
He heard me from his holy hill, why should I now despair?
5 Guarded by him, I lay me down my sweet repose to take
For I shall rouse in securely sleep, through him in safety wake,
6 No force nor fury of my foes my courage shall confound,
Were they as many hosts as men that have beset me round.
7 Arise and save me, O my God, who oft hast aw'd my enemies,
[illegible] for righteous [illegible]

NEW VERSION OF

PSALM IV

O Lord, that art my righteous Judge,
Thou art redeem'st me from distress,
2 How long wilt ye, O sons of men,
How long your vain designs pursue,
3 Consider that the righteous man
And when to him I make my pray'r,
4 Then stand in awe of his commands,
Commune in private with your hearts,
5 The place of other sacrifice
And ev'ry one hope securely find,
6 While worldly worldlings hopeless grow
But let the glories of thy face
7 Thou shew'st my heart overflow with joy,
Than their, with stores of corn and wine
8 Then down in peace I'll lay my head,
No other guard, O Lord, I crave,

to my complaint give ear,
have mercy, Lord, and hear.
to blot my fame divine?
and spread malicious lies?
is God's peculiar choice
he always hears my voice.
flee ev'ry thing that ill
and bend them to his will
let righteousness supply,
on God alone rely.
more prosperous times to see,
shine bright on us, Lord, on me.
more lasting and more true,
succeeds your fresh new
and take my needful rest;
of thy defence possest.

PSALM V

LORD, hear the voice of my complaint,
2 To thee alone, my King, my God,
3 Thou in the morn my voice shalt hear,
To thee devoutly I'll look up,
4 For thou art no wrongs that I sustain
Who from thy sacred presence dare
5 Not any shall at thy bar find
A such as in unrighteousness
6 Thou and'rst all those who speak lies
Who hate to do the work of God
7 But when by thy sure grace shall me
On thee with trembling eyes,
8 Comfort me by thy righteous laws,
Therefore, O Lord, make plain the way
9 Their mouth is vain, nothing but deceit,
Their throat is a devouring grave,
10 By their own counsels let them fall,
For they against thy laws
11 But let all those who trust in thee
Let them rejoice whom thou dost cover'st,
12 To righteous men the righteous Lord
And with his favour all his saints,

accept my secret pray'r,
will I for help repair
and with the dawning day
to thee devoutly pray
cause never can approve;
shall not remove.
unjust in thy view,
thy vengeance shall pursue.
by thee shall be destroyed,
and in deceit are spy'd.
to thy sacred courts resort,
and humbly there adore.
for wishful is my foe,
wherein I ought to go.
their heart is set on wrong
they flatter with their tongue.
oppressed with loads of sin
have hardened against thee
with shouts of joy proclaiming
and in thee love thy name
his blessing will prevail,
as with a shield, defend.

PSALM VI

THY dreadful anger, Lord, restrain,
Correct me not in thy fierce wrath,
2 Have mercy, Lord, for I grow faint,
The anguish of my aching bones,
3 My soul [illegible] trembling mind,
But, Lord, how long wilt thou delay
4 Thy wrath, O Lord, remove,
Lord, for thy mercies sake
5 For after death [illegible] more
No [illegible] of thee [illegible] grave
6 Dulled [illegible] with sighs, I am groaning faint,
The [illegible] griefs
7 My [illegible] fades [illegible] grows dim,
Old age [illegible]
8 Depart [illegible] wrongs
For [illegible]
9, [illegible] hear and [illegible] pray
Shame [illegible] rage to me [illegible]

and spare a wretch forlorn,
for hours to be borne
unable to endure
who hath no [illegible] cure.
and [illegible] grief
[illegible]
and [illegible]
[illegible]
the grave [illegible]
can [illegible]
no hope of [illegible]
is spent [illegible]
my eyes [illegible]
[illegible]
and the [illegible] with my fall,
protect me from them all.

PSALM VII

O Lord my God, [illegible]
From all my persecutors rage
1 To save me from my threatening foe,
Lest, like a savage lion, he

my trust I put in thee,
deliver me
Lord, interpose thy pow'r
my helpless soul devour.

3, 4 If I am guilty, or did e'er against his peace conspire;
Way, if I have not spar'd his life, who sought unjustly mine?
5 Let then to persecuting foes, my soul become a prey,
Let them to earth tread down my life, in dust my honour lay.

6 Arise, and let thine anger, Lord, in my defence engage
Exalt thyself above my foes, and the raging rage
Awake, awake, O my God, all, the judgment to dispense,
Which thou hast righteously ordain'd for injur'd innocence.

7 So to thy throne adoring crowds shall call for justice thy
O therefore for their sakes resume thy judgment seat on high.
8 Impart a Judge of all the world, I trust my cause to thee,
According to my just deserts, so let thy sentence be.

9 Let wicked arts and wicked men together be o'erthrown
But guard the just, thou God, to whom the hearts of men are known.
10, 11 God me protects, nor only me, but all of upright heart,
And daily lays up wrath for those who from his law depart.

12 If they persist, he whets his sword, his bow unto ready bent,
13 Even now, with swift destruction winged, his potent darts are sent.
14 The pits are fruitless, which my foe unjustly dig conceive
15 The pit he digg'd for me has prov'd his own to me a grave.

16 On his own head his spite returns, whose I from harm am free;
On him the violence is fall'n which he designed for me
17 Therefore will I the righteous ways of Providence proclaim,
I'll sing the praise of God most high, and celebrate his Name.

PSALM VIII.

O Thou, to whom all creatures bow within this earthly frame,
Thro' all the world how great art thou how glorious is thy Name!
In heav'n thy wonrous acts are sung, nor fear'd tongue of them
2 And yet thou mak'st the infant tongue thy boundless praise declare.

Thro' thee the weak confound the strong, and crush their haughty foes,
And so thou quell'st the wicked throng that thee and thine oppose.
3 When heav'n, thy beauteous work on high, employs my wondering sight,
The moon that mighty rules the sky, with stars of feeble light,

4 What's man, say I, that Lord thou lov'st to keep him in thy mind?
Or what his offspring that thou prov'st to them so wondrous kind?
5 Him next in power thou didst create to thy celestial train
6 Ordain'd with dignity and state o'er all his works to reign.

7 They joint crown his powerful sway; the beasts that prey or graze,
8 The bird that wings its airy way, the fish that rule the seas.
9 O thou, to whom all creatures bow within this earthly frame,
Through all the world how great art thou how glorious is thy Name!

PSALM IX.

TO celebrate thy praise, O Lord, I will my heart prepare:
To all the ensuing world thy works, thy wondrous works, declare.
2 The thought of them shall to my soul exalted pleasure bring
Whilst to thy Name, O thou most High, triumphant praise I sing.

3 Thou mad'st my haughty foes to turn their backs and quit flight
Struck with thy presence down they fell, they perish'd at thy sight.
4 Against insulting foes, advanc'd, thou did'st my cause maintain,
My right asserting from thy throne, where truth and justice reign.

5 The insolence of heathen pride thou hast reduc'd to shame;
Their wicked offspring quite destroy'd, and blotted out their name
6 Mistaken foes, your haughty threats are to a period come,
Our city stands, while you design'd to make our ruin your doom.

7, 8 The Lord for ever reigns, who has his righteous throne prepar'd,
Impartial justice to dispense to punish every ward.
9 God is a constant sure defence against oppressing rage,
As troubles rise, his powerful aids in our behalf engage.

10 All those who have his goodness prov'd will in his truth confide;
Whose mercy never shrunk the man that on his help relied.
11 [illegible] [illegible]

The Second Part

12 When he inquiry makes for blood, he calls the poor to mind;
The injur'd humble man's complaint relief from him shall find.
13 Take pity on my troubles, Lord, which sinful men create,
Thou, that hast rescued me of oft from death's and hell's gate.
14 In Sion then I'll sing thy praise, to all, that love thy Name,
And with loud shouts of grateful joy thy saving power proclaim.
15 Deep in the pit they digg'd for me the heathen run is said,
Their guilty feet to the brown snare are been easily betray'd.
16 Thus, by the just retribution he makes the mighty Lord is known,
While wicked men by their own plots are shamefully overthrown.
17 No single sinner shall escape by privacy obscur'd
Nor nation from his just revenge by numbers secur'd.
18 His suffring saints, when most distress, he never forgets to aid
Their expectation shall be crown'd, though for a time delay'd.
19 Arise, O Lord, assert thy power, and let not man overcome;
Descend to judgment, and pronounce the guilty heathen's doom.
20 Strike terror through the nations round, till by consenting fear,
They to each other and themselves but mortal men appear.

PSALM X

THY presence why withdraw st thou, Lord? why hid'st thou now thy face,
When dismal times of deep distress call for thy wonted grace?
2 The wicked swell with awless pride have made the poor their prey;
O let them fall by those designs which they for others lay.
3 For straight they triumph, if success their hopes attered,
And sordid wretches, whom God hates, perverse [illegible] mend
4 To own a power above themselves their haughty pride disdains;
And therefore in their sinful mind no thought of God remains.
5 Oppressive methods they pursue, and all their ways they slight;
Because thy judgments, unforeseen, are far above their sight
6 They fondly think their prosperous state shall continue still;
They think their vain designs shall thrive, from all misfortune free.
7 Vain and deceitful is their speech, with curses full and fraud;
By which they mischief of their heart and all their art employ,
8 Near public roads they lie concealed, to rifle and destroy
The innocent and poor at once surprise, harmless prey
9 Not unlike, couching in their dens, more savage than they.
With greater cunning, in express and modest looks they wear,
10 Some mis they act the harmless man, their sudden onset fear
That, so deceiv'd, the poor may [illegible]

The Second Part

11 For God, they think, no notice takes of their unrighteous deeds,
He never minds the suffring poor, nor the [illegible] heeds.
12 But thou, O Lord, at length arise; stretch forth thy [illegible] arm;
And, by the greatness of thy power, defend the poor from harm.
13 No longer let the wicked vaunt, and proud [illegible] up,
Tush, God regards not what we do, he never [illegible]
14 But [illegible] thou seest and all their deeds [illegible]
The orphan [illegible] the poor [illegible]
15 Defence [illegible] of a [illegible] strength lateth,
Confound [illegible] designs, [illegible] left.
16 Assert thy [illegible] which [illegible] stand,
Thou [illegible] from [illegible] and
17 Thou [illegible] that [illegible] hear that [illegible] repair
Thou [illegible] and [illegible] their pray'rs.
18 Thou [illegible] judgment weight the fatherless and poor
That [illegible] may perse[illegible] more

PSALM XI

SINCE I have fled my trust in God, a refuge always nigh,
Why counsel I, like a [illegible] bird, to [illegible] fly?
2 Behold the wicked bend their bow, and ready fix the dart
Lurking in the bend to destroy the [illegible] upright hearts.
3 When once the firm foundation falls which public faith supports,
'Tis time for innocence to fly from such deceitful arts.

4 The Lord hath both a temple here, and righteous throne above;
Whence he surveys the sons of men, and how their counsels move.
5 If God the righteous, whom he loves, for trial does correct,
What must the sons of violence, whom he abhors, expect?
6 Snares, fire and brimstone on their heads shall in one ter jest show'r,
This dreadful mixture his revenge into their cup shall pour.
7 The righteous Lord will righteous deeds with signal favour grace,
And to the upright man disclose the brightness of his face.

PSALM XII.

SINCE godly men decay, O Lord, do thou my cause defend
For scarce these wretched times afford one just and faithful friend.
2 One neighbour now can scarce believe what t'other doth impart
With flatt'ring lips they all deceive, and with a double heart.
3 But cursed shall with dreadful sound can never prosper long
God's righteous vengeance will confound the proud lies, hiss'ning tongue.
4 In vain those foolish boasters say, Our tongues are mine, our own;
With doubtful words we will betray, and be controll'd by none.
5 For God, who hears the suff'ring poor, and their oppression knows,
Will soon arise and give them rest, in spite of all their foes.
6 The word of God shall still abide, and void of falsehood be,
As is the silver, seven times tried, from drossy mixture free.
7 The promise of his saving grace shall reach the purpos'd end;
His servants from this faithless race he ever shall defend.
8 Then shall the wicked be perplex'd, not know which way to fly;
When those, whom they despis'd and vex'd, shall be advanc'd on high.

PSALM XIII.

HOW long wilt thou forget me, Lord? must I for ever mourn?
How long wilt thou withdraw from me, oh never to return?
2 How long shall anxious thoughts my soul, and grief my heart oppress?
How long my enemies insult, and I have no redress?
3 O hear, and to my longing eyes restore thy wonted light,
And suddenly, or I shall sleep in everlasting night.
4 Restore me, lest they proudly boast 'twas their own strength o'ercame;
Permit not them that vex my soul to triumph in my shame.
5 Since I have always dar'd my trust beneath thy mercy's wing,
Thy saving health will come, and then my heart with joy shall spring:
6 Then shall my song, with praise inspir'd, to thee, my God, ascend,
Who to thy servant in distress such bounty didst extend.

PSALM XIV.

SURE wicked fools must needs suppose that God is nothing but a name;
Corrupt and lewd their practice grows, no breast is warm'd with holy flame.
2 The Lord look'd down from heaven's high tow'r, and all the sons of men did view,
To see if any own'd his pow'r, if any truth or justice knew.
3 But all, he saw, were gone aside, all were degenerate grown and base;
None took religion for their guide, not one of a[illegible] the sinful race.
4 But can those workers of deceit be so void of [illegible] and senseless grown,
That they like bread my people eat, and God's almighty pow'r disown?
5 How will they tremble then for fear, when his just wrath is seen, them o'ertake,
For to the righteous God is near, and never will the cause forsake.
6 If men in vain with scorn expose those methods which the good pursue,
Since God a refuge is for those whom his just eyes with favour view.
7 Would he his saving pow'r employ to break his people's servile bands;
Then shouts of universal joy should loudly echo through the lands.

PSALM XV.

LORD, who's the happy man that may to thy blest courts repair?
Not, stranger-like, to visit them, but to inhabit there?
2 'Tis he, whose every thought and deed by rules of virtue moves,
Whose gen'rous tongue disdains to speak the thing his heart disproves.
3 Who never did a slander forge his neighbour's fame to wrong;
[illegible]

5 Who to his plighted vows and trust has ever firmly stood,
And, though he promise to his loss, he makes his promise good.
6 Whose soul in usury disdains his treasure to employ,
Whom no rewards can ever bribe the guiltless to destroy.

7 The man, who by this steady course has happiness insur'd,
When earth's foundation shakes, shall stand, by Providence secur'd.

PSALM XVI

PROTECT me from my cruel foes, and shield me, Lord, from harm,
Because my trust I still repose on thy Almighty arm.
2 My soul all help but thine does slight, all gods but thee disown
Yet can no deeds of mine requite the goodness thou hast shown.
3 But those that strictly virtuous are and love the thing that's right,
To favour always and prefer shall be my chiefest delight.
4 How shall their sorrows be increas'd, who other gods adore
Their bloody offerings I detest, their very names abhor.
5 My lot is fall'n in that blest land where God is truly known,
He fills my cup with liberal hand, 'tis he supports my throne
6 In pasture a most delightful scene my happy portion lies,
The place of my appointed reign and other lands surprise.
7 Therefore my soul shall bless the Lord, whose precepts give me light,
And private counsel at I afford in sorrow's dismal night
8 I strive each action to approve to his all seeing eye,
No danger shall my hopes remove, because he is nigh
9 Therefore my heart and grief debas, my glory does rejoice:
My flesh shall rest in hope to rise. with dutiful voice.
10 Thou, Lord, when I resign my breath, my soul from hell shalt free,
Nor let thy Holy One in death the least corruption see.
11 Thou shalt the paths of life display, that to thy presence tend,
Where pleasures dwell without allay, and joys that never fade.

PSALM XVII

TO my just plea and sad complaint, attend, O righteous Lord,
And to my prayer, as it is unfeign'd, a gracious ear afford.
2 As in thy sight I am approv'd, so let my sentence be
And with impartial eyes, O Lord, my upright meaning see.
3 For thou hast searched my heart by day, and visited by night
And on the strictest trial found no secret motives right
Nor shall thy justice, Lord, alone my heart's designs acquit;
For I have purpos'd that my tongue shall no offence commit.
4 I know what wicked men would do their safety to maintain
But me thy just and mild commands from bloody ways restrain.
5 That I may stand, in spite of wrongs, my steps in ease secure
O guide me in the righteous ways, and make my footsteps sure.
6 Since heretofore I use to call in vain to thee my prayer solicited,
O now, my God, incline thine ear to listen to my just request
7 The wonders of thy truth and love in my defence engage
Thou, whose right hand preserves thy saints from their oppressors rage

The Second Part.

8, 9 O keep me in thy tend'rest care the shelter'ring wings of love extend
To guard me safe from savage foes, that compass me about
10 Overgrown with luxury, incloses'd in their own fat they lie;
And with a proud blaspheming mouth hath spoke most malicious lies
11 Well may they boast, for they have now my path on every side surrounded
With eyes at watch, and bodies bent, and ready on the ground
12 In posture of a lion set who greedy of his prey,
Or a young lion where it lies within a covert way
13 Arise, O Lord, defeat their plots, disappoint their cruel rage (continue,
From men and swords, who are thy sword, do thou my life
14 From world's men, hold rewards, whose portion lies beyond,
Who, all in vain earth's treasures, design the offspring to have
15 Their race shall in that portage their children's children where they lie
Their heirs possess, to me, O they may the rest yet slumber give
16 But I, in righteousness, thy face shall view without control,
And, waking, shall its image find reflected in my soul.

THE PSALMS.

PSALM XVIII.

NO change of times shall ever shock my firm affection, Lord, to thee;
For thou hast always been my rock, a fortress and defence to me.
2 Thou my deliverer art, my God, my trust is in thy mighty pow'r
Thou art my shield from foes abroad, at home my safeguard and my tow'r.
3 To thee I will address my pray'r, to whom a praise we justly owe;
So shall I, by thy watchful care be guarded from my threatning foe.
4, 5 By floods of wicked men distress'd, with seas of sorrows compass'd round;
With dire infernal pangs opress'd, in death's unwieldy fetters bound.
6 To heav'n I made my mournful pray'r, to God address'd my humble moan;
Who graciously inclin'd his ear, and heard me from his lofty throne.

The Second Part.

7 When God arose my part to take, the conscious earth was struck with fear;
The hills did at his presence shake, nor could his dreadful fury bear.
8 Thick clouds of smoke dispers'd abroad, emblems of wrath before him came;
Devouring fire around him glow'd, that coals were kindled at its flame.
9 He oft the heavenly regions of light, whilst heaven bow'd down its awful bounds,
Beneath his feet subservient at night was the a scene of terror and wond.
10 The chariot of the cherubim, which at his troops of angels flew,
On a strong tempest's rapid wings, with rapid and gaudy flew.
11, 12 Black waters, rolling in tumultuous conspir'd with the rest, hides his face to veil;
But as he rough ness-seat retired, and for an shows of fire and hail.
13 Thro heav'n wide arch he hurling peal God's angry voice did roar,
While earth's surface with heaps of hail, and flakes of fire was covered over.
14 His sharpen'd arrows round he threw, which made his foes retreat;
Like darts his rising lightings flew, and quickly fled their defeat.
15 The deep its secrets stood disclos'd, the world's foundations naked lay;
By his avenging wrath exposed, which fiercely rage that dreadful day.

The Third Part.

16 The Lord did on my side engage, from heav'n, his throne, my cause upheld;
And snatch'd me from the furious rage of threatning waves, his prey to swell.
17 God is resistless pow'r convinc'd, my strongest foes attempts to break;
Who else with ease had soon destroy'd the weak defence that I could make.
18 Their subtle rage had near prevail'd, when I distrest and friendless lay;
But still, when other succours fail'd, God was my firm support to stay.
19 From dangers that surrounded me round, he brought me forth and set me free;
For some just cause his goodness found, that moved him to delight in me.
20 Because to me no guilt remains, God does his gracious he pretend;
My hands are free from bloody stains, therefore the Lord was I my friend.
21, 22 For I am judgment's kept in sight, In his just paths I my way trod
I never did his statutes slight, nor have my wanderings from my God.
23, 24 But still my soul, sincere and pure, did them from doing sin refrain;
His favours, therefore, yet endure, because my heart and hands are clean.

The Fourth Part.

25, 26 Thou art, O Lord, thy righteous ways to various paths of human kind;
They, who for mercy meet praise, with those shall wonderous mercy find;
Thou to the just shalt justice show, the pure thy purity shall see,
Such as perversely choose to go, shall meet with frowns from thee.
27, 28 That humble soul will save, and crush the haughty scowling eye;
In me the Lord an instance gave, whose darkness he has turn'd to light;
29 On him succour's relied, and did overcome foes prevailing
Nor fear'd whilst he was on my side, the best defenders wide to scale.
30 For God's designs shall still succeed, his word will bear the nicest test;
He's a strong shield to all that need, and on his sure protection rest.
31 Who then deserves to be ador'd, but God on whom my hopes depend?
Or who, except the mighty Lord, can with resistless pow'r defend?

The Fifth Part.

32, 33 'Tis God that girds my armour on, and aims my just designs for me,
Through him my feet can swiftly run, and nimbly climb the steepest hills.
34 Lessons of war from him I take, and many weapons learn to wield;
Strong bows of steel with ease I break, force'd by my stronger arms to yield.
35 The buckler of his saving health protects me from [illegible]
36 [illegible] [illegible]

37 Through him I num'rous hosts defeat, and flying squadrons captive take;
Nor from my fierce pursuit retreat, till I a total conquest make.
38 Cover'd with wounds, in vain they try their vanquish'd heads again to raise;
Spite of their boasted strength they lie beneath my feet, and prove their [illegible]

39 God, when fresh armies take the field, recruits of strength and courage yield;
He makes my strong opposers yield, subdu'd by my victorious arms. [illegible]
40 Through him the necks of prostrate foes my conquering feet in triumph press;
Aided by him, I root out those who hate and envy my success.

41 With oud complaints my friends their trust, but none was able to defend;
At length to God for help they cry'd, but God would no resistance lend.
42 Like flying dust which winds pursue, their broken troops I scatter'd rout;
Their slaughter'd bodies for it I threw, like loathsome dirt that cings the ground.

The Sixth Part

43 Our factious tribes, that strife till now, by God's appointment me obey,
The heathen to my sceptre bow, and foreign nations own my sway;
44 Remotest regions their homage send, when my [illegible] name they hear;
Strangers for my commands attend, charm'd with the fame of my power by [illegible]

45 A [illegible] yield, or soon [illegible]
For stronger hosts they [illegible] the field, and [illegible] afraid,
46 Let the eternal God be praised, the rock of my [illegible] defence I reveal;
Over [illegible] his Name be exalted, who me with his salvation blest.

47 'Tis God [illegible] supports my right, he gives revenge my foes [illegible]
'Tis he that [illegible] fierce nations [illegible]
48 My [illegible] safeguard [illegible], from whom [illegible]
He made me great, and set me free from my remorseless bloody foes.

49 Therefore [illegible] his fame my grateful voice [illegible]
And nations, strangers to his Name, shall [illegible] be taught to sing his praise.
50 God to his king deliverance sends, shews his [illegible] signal grace;
His mercy evermore extends to David and his [illegible] from old race.

PSALM XIX

THE heavens declare thy glory, Lord, which that alone can fill,
The firmament and stars express their great Creator's skill.
2 The dawn of each returning day fresh [illegible] of knowledge bring;
And from the dark returns of night divine instruction springs.

3 Their [illegible] language to no realm or region [illegible]
'Tis universal, and understood alike by all [illegible] of
4 Their [illegible] through earth [illegible] display,
Whose bright contents [illegible] sun does round [illegible]

5 As [illegible] with joy his [illegible] day has such a [illegible] force
No giant does like him rejoice to run his [illegible] course.
6 From east to west from west to east, his [illegible] course he goes,
And thus warmth [illegible]

The Second Part

7 God's perfect law converts the soul, reclaims from [illegible] desires,
With sacred wisdom [illegible] the ignorant inspires.
8 The statutes of the Lord are just, and bring [illegible] delights
His pure commands, in [illegible] of truth, [illegible]

9 His perfect worship [illegible] all, [illegible]
His [illegible] are [illegible] the scales [illegible]
10 Of more esteem than gold in mines, [illegible]
More sweet than [illegible] or the [illegible]

11 My [illegible] are, [illegible]
Divine [illegible] thou [illegible]
12 But who [illegible] how oft [illegible]
O cleanse me from [illegible] faults, [illegible]

13 [illegible] Lord, [illegible]
That [illegible] they [illegible]
14 [illegible] be [illegible]
And [illegible] defence, [illegible]

PSALM XX

THY Lord [illegible] attend, and hear thee in distress;
The Name of Jacob's God defend, and grant thy arms [illegible]
2 To aid thee from on high repair, and strength from Sion [illegible]
3 Remember all thy offerings there, thy sacrifice receive.

4 To compass thy own heart's desire, thy counsels still direct;
Make kindly all events conspire to bring them to effect.
5 To thy salvation, Lord, for aid we cheerful repair,
With banners in thy name display'd, "The Lord [illegible] all thy pray'r."

6 Our hopes are fix'd [illegible] the Lord our Sov'reign [illegible] defend,
From [illegible] and [illegible] word,
7 Some trust [illegible] war regard, on [illegible]
Against [illegible] the name of God most high.

8 Bulls [illegible] are thrown, [illegible] the plain,
Disorder'd, [illegible] down, whilst [illegible] our ranks remain
9 Still save us, Lord, and [illegible] our king bless,
Hear, king of heaven, [illegible] of need, the pray'rs that we address.

PSALM XXI.

THE king, O Lord, with songs of praise shall in thy strength rejoice;
With [illegible] round shall raise to heaven his cheerful voice.
2 For thou [illegible] his request, not one [illegible] part
But hast [illegible] the [illegible] the wishes of his heart.

3 Thy goodness and thy tender care have all his hopes outgone;
A crown of gold thou [illegible] wear, [illegible]
4 He [illegible] life, and [illegible], O Lord, didst to his graves extend;
And gra[illegible] to [illegible] a life that never will end.

5 Thy sure defence throughout nations round has spread his glorious name;
And his victorious [illegible] crowned with majesty and fame.
6 Eternal blessings [illegible] and make his joys to raise;
Whilst thou to him unclouded show'st the brightness of thy face.

The Second Part.

7 Because the king on God alone his trust [illegible] and relies
His mercy [illegible] supports his throne, and [illegible] triumphs.
8 Do, righteous Lord, [illegible] thy powerful hand;
Thy vengeful arm shall find out those that are [illegible] commanded.

9 When [illegible] engage, thy just but dreadful doom
Shall [illegible] a glow of [illegible] rage their hopes and their [illegible]
10 Not [illegible] of their race, [illegible]
But root [illegible] their [illegible] race, and to their seed spread.

11 For [illegible] against thee set on ill, their hearts on [illegible] bent,
But thou, [illegible] shall the [illegible] spent
12 When [illegible] shall make to make his dread. [illegible] flight,
Thy swift arrows [illegible] shall take, and [illegible] their flight.

13 Thus, Lord, thy [illegible] shall [illegible], and [illegible] fame,
Whilst we glad songs of [illegible] in thy mighty Name.

PSALM XXII.

MY God, my God, why cast thou me when I was anguish faint?
[illegible] far from [illegible] and [illegible] complaint?
2 All day out [illegible] to thee I do claim
With [illegible] thee, [illegible] to [illegible] bring [illegible]

3 Yet thou art [illegible] Judge of [illegible] praised
And [illegible] of [illegible] of [illegible] and [illegible] found,
4, 5 [illegible] and [illegible] crowned.
With [illegible] 6 But I [illegible] this [illegible] worth
Not [illegible] the [illegible] with the
7 With [illegible] scorn, [illegible] my [illegible]
They [illegible] head, and [illegible]

8 In God [illegible] trusted, [illegible] that he was [illegible] let glad
Let God [illegible] now, [illegible]

The Second Part.

9 Thou [illegible] my mother's [illegible] a [illegible] off [illegible] bear,
When [illegible] I was [illegible]
10 Thou guard [illegible] wrongs [illegible] days
And [illegible] ways.
11 Wilt [illegible] me, [illegible] when [illegible] enough,
O send me help, thy help, on which I only can rely
12 [illegible] hard, [illegible]

13 They gape on me, and ev'ry mouth a yawning grave appears;
The desert lion's savage roar less dreadful is than theirs.

The Third Part.

14 My blood like water's spill'd, my joints are rack'd and out of frame;
My heart dissolves within my breast, like wax before the flame.
15 My strength like potter's earth is parch'd, my tongue cleaves to my jaws;
And to the silent dust of death my foes my soul withdraws.

16 Like wild bloodhounds to surround me, they in pack'd assemblies meet;
They pierce my harmless feet, they pierce my harmless feet.
17 My bones stretch'd out, I all my bones divine by may be told
Yet such a spectacle of woe as pastime they behold.

18 As spoil, my garments they divide, lots for my vesture cast
19 Therefore, O Lord, my strength, and to my aid make haste.
20 From their sharp sword protect thou me, of all but life bereft,
Nor let my darling in the pow'r of cruel dogs be left.

21 To save me from the lion's jaws thy present succour send,
As once from grazing unicorns thou did'st my life defend.
22 Then to my brethren I declare the triumphs of thy Name;
In presence of assembled saints thy glory thus I claim.

23 Ye worshippers of such a God, all you of Israel's line,
O praise the Lord, and to your praise sincere obedience join.
24 He never disdain'd on low distress to cast a gracious eye;
Nor turn'd from poverty his face, but hears its humble cry.

The Fourth Part.

25 Thus in thy sacred courts will I my cheerful thanks express;
In presence of my saints perform the vows of my distress.
26 The meek vingsanions of my grief shall feed on plenty spread;
And as that seek the Lord shall his with joys unmixed feel.

27 Then shall the good converted world to God their homage pay;
And scattered nations of the earth one sovereign Lord obey.
28 The kingdom, sovereign sway, o'er all the heavens reign,
'Tis just that he should rule the world, who does the world sustain.

29 The rich, who are with plenty fed, his bounties must confess;
The sons of want, with more need, their great supplies bless.
With those who worship to his throne they a [illegible] treasure
That power, which first their beings gave, can only their support.

30, 31 Then shall a chosen spotless race, devoted to his Name,
To their admiring heirs his truth and glorious acts proclaim.

PSALM XXIII.

THE Lord himself the shepherd, Lord, vouchsafes to be my guide;
The shepherd, in whose constant care my wants are supplied.
2 In tender grass he makes me feed, and gives me better pasture;
Then leads me to cool shades, and where refreshing waters flow.

3 He does my wandering soul recall, and [illegible] grace,
Instructs me [illegible] the real path, [illegible] sake.
4 Though I walk the gloomy vale of death, from fear and danger free;
For thou art with me, rod and staff defend and comfort me.

5 In presence of my spiteful foes he does my table spread,
He crowns my head with cheerful wine, with [illegible] my head.
6 Since God does thus his wondrous love through life to me [illegible],
That life to him I will devote, and [illegible] his temple spend.

PSALM XXIV.

THIS spacious earth is all the Lord's, the Lord's let fulness is.
The world and those that dwell therein, by his sole right are his.
2 He fixed and fix'd it on the sea, and [illegible] hand
Upon [illegible] the floods stand.

3 But [illegible] Lord of all one chosen seat design'd,
O who shall [illegible] that sacred hill? dress'd [illegible] and [illegible]
4 The man whose hands and heart are pure, whose thoughts from pride [illegible]
Who hope [illegible] vanity [illegible] to gain [illegible] purity.

5 The [illegible] whom the Lord shall [illegible] blessings [illegible]
Whom God [illegible] shall [illegible] with righteousness [illegible] to earth.
6 Such is the race of saints, by whom the sacred courts are trod;
And such the proselytes that seek the face of Jacob's God.

7 Erect your heads, eternal gates, unfold, to entertain
The King of glory, see, he comes with his celestial train.
8 Who is this King of glory? who? the Lord for strength renown'd;
In battle mighty, o'er his foes eternal victor crown'd.

9 Erect your heads, ye gates, unfold to state entertain
The King of glory, see, he comes with all his shining train.
10 Who is this King of glory? who? The Lord of hosts renown'd;
Of glory he alone is King, who is with glory crown'd.

PSALM XXV

TO God, in whom I trust,
2 O let me not be put to shame, I lift my heart and voice, nor let my foes rejoice.
3 Those who on thee rely, let no disgrace attend;
Be that the shameful lot of such as wilfully offend.

4, 5 To me thy truth impart, and lead me in thy way,
For thou art he that brings me help, on thee I wait all day.
6 Thy mercies and thy love, O Lord, recall to mind,
And graciously continue still, as thou were ever kind.

7 Let all my youthful crimes be blotted out by thee;
And, for thy wondrous goodness' sake, in mercy think of me.
8 His mercy and his truth the righteous Lord displays,
In bringing wand'ring sinners home, and teaching them his ways.

9 He those in justice guides who humbly direct to seek,
And in his sacred paths shall lead the humble and the meek.
10 Through all the ways of God both truth and mercy shine,
To such as with religious hearts to his plest will incline.

The Second Part.

11 Since mercy is the grace that most exalts thy fame,
Forgive my heinous sin, O Lord, and so advance thy Name.
12 Whoever with humble fear to God his duty pays,
Shall find the Lord a faithful guide in all his righteous ways.

13 His quiet soul with peace shall be for ever blest,
And by his posterity the land successively possest.
14 For God to all his saints his secret will imparts,
And does his gracious covenant write in their obedient hearts.

15 To him I lift my eyes, and wait his word and aid,
Who breaks the strong and treach'rous snare, which for my feet was laid.
16 O turn and ease my grief, in mercy, for I am restless,
For I am compassed round with woes, and plunge in deep distress.

17 The sorrows of my heart to mighty sums increase,
O from this dark and human state my troubled soul release.
18 Do thou with tender eyes my sad affliction see
Acquit me, Lord, and from my guilt entirely set me free.

19 Consider, Lord, my foes, how vast their numbers grow;
What fierce force and rage they use, what boundless hate they show.
20 Protect and set my soul from their heinous malice free;
Nor let me be ashamed, who place my steadfast trust in thee.

21 Let all my righteous acts to full perfection rise,
Because my firm and constant hope on thee alone relies.
22 To Israel's chosen race compassionate ever kind,
And in the midst of all their wants let them thy succour find.

PSALM XXVI

JUDGE me, O Lord, for I the paths of righteousness have trod,
I cannot fail, who all my trust repose on thee, my God.
2, 3 Search thou my heart, whose innocence will shine the more tried;
For I have kept thy grace in view, and made thy truth my guide.

4 I never for companions took the idle or profane
Nor hypocrite, with all his arts, can ever my friendship gain.
5 I hate the busy sorting crew, who make contracted times,
And shun the wicked company, as I avoid their crimes.

6 I'll wash my hands in innocence, and bring a heart so pure,
That when thy altar I approach, my welcome shall secure.
7, 8 My thanks I'll publish there, and tell how thy mercies [illegible]
[illegible]

11 But I will walk in paths of truth, and innocence pursue:
Protect me, therefore, and to me thy mercies, Lord, renew.
12 In spite of all assaulting foes I still maintain my ground,
And shall survive amongst thy saints, thy praises to resound.

PSALM XXVII.

WHOM should I fear, since God to me
Since strong is he my life supports, having health and light?
2 With here (illegible) my flesh to tear, when (illegible) my soul affrights?
They stumbled, and their (illegible) fly crests when foes beset me round,
were (illegible) like the ground.

3 Throng (illegible) against me, I dauntless, dares with mighty hosts to cope,
Through (illegible) of (illegible) of war for good (illegible) I hope
4 Henceforth with (illegible) house to dwell I earnest (illegible) prayer
His wondrous beauty there to view, and of (illegible) enquire

5 For there (illegible) with comfort rest, in times of deep distress,
And safe as (illegible) rock aside, in that (illegible) place
6 Whilst God (illegible) my haughty foes my (illegible) head shall raise,
And I (illegible) joyful tribute bring, with grateful songs of praise.

The Second Part.

7 Continue, Lord, to hear my voice, whene'er to thee I cry,
In mercy my complaints receive, nor my request deny
8 When (illegible) to seek thy gracious face thou kindly do'st advise,
Thy glorious face (illegible) will seek, my grateful heart replies.

9 Then (illegible) not (illegible) face, O Lord, nor me in wrath reject,
My God and (illegible), cast not (illegible) thou do'st oft protect
10 Though (illegible) friends, and kindred too their (illegible) forsake,
Yet thou, whose (illegible) excels them all, wilt care and pity take.

11 Instruct me (illegible) ways, O Lord, my wand'ring (illegible) guide
Lest envious men, who (illegible) my steps, should see me (illegible) aside.
12 Lord (illegible) me (illegible) foes, defeat their (illegible) desire,
Whose (illegible) hands against my peace conspire.

13 I trusted that my (illegible) life should (illegible) be crowned,
Or (illegible) good (illegible) sunk, with sorrow compassed round.
14 God (illegible) patient faith expect who will inspire thy heart
With inward strength, do thou thy part, and leave to him the rest.

PSALM XXVIII.

O Lord, my rock, to thee I cry,
O answer, or I shall become
2 Regard (illegible) suppliant (illegible) Lord, lights consume my breath,
With weeping eyes and (illegible) hands like those that sleep in death,
the cries that I (illegible) before thy mercy seat

3 Let me escape (illegible) doom, when (illegible) a trade of ill
And ever speak the peaceful fear, whose blood (illegible) means to spill,
4 According to their (illegible) extent let justice (illegible) course
Reach (illegible) to them as they have (illegible) without remorse.

5 But (illegible) they the works of God despise nor (illegible) his grace adore
His (illegible) utterly desroys, and (illegible) shall (illegible) more.
6 (illegible) judgment, his praises (illegible)
From (illegible) of my distress a gracious ear (illegible) found

7 My heart (illegible) revived in God (illegible) strength and shield
In him (illegible) trust, triumphs (illegible)
As he (illegible) my joys complete, (illegible) that I (illegible) raise
The (illegible) thanks, and (illegible) his praise.

8 (illegible) supports the (illegible) that (illegible) maintain
(illegible) to the throne, to be (illegible) my reign.
9 Preserve (illegible) and protect Guide (illegible) to (illegible),
With plenty prosper them in peace; in battle with success.

PSALM XXIX.

YE princes that (illegible) sight (illegible),
(illegible) glorious (illegible) tell,
2 To (illegible) Name (illegible) raise, your grateful (illegible) pay,
Him (illegible) (illegible) praise, (illegible) (illegible) (illegible) state (illegible)

3 'Tis he that (illegible) amazing noise the (illegible) (illegible) under (illegible)
The (illegible) (illegible) of his voice, (illegible) from (illegible) to (illegible)

4, 5 How full of power his voice appears! with what majestick terror crown'd!
Which from their roots tall cedars tears, and strews their scatter'd branches round,
6 They, and the hills on which they grow, are sometimes hurried far away,
And leap like beasts that bound or go, or unicorns in youthful play

7, 8 When God in thunder majestic speaks, and scatter'd flames of lightning sends,
The forest nods, the desert quakes, and stubborn hills to ashes bends.
9 He makes the hinds to cast their young, and lays the beasts dark covert bare;
While those that to his courts belong securely sing his praises there.

10, 11 God rules the angry floods on high; his boundless sway shall never remove;
His saints with strength he will supply, and bless his own with constant peace.

PSALM XXX.

I'LL celebrate thy praises, Lord, who didst thy pow'r employ
To raise my drooping head and check my foes insulting joy.
2, 3 In my distress I cried to thee, who kindly didst relieve,
And from the grave's expecting jaws my hopeless life retrieve.

4 Thus to his courts, ye saints of his, with songs of praise repair,
With reverent memorials of his truth, and providential care.
5 His wrath has but a moment's reign, his favour endures long;
Your night of grief is recompensed with joy and morning day.

6 But I in prosperous days presumed, no sudden change I fear'd,
Whilst in my sunshine of success no lowering cloud appear'd.
7 But soon I found my favour, Lord, my mountain on thy rock
For when thou hid'st thy face, I saw my honour dust in dust.

8 Then as I vainly had presumed, my error I confessed
And thus, with supplicating voice, thy mercy I humbly addressed:
9 What profit is there in my blood, congealed in death's cold night?
Can silent ashes speak thy praise, thy wonders in truth recite?

10 Hear me, O Lord, in mercy, hear thy worried servant
Do thou, great helper, on whom alone I can for aid depend.
11 "Thou hast my mournful scene to songs and dances turned,
Invested me with robes of state, who late in sackcloth mourn'd.

12 Exalted thus, I'll gladly sing thy praise in grateful verse,
And, as thy favours endless are, thy endless praise rehearse.

PSALM XXXI.

DEFEND me, Lord, from shame, for still I trust in thee,
As just and righteous is thy Name, from danger set me free.
2 Bow down thy gracious ear, and speedy succour send,
Do thou my steadfast rock appear, to shelter and defend.

3 Since thou, when foes oppress, my rock and fortress art,
To guide me first from the distress thy word be pleased to impart
4 Release me from the snare which they have closely laid,
Since I, O God my strength, repair to thee alone for aid.

5 To thee, the God of truth, my life and all that is mine,
(For thou preserv'st me from my youth,) I willingly resign.
6 As vain designs I hate, of those that trust in lies,
And still my soul in ev'ry state to God for succour flies.

The Second Part.

7 Those mercies thou hast shown I cheerfully express,
For thou hast seen my straits, and known my soul in deep distress.
8 When Keilah's treacherous race did all my strength enclose,
Thou gave'st me leave in larger space to shun my wrathful foes.

9 Thy mercy, Lord, display, and hear my just complaint,
For both my soul and flesh decay, with grief and hunger faint.
10 Sad thoughts my fainting spirits my years are spent in groans,
My sins have made my strength decrease, and even consumed my bones.

11 My foes, my neighbours, mock'd my neighbours disturbed,
My friends, a sight of me, were shock'd, and fled as men dismayed
12 Forsook as a dead man I, as dead and out of mind,
And like a shatter'd vessel lie, whose parts can ne'er be join'd.

13 Yet slanderous words they speak, and soon my peace to break,
[illegible]

The Third Part.

15 Whate'er events betide,
Them, Lord, thy servant safely hide
16 The brightness of thy face
And, as thy mercies still increase,
17 Me from dishonour save,
Let that, and silence in the grave,
18 Do those lying tongues restrain,
Who false reports, with proud disdain
19 How great thy mercies are
Which thou, for those that trust thy care,
20 Thou keep'st secret in thy sight,
From tongues that do in strife delight
21 With glory and renown
Whose love in Keilah's well-fenc'd town
22 I said, in haste flight,
Yet still thou kept'st me in thy sight,
23 O all ye saints, the Lord
Who to the just will help afford,
24 Ye that on God rely,
For he will still your hearts supply

thy wisdom times them all;
from those that seek his fall.
to me. O Lord disclose,
preserve me from my foes.
when I have call'd on thee;
the sinner's portion be,
whose breath in lies is spent,
against the righteous vent.
to such as fear thy Name,
does to the world proclaim!
from proud oppressors free,
they are preserv'd by thee.
God's Name be ever bless'd,
was wondrously express'd
I'm banished from thy sacred eyes,
and heard'st my earnest cries.
with eager love pursue,
and give the proud their due.
courageously proceed
with strength in time of need.

PSALM XXXII.

HE's blest whose sins have pardon gain'd,
Whose guilt remission has obtain'd,
2 While I concealed his fretting sore,
All day did I with anguish roar,
4 Heavy on me the hand remain'd,
Th' juice of vital moisture drain'd,
5 No sooner I my wound disclos'd,
But thy forgiveness interpos'd,
6 True penitents shall thus succeed,
They from the floods of deluge freed,
7 Thy favour, Lord, in all distress,
Thou shalt thy happy vows suppress,
8 In my instruction then confide,
Your progress I shall securely guide,
9 Submit yourselves to wisdom's rule,
Not like unwieldy horse and mule,
10 Sorrows in sorrows multiplied
But them who in his truth confide,
11 His saints that have performed his laws
Let them, as they alone have cause,

no more in judgment to appear;
and whose repentance is sincere
my bones consumed without relief;
but no complaint nor sought my grief,
by day and night alike distressed,
like land with summer's scorching opprest.
the guilt that oppressed me was thine,
and mercy's bounty have poured thine.
who seek their wishes they may't be found;
shall see remorseless floods drown'd,
my tower of refuge I to wish own,
and me with songs of triumph crown.
you that would your safety desire;
and keep to me your watchful eye.
like men that reason have strain'd;
whose fury must be curb'd and reign'd.
the hardened sinner sorely confound,
blessings of mercy shall surround.
the rights of triumph shall employ,
in grateful raptures shout for joy.

PSALM XXXIII.

LET all the just to God with joy
For well the righteous it becomes
2, 3 Let harps, and psalteries and lutes
And new made songs of loud applause
4, 5 For fit his word of God,
He justice loves and all the earth
6 By his Almighty word at first
And as the beauteous orbs of light
7 The swelling floods, together rol'd,
And says, as in a storehouse safe,
8, 9 Let earth and all the world therein
For when he spoke the world was made,
10 He, when the heathen closely plot,
His wisdom reflection makes
11 Whate'er the mighty Lord decrees
The settled purpose of his heart

their cheerful voices raise,
to sing grateful songs of praise.
in joyful concert meet,
the harmony complete.
his works will rule directed
Let all the people crowned
the heavenly arch was rear'd,
at his command appear'd.
he makes the deep to come,
the waters [illegible]
before Jehovah's throne stand,
'twas [illegible] command.
their counsels undermines,
the people's rash designs
shall stand for ever sure,
to ages shall endure

The Second Part

12 *How happy then* are they to whom
Whom he from all the world besides
13, 14, 15 *He all the nations of the earth*

the Lord the God is known,
has chosen for his own
from heaven, his throne, survey'd
Saw their works, and view'd their thoughts, by him their hearts were made

[illegible]ade by num'rous hosts, their strength the strong deceives;
[illegible], by force or speed, his warlike rider saves.
[illegible], who those that trust in him beholds with gracious eyes;
[illegible] from death, their war[illegible] in time of dearth supplies.
[illegible] on God w[illegible]th patience waits, our he[illegible] and shi[illegible] be,
[illegible] still our hearts rejoice, because we trust [illegible] thee.
[illegible] of thy mercy, Lord, do thou to us extend
[illegible] we want or wish on thee alone depend.

PSALM XXXIV.

[illegible] changing scenes of life, in trouble and in joy,
[illegible] of my God shall still my heart and tongue employ.
[illegible]ence I will boast, till all that are distress,
[illegible] comfort take, and charm their griefs to rest.
[illegible] Lord with me, with me exalt his Name,
[illegible] to him I call'd, he to my rescue came
[illegible] hearts were soon refresh'd, who look'd [illegible] for aid,
[illegible] in e'er face a cheerful air display'd.
[illegible] they, behold the man whom Providence relieved,
[illegible]rous y beset, so wonderously retrieved!
[illegible] of God e camp around the dwellings of the just,
[illegible]affords [illegible] all who on his succour trust.
[illegible] trial of his love, experience will decide,
[illegible] are, and only they, who in his truth confide.
[illegible]ints, and you will then have nothing else to fear;
[illegible] your delight, your wants shall be his care.
[illegible] lions lack their prey, the Lord with food provide
[illegible] their trust in him, and see their needs supplied.

The Second Part.

[illegible] piously dispos'd, and my instruction hear:
[illegible] true discipline of his religious fear
[illegible] length of life desires, and prosp'rous days would see,
[illegible] language keep his tongue, his lips from falsehood free.
[illegible] paths of vice decline, and true ways pursue;
[illegible] where [illegible] begun, and where [illegible] renew.
[illegible] heav'n behoves the just with favourable eyes,
[illegible]'d, his gracious ear is open to their cries.
[illegible] wrathful look on those, whom mercy can't reclaim,
[illegible] off, and from the earth blot out their hated name.
[illegible] his saints he gives, when his relief they crave;
[illegible] heal the broken heart, and contrite spirits save.
[illegible] oft, but still in vain, against the just conspire;
[illegible] affliction's weight he keeps their bones entire.
[illegible] from their wicked arts their ruin shall derive,
[illegible] men, whom they detest, shall them and their survive.
[illegible] the souls of those who on his truth depend,
[illegible] posterity his blessings shall descend.

PSALM XXXV.

[illegible] those that strive with me, O Lord, assert my right,
[illegible] war unjustly wage on thou my battles fight.
[illegible] take, and gird thy shield upon [illegible] warlike arm,
[illegible], in, defence, and keep me safe from harm.
[illegible] spear and stop their course, that haste my blood to spill,
[illegible] in this heath, and will preserve thee still
[illegible] shall [illegible] covered o'er, who [illegible] do [illegible] ought,
[illegible] my harm devise be to confusion brought.
[illegible] fly, hunters d[illegible] like chaff before the [illegible] wind,
[illegible] minister of wrath shall follow and behind.
[illegible] dark and slippery ways they strive his rage to shun,
[illegible] ministers of wrath shall pursue them as they run.
[illegible]'d by any wrong, they and their treacherous snares;
[illegible] soul a pit [illegible] causelessly prepare
[illegible] in their own [illegible]

He to his plighted vows and trust
[illegible], though he promise to his loss,
Whose soul to usury disdains
Nor can rewards can ever bribe
The man, who by this steady course
Shall earth's foundation shakes, shall stand, by Providence secur'd.

has ever firmly stood;
he makes his promise good,
his treasure to employ,
the guiltless to destroy.
has happiness insur'd,

PSALM XVI.

PROTECT me from my cruel foes,
2 Because my trust I still repose
My soul all help but thine does slight,
Yet can no deeds of mine requite
3 But those that strictly virtuous are
To favour always and prefer
4 How shall their sorrows be increas'd,
Their bloody off'rings I detest,
5 My lot is fall'n in that blest land
He fills my cup with [illegible] hand,
6 In nature's most delightful scene
The place of my appointed reign
7 Therefore my soul shall bless the Lord,
And private counsel still afford
8 I strive each action to improve
No danger shall my hopes remove,
9 Therefore my heart all grief defies,
My flesh shall rest in hope to rise,
10 Thou, Lord, when I resign my breath,
Nor let thy Holy One in death
11 Thou dost the paths of life display,
Where pleasures dwell without allay;

and shield me, Lord, from harm,
on thy Arm glory arm.
all gods but thee disown,
the goodness thou hast shown,
and love the thing that's right,
shall be my chief delight.
who other gods adore
their very names abhor.
where God is truly known,
'tis he supports my throne.
my happy portion lies,
all other lands outvies.
whose precepts gave me light,
in sorrow's dismal night,
to his all-seeing eye,
because he still is nigh,
my glory does rejoice,
wak'd by his pow'rful voice.
my soul from hell shall free;
the least corruption see.
that to thy presence lead;
and joys that never fade.

PSALM XVII

TO my just plea and sad complaint,
And to my pray'r, as 'tis unfeign'd,
2 As in thy sight I am approv'd,
And with impartial eyes, O Lord,
3 For thou hast search'd my heart by day,
And on the strictest trial found
Nor shall thy justice, Lord, alone
For I have purpos'd that my tongue
4 I know what wicked men would do
But me thy just and mild commands
5 That I may still, in spite of wrongs,
O guide me in thy righteous ways,
6 Since heretofore I ne'er in vain
O now, my God incline thine ear
7 The wonders of thy truth and love
Thou, whose right hand preserves thy saints from their oppressors' rage

attend, O righteous Lord,
a gracious ear afford.
so let my sentence be;
my upright adoring sense
and visited by night,
its secret motions right.
my heart's designs acquit;
shall no offence commit.
their safety to maintain
from blood, and restrain.
my innocence secure,
and make my footsteps pure.
to thee my pray'r address
to thee my just request
in my defence engage;
in my defence engage;

The Second Part

8, 9 O keep me in thy tend'rest care,
To guard me safe from savage foes,
10 Overgrown with luxury, inclos'd
And with a proud blaspheming mouth
11 Well may they boast, for they have now
With eyes at watch, and bodies bow'd,
12 In posture of a lion set,
Or a young lion, when he lurks
13 Arise, O Lord, defeat their plots,
From wicked men, who are thy sword,
14 From worldly men, thy sharpest scourge,
Who, fill'd with earth's vain stores, desire
15 Their race is numerous that partake
Their heirs survive, to whom they may
16 But I, in uprightness, thy face
And, waking, shall its image find

thy shelt'ring wings stretch'd out
that compass me about.
in their own fat they lie.
both God and man defy
my paths encompass'd round
and couching on the ground
when greedy of his prey,
within a secret way
their swelling rage controls
det'rs thou my soul
whose portion there below
no other bliss to know
their sub-stance while they
the vast remainder give,
shall view without cloy
reflected in my soul.

THE PSALMS.

PSALM XXXVII.

[illegible] men grow rich or great, yet let not their successful state
Thy anger or thy envy raise
[illegible] down like tender grass, or like young flow'rs, away shall pass,
Whose blooming beauty soon decays.

[illegible], and h[illegible] so thou within the land shalt stay,
Secure from danger and from want
[illegible] the chief delight and he, thy duty to requite,
Shall all thy earnest wishes grant

[illegible] trust thou the Lord, and he will kindly help afford
To perfect ev'ry just design
[illegible] like light, serene and clear, thy clouded innocence appear,
And as a middle sun to shine.

[illegible] on God depend, and patiently for him attend;
Nor let thy anger fond'ly rise
[illegible] men with wealth abound, and with success the plots are crown'd,
Which they malicious ly devise

[illegible], and wrath forsake; let no ungovern'd passion make
Thy wav'ring heart espouse their crime
[illegible] men destroy; but happy they the land enjoy,
Who trust in him, and wait his time.

[illegible] shall wicked men decay; their pow'r shall vanish quite away,
Nor by the strictest search be found
[illegible] souls possess the earth, rejoicing still with godly mirth,
With peace and plenty always crown'd.

The Second Part.

[illegible] crowds, with false design, against the righteous few combine,
And gnash their teeth and threat'ning stand,
[illegible] their empty plots deride and laugh at their defeated pride;
He sees their ruin near at hand.

[illegible] sword, and bent the bow, the poor and needy to o'erthrow,
And men of upright lives to slay
[illegible] bows shall soon be broke, their sharpen'd weapons mortal stroke
Through their own hearts shall force its way.

[illegible] God's favour be[illegible] that is by one righteous man possess'd,
The wealth of many bad excels.
[illegible] supports the just man's cause, but as for those that break his laws,
Their unsuccessful pow'r he quells.

[illegible] care the upright guides, and over all their life presides;
Their portion shall for ever last
[illegible] distress o'ev'whelms the earth, shall be unmov'd, and ev'n to dearth
The happy fruits of plenty taste.

[illegible] wicked men and those who proudly dare God's will oppose;
Destruction, their happiness share
[illegible], their hopes and joys shall in an instant melt away,
And vanish into smoke and air.

The Third Part.

[illegible], brought to sad decay, shall borrow on and never pay,
The just have wealth and pow'r to give
[illegible] God vouchsafe to bless, shall peace with the earth possess;
And those he curses shall not live.

[illegible] man's way is God's delight, he orders all the steps aright
[illegible]
[illegible] sometimes in distress, yet shall he ne'er be quite oppress'd,
For God upholds him with his hand.

[illegible] youth to age [illegible], I never saw the righteous fall'd,
Or want to crave his num'rous race
[illegible] heart and he did cheerfully impart,
God blesses his offspring's wealth to increase.

[illegible] shun each wicked deed, in virtuous ways with zeal proceed,
And so prolong your happy days
[illegible] judgment does delight preserve his saints secure from ill,
While soon the wicked race decays.

[illegible] shall possess the land, his portion shall for ages stand,
His mouth with wisdom is replete,
[illegible]

The Fourth Part.

32 In wait the watchful sinner lies, in vain the righteous to surprise
In vain his rain doth decree
33 God will not him defenceless leave, to his revenge expos'd, but ever
And, when he's sentenc'd, set him free
34 Wait still on God, keep his command, and he exalted in the land,
Thy blessed possession over shall be
The wicked soon destroy'd shall be, and, at his dismal tragedy,
Thou shalt a safe spectator sit
35 The wicked in his power have seen, and like a bay tree, fresh and green
That spreads its pleasant branches round,
36 But he was gone as swift as thought, and, though in every place I sought,
No sign of such of him I found
37 Observe the perfect man with care, and mark all such as upright are
The roughest days to peace shall end
38 Whine on the latter end of those, who dare God's sacred will oppose
A sudden ruin shall attend.
39 God to the just will aid afford, their only safeguard is the Lord;
The strength in time of need is he
40 Because on him they still depend, the Lord will timely succour send
And from the wicked set them free.

PSALM XXXVIII.

THY chastening wrath, O Lord, restrain, though I deserve it all,
Nor let it come on me the storm of thy displeasure fall.
2 In every wretched part of me Thy arrows remain,
Thy heavy hand's all-piercing weight I can scarce sustain.
3 My flesh is one intire wound, thy wrath no ease gives,
Between my punishment and guilt my bones have no repose.
4 My sins, that in a deluge swell, my sinking head o'erflow,
And for my feeble strength to bear too vast and great grow
5 Stench and corruption in my wounds, my folly's just return
6 Wrapt troubled in my way, I bow'd, and bow'd, and I mourn
7 A loath'd disease affects my loins, infecting every part
8 Wing'd sickness worse I groan and roar, through anguish of my heart.

The Second Part

9 But, Lord, before thy searching eyes all my desires appear;
And sure thy ground have been too loud not to have reach'd thine ear.
10 My heart is opress'd, my strength is gone, my eyes depriv'd of light,
11 Friends, lovers, kinsmen, gave blood on the dark night.
12 Meanwhile the foes that seek my life, their snares to take me sets;
Vent slanders, and imagine all day to forge some new deceit
13 But I, as deaf and dumb, nor hear nor new reply,
14 Quite deaf and dumb the one whose tongue is conscious guilt to tied.
15 For Lord, to thee I do appeal, my [illegible]
Assur'd that thou, my gracious God, thy help [illegible] hear.
16 Hear me, and I [illegible] foes a spiteful [illegible]
Insulting if they see me [illegible] be [illegible] go astray
17 And with [illegible] grief opprest, to sink I now begin
18 To thee [illegible] foes, to thee [illegible] my sin
19 But [illegible] foes the [illegible] and vigour bestow
And they [illegible] are grown a dreadful host.
20 Even they [illegible] return my [illegible] despise
And are my enemies because I follow the part that's right.
21 Forsake [illegible] Lord, nor far [illegible] depart,
22 Make haste to my relief, O [illegible] which salvation art.

PSALM XXXIX.

RESOLV'D to watch over all my ways, I kept a tongue to awe
I [illegible] hard words when I the wicked [illegible] saw.
2 Like one that's dumb [illegible] I stood, and kept my tongue from
From good [illegible] restrain'd [illegible] pain.
3 My heart [illegible] hot within [illegible] thoughts, [illegible]
Till strong [illegible] the fire and [illegible] I [illegible]
4 Lord, [illegible] of days, how [illegible] end,
The [illegible] of [illegible] which this frail state attend.
5 My life, thou know'st, is but a span, a cypher seems my years,
And every man, in best estate, but vanity appears.

vainly waste, with fruitless cares oppress'd;
I just cannot tell by whom 'twill be possess'd.
I on worthless toys with anxious care attend?
Steadfast hope shall ever, Lord, depend.

Oh, nor let me scorn'd be foolish sinners be
Nor murmur'd not, because thou come by thee.
Rebuke of his wrath in mercy soon remove:
I am weak to bear the heavy load should prove.

Chast'nest man for sin then make his beauty fade,
Like, like cloth by fretting moths decay'd.
Hear, accept my tears, and listen to my prayer,
Stranger here, as all my fathers were.

A little time, my wasted strength restore,
Ere then hence, and shall be seen no more.

PSALM XL.

I for the Lord, to Him vouchsaf'd a kind reply
Gracious ear afford, and heard from heav'n my humble cry.
Out of dismal pit, when foundered deep in miry clay,
Raised my feet, and suffer'd not my steps to stray

For me has wrought shall in my mouth a new song of praise;
Worship brought, to hopes of the rebellious raise
Blessed that man reward, who in the Almighty Lord relies
Not with disregard, and have the hypocrite sagacious.

Wonrous works recount, which thou, O God, for us hast wrought!
I have surmount the power of numbers, speech and thought.
Have hast not desired offerings and sacrifice arose,
Burnt beasts required for man's transgression to atone.

Instead to fulfil the oracles thy books impart
To do thy will thy law is written in my heart.

The Second Part.

I have told thy truth and righteousness at large;
Why my lips withhold from utt'ring what thou gar'st in charge.
Thy breast conceal'd thy faithfulness and saving grace,
Not, for all designed, that all thoughts that and truth embrace.

Mercies I declar'd to others, Lord, extend to me,
Every reward thy truth and safe protection be
Thou am surrounded, too numerous for me to bear
Of evil oppressed, that plunge and sink me to despair.

Why I recount the hairs on this afflicted head
Hope they surmount, and fill my drooping soul with dread.

The Third Part

Relief draw near, for never was more pressing need,
Lord, appear, and aid to that deliverance speed.
Let hearts return, who to destroy my soul combine,
Blush and mourn, ashamed in their own vile design.

Desolation be, with shame their malice be repaid,
Astonishment on thee, and sport of my affliction made
Who humbly seek thy face, to joyful triumphs shall be raised
Thy saving grace with me resound, The Lord be praised.

Though I am and poor, of me th' Almighty Lord takes care;
Thy aid restore, to my relief with speed repair

PSALM XLI

Blessed whose tender care relieves the poor distrest,
Compassion him around, the Lord shall give him rest.
With blessings crowned, In safety shall prolong
Will of those that seek to do him wrong.

Thy state, oppressed with sickness lie
Make his bed, and inward strength supply
Lord, my God, I thus my prayer address
Thou my God, though I have much transgressed.

Mine foes words, attempt to wound my fame,
Thy duty, and soon forget his very name?
[illegible] "Tis all but [illegible]
[illegible] [illegible]

7, 8 With private whispers such as these to hurt me they devise;
A sore disease afflicts him now, he's fal[illegible] no more to rise.
9 My own familiar bosom friend, on whom I most relied,
Has me, whose daily guest he was, with open [illegible] defied.

10 But, [illegible] wretched state to me [illegible] Lord, return
And raise me up, that I [illegible] may [illegible] the [illegible] reward.
11 By this I know thy gracious [illegible] hope [illegible] I [illegible],
Because thou suffer'st not my foes to triumph [illegible] my fall.

12 Thy [illegible] upheld [illegible] me from disgrace and [illegible] shame,
And thou [illegible] before thy [illegible] face
13 Let therefore Israel's Lord and God from age to age be blessed,
And all the people's glad applause with loud Amens [illegible].

PSALM XLII

As pants the hart for cooling streams, when heated in the chace
So longs my soul [illegible] God, for thee, and thy refreshing grace.
2 For thee, my God [illegible] my God, [illegible] my soul doth pine
O when shall I behold thy face, thou Majesty [illegible]

3 Tears are my constant food while thus [illegible] my foes upbraid
Detaining [illegible] where now thy God? and where his promised aid?
4 I sigh whenever [illegible] those happy days, [illegible]
When I with troops of joyous friends, thy temple did frequent.

5 When I [illegible] songs of praise my soul [illegible] pay,
And led the joyful [illegible] throng that kept [illegible] day
6 Why rest [illegible] my soul? trust God [illegible] employ
He aid for me [illegible] change these sighs to thanks [illegible] of joy.

7 My soul is cast down: O God, on thee [illegible] on Jordan's [illegible], from Hermon's heights, and Mizar's [illegible]
8 One trouble [illegible] another on, [illegible] gaping [illegible] head,
Fall spouting down [illegible] roaring [illegible] spread

9 But when by presence [illegible] Lord of life, has on [illegible] storms,
To thee I [illegible] and [illegible] sing, and [illegible] perform.
9 God of my strength, how long shall I, Like one forgotten, mourn?
Forlorn, forsaken, and exposed to my oppressor's scorn.

10 My heart is pierc'd, as with a sword, while thus my foes upbraid,
Vain boaster, where is now thy God? and where [illegible] God?
11 Why restless, why cast down my soul? hope still, and thou shalt sing
The praise of him who is thy God, thy health's eternal spring.

PSALM XLIII

Judge of heaven, against my foes do thou assert my injur'd right;
O set me free, [illegible] from those that [illegible] wrong [illegible]
2 Since thou art still my only stay, why [illegible] thou me [illegible] deep [illegible]
Why go I mourning [illegible] day, [illegible] oppressed?

3 Let me [illegible] light and truth be sent, be these my guides to lead [illegible]
Till on [illegible] I rest, [illegible] sacred temple [illegible]
4 Then will I [illegible] altars raise [illegible] grateful [illegible]
And well tuned harps, [illegible] songs of praise. [illegible] oppressed with [illegible]

5 Why then art [illegible], my soul? and why [illegible]
Do God, thy God, for aid rely [illegible] shall [illegible] repeat.

PSALM XLIV

O Lord, our fathers oft have told [illegible] in our attentive ears,
The wonders [illegible] thou hast performed, and elder times than theirs
2 How thou, [illegible] their hate, didst drive the heathen from [illegible] land,
Disposed to repeated strokes [illegible] of [illegible]

3 For not their courage [illegible] their sword, to the [illegible] gave
Nor strength [illegible] for [illegible] force they [illegible] would [illegible]
But thy right [illegible] pow'rful arm, whose [illegible] supported,
Thy presence [illegible] race, when [illegible] smiled.

4 As [illegible] God [illegible] and, thou [illegible] King,
O thy [illegible] [illegible] to [illegible] [illegible]
5 Through thee [illegible] Name of Jacob [illegible] the proud [illegible] quell,
And rush [illegible] with [illegible] strokes, as [illegible]

6 I [illegible] trust [illegible] sword, when [illegible]
7 But thou [illegible] [illegible] behind, and [illegible] spiteful [illegible]
8 To thee, to triumph we ascribe, from whom the conquest [illegible]
In God we will rejoice all day, and ever bless his Name.

The Second Part.

off, and now most shamefully we yield;
[illegible]st to lead our armies to the field.
[illegible]start for we turn our backs in fight;
[illegible]saline feast, who hear us an[illegible]ient spite.

[illegible] fall like sheep into their butcher'ring hands,
[illegible] yet) survive, cuppe'd through heathen lands.
[illegible] sold for scores, and set their price so low,
[illegible] the sale, but their disgrace may grow.

[illegible] nations round, the heathen's byword grown,
[illegible] for speech and mocking gestures shown.
[illegible]blind, my face in conscious shame I hide,
[illegible] God blaspheme'd, by their licentious pride.

The Third Part.

[illegible] is fal'n, all this we have endur'd;
[illegible]me'd thy Name, or faith to thee abjur'd.
[illegible]ths have kept our hearts and steps with care.
[illegible] all our strength, and we almost despair.

[illegible] great Name, on other gods rely,
[illegible] of all hearts the treach'rous crime descry?
[illegible]ings for thy sake we ev'ry day sustain,
[illegible] like sheep appointed to be slain.

[illegible]ing sleep no longer thus detain;
[illegible] to thee, for ever sue in vain.
[illegible] thy face from our afflicted state?
[illegible] sink to earth, with grief's oppressive weight.

[illegible] haste to our deliverance make,
[illegible] for our's, yet for thy mercy's sake.

PSALM XLV.

[illegible]ful praise rehearse, indited by my heart,
[illegible] pen of [illegible] that writes with ready art.
[illegible], O King! thy mouth with grace o'erflows;
[illegible] on thee eternally bestows.

[illegible] mighty Prince, and, clad in rich array,
[illegible] pow'r majestick pomp display.
[illegible] protect the meek, the just, and true;
[illegible] swift revenge does all thy foes pursue.

[illegible] are to them, what dare thy pow'r despise
[illegible] thro their heart the feathe'd arrow flies.
[illegible]od, as firm for ever to endure,
[illegible] last, by righteous laws secure.

[illegible]stice led, did upright ways approve,
[illegible] paths where wand'ring sinners rove
[illegible], on thee the oil of gladness shed;
[illegible] round, advance'd thy lofty head.

[illegible]myrrh, thy royal robes abound,
[illegible]robe brought, spread grateful odours round.
[illegible]ain the princely virgins wait,
[illegible] right hand in golden robes of state.

The Second Part.

[illegible] give ear, and to my words attend;
[illegible], and ev'ry former friend.
[illegible] the King, not shall [illegible] decay
[illegible], to him due reverence pay

[illegible] and proud, shall humble presents make;
[illegible] the favour to partake.
[illegible]'s fairer soul all inward graces fill
[illegible], adorn'd with costly skill.

[illegible] dress, with precious [illegible] wrought,
[illegible], shall to the King be brought.
[illegible] joy the triumph move along,
[illegible] court, resolve the [illegible] throng.

16 Thou, in thy royal father's room, must princely sons expect,
Whom thou to diff'rent realms may'st send to govern and protect.
17 While this my song to future times transmits thy glorious Name;
And makes the world, with one consent, thy lasting praise proclaim.

PSALM XLVI

GOD is our refuge in distress, a present help when dangers p[illegible]
In him undaunted we'll confide
2, 3 Though earth were from her centre rent, and mountains in the ocean b[illegible]
Torn piecemeal by the roaring tide.

4 A gentler stream with gladness still the city of our Lord shall fill,
The royal seat of God most high
5 God dwells in Sion, whose fair towers shall mock th' assaults of earthly p[illegible]
While his almighty aid is nigh.

6 In tumults, when the heathen rag'd and kingdoms war against us [illegible]
He thunder'd, and dispersed their pow'rs
7 The Lord of hosts conducts our arms, our tow'r of refuge in alarms,
Our fathers guardian God and ours.

8 Come see the wonders he hath wrought on earth what desolation brought
How he has calm'd the jarring world
9 He broke the warlike spear and bow with them their band'ring chariots
Into devouring flames were hurl'd.

10 Submit to God's almighty sway, for him the heathen shall obey
And earth her sov'reign Lord confess
11 The God of hosts conducts our arms, our tow'r of refuge in alarms,
As to our fathers in distress.

PSALM XLVII

O All ye people, clap your hands, and with triumphant voices sh[illegible]
No force the mighty pow'r withstands of God, the universal King.
3, 4 He shall subdue nations well, and with success our battles f[illegible]
Shall fix the place where we must dwell, the pride of Jacob his delight.

5, 6 God is gone up, our Lord and King, with shouts of joy and trumpets s[illegible]
To him repeated praises sing and let the cheerful song go [illegible]
7, 8 Your utmost skill his praise is shown, for he, who is the world's [illegible]
Who sits upon his righteous throne, and spreads his sway o'er heathen [illegible]

9 Our chiefs and princes, but far from hence to serve the God of Abraham [illegible]
Found him their constant sure defence how great and glorious is his [illegible]

PSALM XLVIII

THE Lord, the only God, is great, and greatly to be prais'd
In Sion, on whose happy mount his sacred throne is rais'd.
2 Her tow'rs, the joy of all the earth, with beauteous prospect rise;
On her north side th' Almighty King's imperial palace lies.

3 God in her palaces is known his presence is our guard;
4 Confed'rate kings with united force, and of success despair'd.
5 They view'd her walls, astonish'd and fled, with grief and terror struck;
6 Like women when the sudden pangs of travail had o'ertook.

7 No wretches crew of mariners appear'd them forlorn,
When fleets from Tarshish' wealthy coasts by eastern winds are torn.
8 In Sion we have seen performed a work that was foretold;
Its pledge that God, for times to come, his city will uphold.

9 Not in our fortresses and walls did we, O God, confide;
But on the temple of our hopes, to which thou dost reside.
10 According to thy sov'reign Name, thy praise through earth [illegible]
Thy pow'rful arm, as justly claim, chastisers of rebels.

11 Let Sion's mount with joys resound, her daughters all be taught
In songs to [illegible] grateful [illegible] who thy delive[illegible] wrought.
12 Compass her walls in solemn pomp, your [illegible] to tread her [illegible]
Count all her towers, and see if there you find a stone displaced.

13 Her forts and palaces survey, observe their state well
That with assurance to your heirs this wonder you may tell
14 This God is ours, and will be ours, while we to him confide;
Who, as he has preserv'd us now, till death will be our guide.

PSALM XLIX.

[illegible] world attend, and my instruction hear;
[illegible] rich and poor, with joint consent give ear.
[illegible] wisdom fill'd, shall good advice impart,
[illegible] thoughts, digested in my heart.

[illegible] my sense I will an ear incline,
[illegible] I sing dark words of deep design.
[illegible] fall in times of danger and of doubt?
[illegible] me supplant, have compass'd me about?

[illegible] their hope and trust in heaps of treasure place,
[illegible], when they see their ill-got wealth increase,
[illegible] the grave their dearest friend to free,
[illegible] reverse th' Almighty Lord's decree.

[illegible] they must quit, the price is bend too high,
[illegible] such a grant, that man should never die.
[illegible] wise exempt, nor fools their folly save,
[illegible] in death their wealth to others leave.

[illegible] their stately seats shall ne'er to ruin fall,
[illegible] last in lands which by their names they call
[illegible] be soon forgot, how great soe'er their state,
[illegible] and they shall share one common fate.

The Second Part.

[illegible] is, who thus absurd conclusions make!
[illegible], unreclaim'd, repeat the gross mistake.
[illegible] to slaughter led, the prey of death are made;
[illegible] rejoice, within the grave shall fade.

[illegible] my soul, and from the greedy grave
[illegible] me free, and to bliss receive
[illegible], when worldly men [illegible] with abound,
[illegible] house increase, with state and honour crown'd,

[illegible] hence by death, they leave all this behind,
[illegible] pomp within the grave they find
[illegible] their state was blest'd, caught in the fowler's snare,
[illegible] tempted, and prais'd their worldly care.

[illegible] steps they tread, and when, like them, they die,
[illegible] and they in endless darkness lie.
[illegible] soe'er his state, unless he's truly wise,
[illegible] lives, so like a beast he dies.

PSALM L.

[illegible], the mighty God hath sent his summons all abroad,
[illegible] dawning light, till day declines.
[illegible] hath heard, and he from Sion hath appear'd,
Where beauty in perfection shines.

[illegible], and keep no more unconstrued silence, as before;
[illegible] wasting flames before him send
[illegible] rage, while he does heav'n and earth engage
His just tribunal to attend

[illegible] to me, (thus runs the great divine decree,)
That in my lasting cov'nant live,
[illegible] constant care the heav'ns his justice shall declare;
For God himself shall sentence give

[illegible] hear thy strong accuser I'll appear,
Thy God, thy only God, am I
[illegible] plain, which, daily in my temple slain,
My sacred altar did supply

[illegible] make? no bullock from thy stall I'll take,
Nor he-goat from thy fold accept,
[illegible] range alone, the cattle too are all my own
That on a thousand hills are kept.

[illegible] build their nests in craggy rocks; and savage beasts,
That lonely haunt the open fields,
[illegible] could be, I need not seek relief from them,
[illegible] the world's mine, and all it yields.

13 Think'st thou that I have any need on slaughter'd bulls and goats to feed?
To eat their flesh and drink their blood?
14 The sacrifices I require, are hearts which love and zeal inspire,
And vows with strictest care to move good.
15 In time of trouble call on me, and I will set thee safe and free,
And thy returns of praise shall make
16 But to the wicked thus saith God, How darest thou teach my laws abroad,
Or to my mouth my covenant take?
17 For stubborn thou, confirm'd in sin, least proof against instruction bent,
And of my word midst sight [illegible]
18 When thou a subtle thief did'st see, thou gladly didst with him agree,
And with adulterers didst partake.
19 Vile slander is thy chief employ, thy tongue, by envy mov'd and spite,
Deceitful tales doth hourly spread
20 Thou dost with hateful scandal wound thy mother, and with lies confound
The offspring of thy mother's bed.
21 These things didst thou, whom still I forore to gain with silence and with love;
[illegible] wicked [illegible]
That I was such a one as thou but I'll reprove and shame thee now,
And set thy sins before thine eyes.
22 Mark this, ye wicked fools, and [illegible] lest my darts of vengeance fly,
Whilst none shall dare your cause to own
23 Who praises me, due honour gives, and to the man that justly lives,
My strong salvation shall be shewn.

PSALM LI

HAVE mercy, Lord, on me, as thou wert ever kind,
Let me, oppress'd with loads of guilt, thy wonted mercy find
2, 3 Wash off my foul offence, and cleanse me from my sin;
For I confess my crime, and see how great my guilt has been.
4 Against thee, Lord, alone, and only in thy sight,
Have I transgressed and, tho' condemn'd, must own thy judgment right.
5 In guilt each part was form'd in guilt I was conceiv'd, and born
6 Yet thou, whose searching eye doth inward truth require,
In secret didst with wisdom's laws my tender soul inspire.
7 With hyssop purge me, Lord, and so I pure shall be,
I shall with snow in whiteness vie, when purified by thee.
8 Make me to hear with joy thy kind forgiving voice,
That so the bones which thou hast broke may with fresh strength rejoice.
9, 10 Blot out my crying sins, nor me in anger view
Create in me a heart that's clean, an upright mind renew.

The Second Part.

11 Withdraw not thine help, nor cast me from thy sight;
Nor let thy holy spirit take its ever abiding flight.
12 Thy joy to me your gives let me again obtain;
And thy free spirit to firm support my fainting soul sustain.
13 So I thy righteous ways to sinners will impart,
Whilst my adversaries and wicked men to thy just ways convert.
14 My God, O God of health and grace, my Saviour and my God
And my glad tongue of thy godly tell thy righteousness abroad.
15 Do thou open my lips, with sorrow, grief and shame,
So shall my mouth thy wondrous praise to all the world proclaim.
16 Could a sacrifice atone, which the lambs and herds should die;
But on such offerings thou disdain'st to cast a gracious eye
17 A broken spirit is by God most highly prized,
By him a broken contrite heart shall never be despised.
18 Let Sion favour now, of thy great mercy, Lord,
And thy [illegible] Jerusalem long, by lofty walls secur'd.
19 The just shall then attend, and present at thine altar pay;
And sacrifice of choicest kind upon thy altar lay.

PSALM LII

WHY vain, O man of lawless might, thou boast at thyself in ill
Since God, the God in whom I trust, vouchsafes his favour still.
Thy wicked tongue doth dangerous tales malicious devise,
[illegible] sharper than a razor yet, it wounds with treach'rous lies.

thoughts are more evil than good,
you delights in words, by which
shall for ever blast thy hopes,
by dwelling place permit,
at, with holy fear, shall see
thy ancient rock laugh
here the man that haughty was,
trusted in his wealth, and still
ous like the fruitful olive plants
ge with his indulgent grace
all my soul with praise, O God,
thy Name with patience wait,

on less than truth employ'd;
the guiltless are destroy'd.
and snatch thee away;
not [illegible] world [illegible] stay
[illegible] of thy pride,
and thy [illegible] the tide
who proudly God defied,
on [illegible] are [illegible]
that shade God's temple round;
to be for ever [illegible]
extol thy wonrous love;
for this thy saints approve.

PSALM LIII

wicked fools must sure suppose
in gross mistake their practice shows,
ed look'd down from heaven's high tow'r
f any own'd a power

h, be saw, were backwards gone,
religion [illegible] not one
to those work [illegible] deceit
ty, like bread [illegible] eat,
[illegible] strangely grow,
on be for us, by [illegible] shall throw
d his saving pow'r employ
ants of universal joy

that God is but a name,
since virtue [illegible] this lam.
[illegible] the sons of men to view;
or truth [illegible] new

degen'rate grown, and base
of all the [illegible] race
an dull and senseless grown,
and God's just pow'r disown?
and they dread of God,
[illegible] shared of heaven abroad.
to break our service band,
shouts echo through the land.

PSALM LIV

h, save me, for thy glorious Name,
judge my cause, accept my pray'r,
strangers, whom I never wrong'd,
ed men that fear no God,

God takes part with [illegible] friends,
d of truth [illegible] my foes
all my grateful willing offring,
his praise [illegible] to come

dreadful anger and distress
[illegible] shall I of all my foes

and in thy strength appear,
and to my words give ear
to ruin me design'd
against [illegible] combin'd.

and he's the [illegible] guard,
the [illegible] shall reward
[illegible] well joy,
[illegible]
the Lord hath set me free,
the just destruction see.

PSALM LV

ear, thou Judge of all the earth,
from thy humble suppliant turn
p this my sad [illegible]
my mournful [illegible] declare

how the [illegible]
and [illegible] faithful hate,
heart is [illegible]
and [illegible] round,

[illegible] that I
might take my [illegible]
would I [illegible] far from hence
furious storm were spent,

and listen when I pray
thy glorious face away
and hear my grievous moans
with sighs and groans.

how [illegible] rage!
against [illegible] engage
[illegible] dread [illegible] overspread,
with horror [illegible] pressed.

the [illegible] could get
and seek a safe retreat
and in wild deserts stay,
this tempest past away.

The Second Part.

[illegible] Lord, their [illegible] designs,
[illegible] the city [illegible] grieved eyes
[illegible] and night [illegible] wall
[illegible] and [illegible] strength

[illegible] through every part shall roam,
[illegible] guile the [illegible] posts
[illegible] no [illegible] man fear
[illegible] could [illegible] have borne

[illegible] who hatred had profess'd
[illegible] withdrawn myself

their counsels soon divide
have strife and rapine spied
they walk their [illegible] round;
are grief [illegible] found

[illegible] fresh disorders meet,
[illegible] street
that false relief [illegible] made,
the latter [illegible] be said:

that did against me rise;
from his malicious eyes.

15 Sore vengeance, equal to their crimes, such traitors must surprise:
And sudden death requite those [illegible] they wickedly devise.
16, 17 But I will call on God, who still shall in my aid appear;
At morn, and noon, and night I'll pray, and he my voice shall hear.

The Third Part

18 God has relieved my soul from those that did with me contend;
And made a num'rous host of friends my righteous cause defend
19 For he, who was my help of old, shall now his suppliant hear,
And pun[illegible] them, whose prosp'rous state makes them no God to fear
20 Whom can I trust, if faithless men perfidiously devise
To [illegible] their peaceful friend, and break the strongest ties?
21 Tho' soft and smooth are their words, tho' [illegible] what abound
Their speeches are more smooth than oil, and yet like swords they wound.
22 Do thou, my soul, on God depend, and he shall thee sustain,
He suffers not the just, whom [illegible] the wicked strive in vain.
23 My foes, that trade in lies and blood, shall [illegible] untimely die,
Whilst I for health and length of days on thee, my God, rely.

PSALM LVI.

DO thou, O God, in mercy help, for man my life pursues;
To crush me with repeated wrongs he daily strife renews.
2 Continually my spiteful foes to ruin me combine,
Thou seest, who sit'st enthron'd on high, what mighty numbers join.
3 But thy high sanctuary surpass d by fear, on danger's first alarm,
Yet still for succour I depend on thy Almighty arm.
4 God's word of promise I shall praise, on which I now rely
In God I trust, and, trusting, pray, the arm of flesh defy
5 They wrest my words, and make them speak a sense they never meant
Their thoughts are all, with malicious spite, on my destruction bent.
6 In close recess they lie concealed, and wicked projects lay,
They watch my steps, and seek my soul to take as a soul to pray
7 Shall such a just revenge escape? O righteous God, arise,
Let thy just wrath, long provoked, thus impious race chastise.
8 Thou numbrest all my steps, since first I was compelled to flee,
My very tears are treasured up, and reposed by thee.
9 When therefore I invoke thy aid, my foes shall be miss'd or found
For I am well assured that God my righteous cause will own.
10, 11 [illegible] God's word, and so despise the force that man can raise,
12 To thee, O God, my vows are due, to thee I'll render praise.
13 Thou hast rescued my soul from death, and thou wilt secure
The life thou hast so oft preserved, and make my footsteps sure,
That thus protected by thy power, I may the light enjoy,
And in the service of my God my lengthen'd days employ

PSALM LVII

THY mercy, Lord, to me extend, on thy protection I depend
And to thy wing for shelter haste, till this outrageous storm is past.
2 To thy tribunal, Lord, I fly, thou sov'reign judge and God most high,
Who wonders hast for me begun, and will not cease thy work undone.
3 From heav'n protect me [illegible] thine arm, and shame [illegible] those who seek my harm,
To my relief thy mercy send, and truth on which [illegible] hopes depend.
4 For I with savage men converse, like hungry lions wild and fierce, [illegible]
With men whose teeth are spears, their words [illegible] swords and two-edged
5 Be thou, O God, exalted high, and, as thy glory [illegible] the sky,
So [illegible] on earth display'd, [illegible] as there [illegible]
6 To take me [illegible] their net prepar'd, and had almost [illegible]
But I [illegible] into the pit they made for me
7 O [illegible] heart [illegible] bend, [illegible] thankful [illegible] to present,
And with my heart [illegible] raise to thee, my God, the song of praise.
8 Awake, my [illegible] and lute, [illegible] strings or mute
And I, my [illegible] part to take, will wake the dawn [illegible]
9 Thy praises, Lord, I will [illegible] sound [illegible]
10 Thy mercy highest heaven transcends, [illegible] the clouds extends
11 Be thou, O God, exalted high, and, as thy glory rules the sky,
[illegible] be on earth display'd, till thou art here, as there, obeyed.

THE PSALMS.

PSALM LVIII.

SPEAK, O ye judges of the earth,
Or, must not innocence appeal
2 Your wicked hearts and judgments are
Your griping hands be weighty bribes,
3 To rotten strangers from the womb,
They prattled's answer and to lies
4 No serpent of parched Africa's breed
The drowsy adder when as soon
5 Unmov'd by good advice, and deaf
From whom the skilful charmer's voice
6 Defeat, O God, their roaring rage,
Disarm these growing sins' jaws,
7 Let now their audience, as height,
Their silver'd darts dull ere they arm,
8 Like snails of them dissolve to slime;
Unworthy to behold the sun,
9 Ere thorns can make the flesh-pots boil,
From God, and wait to them hence alive
10 The righteous shall rejoice to see
And saints in persecutors' blood
11 Transgressors then with grief shall see
And own a God, whose justice wail

if just your sentence be;
to Heaven from your sentence?
alike by malice sway'd,
to violence extra.
their infant steps went wrong,
employ'd their spring tongue.
does rather to sin bent,
unlock his ev'ry ear
as adders they remain,
can no action sway gain.
and crush break their pow'r,
ere prey devour.
like flying times be spent
when ev'ry ear low have bent.
like [illegible]
and dead wombs the womb.
tempestuous wrath shall come
to their [illegible]
then [illegible] vengeance meet,
[illegible] harmless feet.
Just men rewards obtain;
the guilty earth arraign.

PSALM LIX.

DELIVER me, O Lord my God,
In my defence oppose thy pow'r
2 Preserve me from a wicked race,
Protect me from remorseless men,
3 They lie in wait, and mighty pow'rs
Implacable, yet, Lord, thou know'st
4 In haste they run about and watch
Look down, O Lord, on my distress,
5 Thou, Lord of hosts, and Israel's God,
Relentless vengeance take on those
6 At evening to bend my house
While others through the city range,
7 Their throats as venom a slander breathe,
Who hears, say they, or heeds, dares
8 But from thy throne thou shalt, O Lord,
And soon to scorn and shame expose
9 On thee I wait, as on thy strength
'Tis thou, O God, art my defence,
10 Thy mercy, Lord, which has so oft
Shall crown my wishes, and subdue
11 Destroy them not, O Lord, at once,
Lest we, ingrateful too soon
Disperse them through the nations round
Do thou bring down the high pride,
12 Now, in the height of their hopes,
Whose tongues have [illegible] no hope restrain
13 Nor shall [illegible] the race endures,
That distant ends [illegible] the just doom,
14 At evening let them still persist
Still wander and the city round,
15 Then, as for meat now they do,
And yet hear vain [illegible] around,
16 Whilst early I thy mercy sing,
For thou art [illegible] defence,
17 To thee with never-ceasing praise,
Thou art my God, the rock from whence

from all my spiteful foes;
to their's who me oppose.
who make a trade of [illegible],
who seek my blood to spill.
against my innocence
for no offence [illegible]
my guilt [illegible] take
and to my aid awake
the [illegible] rage express
who stir [illegible]
like growling dogs they meet
and ransack every street
the [illegible] tongues are sharpen'd swords;
rejoice our [illegible] words?
the [illegible] will [illegible]
the [illegible] pride.
for [illegible]
who on [illegible] defend
from danger let me free,
my [illegible] to me
restrain [illegible] blow,
forget [illegible]
by [illegible] power
O Lord our [illegible] tow'r.
the [illegible] arraign [illegible]
and [illegible] and [illegible]
[illegible] proper, Lord [illegible] press,
may Israel's God confess.
Like growling dogs to meet,
and traverse every street
for hunger let [illegible] stay,
defeated of their prey
thy [illegible] pow'r confess,
my refuge in distress.
O God, my strength [illegible],
thy health and [illegible] spring

PSALM LX.

O God, whose hand thou hast disgusted,
Scattering those who left their [illegible]

3 Our folly's sad effects we feel,
4 But now for them who thee reverd,
5 Let thy right hand thy saints protect
6 The holy God hath spoke and I,

To thee in portions I'll divide
To Sichem, Succoth [illegible] join,
7 Manasseh, Gilead, both [illegible] scribe
Ephraim his [illegible] supports my cause,

8 Moab my [illegible] and drudge shall be,
Proud Edom [illegible] state
9 But who shall [illegible] the [illegible] powrs,
Or through [illegible] your lost fortunes dread

10 Even thou, O God, who cast disperst
Those whom thou [illegible] wrath for sake,
11 Do thou our far [illegible] assist us,
12 Fresh strength and courage God bestows.

far, drunk with discord's cup, we [illegible]
thou hast the truth's bright banner [illegible]
Lord, hear the prayers that we [illegible]
o'erjoy'd, on his firm word rest

far [illegible] Samaria's pride
and [illegible] out her vale [illegible]
to my [illegible] hands, with Edom's [illegible]
and Judah [illegible] new.

nor [illegible] from my [illegible] get free;
shall [illegible] our triumph [illegible]
and [illegible] my way to Edom's tow'rs,
the path that leads to conquest [illegible]

our troops, for we for [illegible]
[illegible] vain
for human succours are but vain
[illegible] our proudest [illegible]

PSALM LXI

LORD, hear my cry, regard my pray'r,
2 From earth's [illegible] parts address
O lodge me safe beyond the reach
3 Thou, who so oft from [illegible] foes

4 So shall I [illegible] in thy sacred courts
Beneath the covert of thy wings
5 In sign my vows are heard, once more
6 O [illegible] long and [illegible] life

7 Confirm his throne, and make his reign
And let his truth and mercy both
8 So shall I ever sing the praise,
Devote my prosperous days to pay

which I, oppress'd with grief,
to thee for kind relief.
of persecuting power
hast been my shelter'ing tow'r.

secure from danger [illegible],
a future state [illegible]
[illegible] over [illegible] reign
the king thou shout ordain.

accepted [illegible] sight,
in his [illegible] presence.
thy Name for ever bless,
the vows of my distress.

PSALM LXII

MY soul for his poor God rests,
2 My rock, my health, [illegible] strength supplies,
3 How long will [illegible] against me,
You'll [illegible] a [illegible]

4 To make me [illegible] to my ruin
For [illegible] my blessings,
5, 6 [illegible] God, [illegible] my hope,
My rock and [illegible] supply

7 God [illegible] my [illegible] support,
He [illegible] defence,
8 In [illegible] rest,
For [illegible]

9 The [illegible] from
And [illegible] partial scale,
10 T[illegible] ways,
Nor [illegible] increase,

11 For God [illegible] express'd,
To be of [illegible] possess'd
12 Though [illegible] grave,
Yet will he at the [illegible]

from him alone my safety flowing
[illegible] hast bestow on your [illegible]
or [illegible] of [illegible]

they [illegible] a [illegible] with [illegible]
on [illegible] rejoice,
to [illegible] from [illegible]

and [illegible] send
on [illegible] depend
before [illegible] your [illegible]
hast [illegible]

the great [illegible] and mercy
the [illegible]
by [illegible] not [illegible]
be [illegible] poor [illegible]

and [illegible]
being [illegible] God alone
in whom [illegible] takes delight
according to their works requite.

PSALM LXIII

O God, my gracious God, to thee
For thee my thirsty soul [illegible]
My fainting flesh [illegible]
Where [illegible] refreshing waters want.

my morning pray'rs shall offer'd
[illegible] dry and barren plain
[illegible]

2 O to my longing eyes [illegible]
[illegible] glorious pow'r
[illegible]

3 Because to me thy wonder [illegible]
[illegible] Zion deserve praise,
My [illegible] always speak [illegible]

4 My life, while I shall [illegible]
[illegible] employ,
[illegible] hands adore [illegible]

5 My soul's content shall [illegible]
While I with joy [illegible]

6 When down I lie to sweet sleep in dead,
And when I wake in dead of night,
them, Lord, art present to my [illegible]

[illegible] still dutiful bring, beneath the shadow of thy wing
I rest with safety and delight.

[illegible] foes would me devour, I leaves fast to thee, whose matchless pow'r
In her support is [illegible] shown

[illegible] righteous Lord shall slay that my destruction wish; and they
That seek my life shall lose their own.

[illegible] untimely ends shall die, their flesh a prey to foxes lie.
But God shall [illegible] the king with joy
[illegible] shall [illegible] rejoice, whilst the false tongue and lying voice,
Thou, Lord, shalt silence and destroy

PSALM LXIV.

[illegible] the voice of my complaint, to my request give ear;
[illegible] my life from cruel foes, and free my soul from fear.
[illegible] with the fend rest care in some secure retreat,
[illegible] that against me rise, and a [illegible] defeat.

[illegible] intent to work my harm, they whet the strong as like swords;
[illegible] bows to shoot their darts, sharp [illegible] words.
[illegible] private at the just they take their secret aim;
[illegible] at him they shoot, quite void of fear and shame.

[illegible] their [illegible] designs they mutually agree
[illegible] private snares, and [illegible] none shall see.
[illegible] diligence and care their [illegible] they say;
[illegible] of [illegible] their hearts are [illegible] to stray.

[illegible] anger [illegible] world, his dreadful bow shall bend,
[illegible] are [illegible] point shall [illegible] destruction send
[illegible], which their mouths did vent, upon themselves shall fall;
[illegible] disclosed, shall make them be despised and shunned by all.

[illegible] shall then [illegible] power confess, and nations trembling stand,
[illegible] the [illegible] work of his avenging hand.
[illegible] them, whom God secures, in him shall gladly trust;
[illegible] earth shall bear loud triumphs of the just.

PSALM LXV.

[illegible] O God, our constant praise in Sion waits, the chosen seat;
[illegible] altars there we'll raise, and all our zealous vows compleat.
[illegible] hast always bend thy gracious ear,
[illegible] all mankind resort, and at thy gracious throne appear.

[illegible] though our [illegible] in vain to stop the flowing [illegible]
[illegible] look at the guilty stain, and washest out the [illegible] dye
[illegible] man who near thee plac'd, [illegible] the vast delights thy temple gives
[illegible] note, O God most just, have we the gracious answer found;
[illegible] trust, and those whom sturdy waves surround,
[illegible] strength, [illegible] fast the hills, and those [illegible] mighty pow'r engage,
[illegible] soul waves he stills, and angry crowds [illegible] tumultuous rage.

The Second Part.

[illegible] dust his frowns lands dismay, when they thy dreadful tokens view,
[illegible] the night and day each other's track by turns pursue.
[illegible] unchanged dare t[illegible] rain relieves the thirsty ground;
[illegible] barren were before, with corn and useful fruits abound.

[illegible] ridges drown [illegible] showers, and every furrow's [illegible]
[illegible] soft [illegible] gentle shower, in which a blest [illegible] dwells.
[illegible] the [illegible] ing year with fresh [illegible] thy fruitful clouds are [illegible] down.
[illegible] glorious [illegible] appear,

[illegible] barren forests, chang'd by them to pastures fresh and green;
[illegible] in order round in heap cops rules of joy are seen
[illegible] with flocks wood adorn the cheerful downs, the valleys bring
[illegible] of fair-ear'd corn, and seem for joy to shout and sing.

PSALM LXVI.

[illegible] with shouts of joy to God their voices raise;
[illegible] in honour of his Name, and spread his glorious praise.
[illegible] How dreadful, Lord, [illegible]
[illegible]

4 Through all the earth the nations round shall thee their God confess;
And with glad hymns their awful dread of thy great Name express.
5 O come, behold the works of God, and then with me you'll own,
That he to all the sons of men has wondrous judgments shown.

6 He made the sea become dry land, through which our fathers walk'd;
Whilst to each other of his might with joy his people talk'd.
7 He by his pow'r for ever rules; his eyes the world survey,
Let no presumptuous man rebel against his sov'reign sway.

The Second Part

8, 9 O all ye nations, bless our God, and loud's speak his praise;
Who keeps our soul alive, and still confirms our stedfast ways.
10 For thou hast tried us, Lord, as fire does try the pure and ore,
11 Thou brought'st us into strait, where we oppressing burdens bore.

12 Insulting foes did us, their slaves, through fire and water chase;
But yet at last thou brought'st us forth into a wealthy place.
13 Burnt offrings to thy house I'll bring, and there my vows will pay,
14 Which I with solemn zeal did make in trouble's dismal day.

15 Then shall the fattest incense smoke, the fatest rams shall fall;
The choicest goats from out the fold, and bullocks from the stall.
16 O come, all ye that fear the Lord, attend with heedful care,
While I what God for me has done with grateful joy declare.

17, 18 As I before his aid implor'd, so now I praise his Name;
Who, if my heart had harbour'd sin, would all my pray'rs disclaim.
19 But God to me, whene'er I cried, his gracious ear did bend,
And to the voice of my request with constant love attend.

20 Then bless'd for ever be my God, who never, when I pray,
Withholds his mercy from my soul, nor turns his face away.

PSALM LXVII

TO bless thy chosen race, In mercy, Lord, incline,
And cause the brightness of thy face on all thy saints to shine,
2 That so thy wondrous ways may through the world be known,
Whilst distant lands their tribute pay, and thy salvation own.

3 Let diff'ring nations join to celebrate thy fame,
Let all the world, O Lord, combine to praise thy glorious Name.
4 O let them shout and sing with joy and joyous mirth,
For thou, the righteous Judge and King, shalt govern all the earth.

5 Let diff'ring nations join to celebrate thy fame,
Let all the world, O Lord, combine to praise thy glorious Name.
6 Then shall the teeming ground a large increase produce
And we with plenty shall be crown'd, which God, our God, bestows.

7 Then God upon our land shall constant blessings show'r,
And all the world in awe shall stand of his resistless pow'r.

PSALM LXVIII

LET God, the God of battle, rise, and scatter his presumptuous foes;
2 Let shame confound their boast surprise, who so rebellious have grown.
As smoke to tempest's rage is lost, or wax to the furnace cast,
So let the ungodly impious host before his wrathful presence waste.

3 But let the servants of his will his favour gently bear to enjoy
Their upright hearts let gladness fill, and cheer them lovely joys.
4 To God in joy our voice in anthems raise, Jehovah's awful name let be praise,
In his rejoice, extol his praise, who rides on the rolling spheres.

5 Hail, from his empire of the skies, to the [illegible] world's [illegible]
The orphan's Father to asserve, and judge the [illegible] widow's cause.
6 This God, who from a foreign soil [illegible] poor exiles to [illegible]
Makes captives free and Pride has toil [illegible]

7 Thus of old, when thou did'st lead in person [illegible]
Strange terror through the heart spread, [illegible]
8 The breaking [illegible] earth [illegible] and [illegible]
Now then, [illegible] of [illegible]

9 Thy hand, at [illegible] earth's complaint, [illegible]
And, when thy heritage was faint, [illegible]
10 Where savages had range'd before, [illegible]
And in the desert for the poor [illegible]

The Second Part.

[illegible] gave the word, we sallied forth, and to that powerful [illegible]
[illegible] virgin troops, with [illegible] go forth, in state our conquest [illegible]
[illegible] armies, [illegible] generals led, as yet and never recall[illegible]
[illegible] their [illegible] power [illegible] dread, and to our [illegible] [illegible]

[illegible] Though Egypt's [illegible] urges you have been, your armies's wings [illegible]
[illegible] doves [illegible] golden [illegible] have seen, of silver [illegible] with [illegible]
[illegible] Twas [illegible] Almighty's hand o'er scattered kings [illegible]
Our troops, drawn up on Jordan's strand, high [illegible] [illegible]

[illegible] From [illegible] to Jordan's farther coast, and Bashan's [illegible]
[illegible] more her heights than Bashan boast but that [illegible] God's [illegible]
[illegible] But wherefore [illegible] the honour's great should [illegible] mountains
For Sion is his chosen seat, where he for ever will [illegible]

[illegible] His chariots numberless, his pow'rs are bear[illegible] hosts that
His presence [illegible] [illegible] tow'rs, as once [illegible] mourn'd [illegible]
[illegible] Ascend [illegible] [illegible] triumph thou captive [illegible] have captive [illegible]
And on [illegible] [illegible] receive the spoils of [illegible] [illegible]

[illegible] [illegible] [illegible] his grace, and [illegible] the proselytes
To [illegible] [illegible] dwelling place, and [illegible] the world pay [illegible]
[illegible] For [illegible] [illegible] bestow'd, be [illegible] great [illegible]
[illegible] Who [illegible] our God, of [illegible] [illegible] the [illegible]

[illegible] But, [illegible] for [illegible] [illegible] for proportion [illegible]
To [illegible] [illegible] hoary head of those who [illegible] [illegible]
[illegible] The Lord [illegible] [illegible] consider spoke As [illegible] [illegible] proud [illegible]
Once more I'll break [illegible] proud [illegible] and from [illegible] deep [illegible]

[illegible] Their feet shall wade in a common flood of slaughter'd foes [illegible]
Nor earth receive such impious blood, but leave for dogs th' [illegible]

The Third Part.

[illegible] When marching to the blest abode, the wond'ring multitude
The pompous [illegible] of [illegible], our God, to [illegible] of majesty [illegible]
[illegible] Swee[illegible] [illegible] long leaves but the van, loud instruments [illegible]
Between [illegible] [illegible] [illegible] train with [illegible] [illegible]

[illegible] The [illegible] [illegible] of their song In [illegible] [illegible]
All, who [illegible] [illegible] belong, the [illegible] Israel's [illegible]
[illegible] Nor [illegible] [illegible] alone from the [illegible] [illegible]
Nor [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

But [illegible] [illegible] seat, and Naphtali's [illegible]
(The [illegible] [illegible] complete,) [illegible] tribes, [illegible]
[illegible] Thus [illegible] [illegible] and [illegible] brought our [illegible] [illegible]
This [illegible], [illegible], [illegible], hast wrought, [illegible] with fresh [illegible]

[illegible] To [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
Where [illegible] [illegible] [illegible] [illegible] [illegible] and [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
Their [illegible] [illegible] [illegible] [illegible] fear, [illegible] [illegible]

[illegible] Egypt shall [illegible] [illegible] to [illegible] [illegible] forth [illegible] hands, and Affric's
[illegible] The [illegible] [illegible] kingdoms [illegible] [illegible] their [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] of [illegible] [illegible]
From [illegible] [illegible] [illegible] [illegible] we hear, like [illegible] of warring [illegible]

[illegible] [illegible] [illegible] God most high, of [illegible] [illegible] Israel [illegible]
Whose [illegible] [illegible] [illegible] [illegible] the dusky sky darts [illegible] terrors [illegible]
[illegible] How dreadful are the sacred courts, where God has fix'd his
His strength his feeble saints supports, to God give praise, [illegible]

PSALM LXIX.

SAVE me, O God, from waves that roll, and press to overwhelm
[illegible] With painful steps on mire I tread, and depths o'er flow [illegible]
[illegible] With restless cries my spirits faint, my voice [illegible] hoarse with
My sight [illegible] [illegible] pain, [illegible] for my God I [illegible]

[illegible] My [illegible], though numerous are but few compar'd with foes [illegible]
With groundless hate, grown now of [illegible] to execute their [illegible]
They force me [illegible] [illegible] to restore, as ravine, what by [illegible]
[illegible] Thou, Lord, my innocence dost see, [illegible] [illegible] my sins [illegible]

6 Lord God of hosts, take timely care,
7 Since I have suffer'd for thy name
8 A stranger to my country grown,
A foreigner, exposed to scorn

9 For zeal to thy house and name
Concern'd at their affronts to thee,
10 My very tears and abstinence
11 When clothed with sackcloth for heir sake,

12 The reproaches at my wrongs do jest,
How should I then expect to be
13 But, Lord, to thee I will repair
Relieve me from thy mercy store,

14 From threatning dangers me relieve,
From spiteful foes in safety keep,
15 Lest the deep grave extend spread,
Nor deep destruction's open pit

16 Lord, hear the humble pray'r I make,
Relieve thy suppliant once more
17 Nor from thy servant hide thy face,
18 Thy timely succour interpose,

19 Thou know'st what infamy and scorn
Nor can their malice disembled spite,
20 Reproaches, grief have broke my heart,
To pity or relieve my pain

21 With hunger pined, for food I call,
And when with thirst my throat sink,
22 Their table therefore to their health
23 Perpetual darkness seize their eyes,

24 On them thou shalt thy fury pour,
25 And make their house a desert cell,
26 For new afflictions they prov'd
And made the wounds thy scourge had torn

27 Sin shall to sin their sins betray,
28 From life thou shalt exclude their sons,
29 But me, however distressed and poor
30 Thy pow'r with songs I'll then proclaim,

31 Our God shall this more highly prize
32 When humble saints with joy shall see,
33 For God regards the poor's complaint,
34 Let heaven, earth, sea their voices raise,

35 For God will Sion's walls erect,
To her scatter'd sons repair
36 This blessing they shall at their death
And they to endless ages more

lest for my sake thy saints despair;
reproach, and hid my face in shame
not to my nearest kindred known;
by strangers of my mother born.

consumes me like devouring flame,
more than at slanders cast on me,
they construe in a spiteful sense.
they use their cruel oppressors make.

these wrongs they ought to have redressed
from dens of lewd drunkards free?
for help with humble pray'rs
display thy truth, preserving pow'r.

and from the mire my feet retrieve;
and snatch me from the raging deep
and roll its waves above my head,
to close her jaws on me intent.

for thy transcending goodness sake;
From thy abounding mercy's store,
make haste for deep grief is my task
and shield me from remorseless foes.

I from my enemies have borne,
or dark lest plots escape thy sight.
I look'd for some to take my part,
but ah, alas! for both in vain.

In lieu of food they gave me gall;
they give me vinegar to drink
shall prove a snare, a trap, their wealth
and sudden blasts their hopes surprise.

Let thy fierce wrath the race devour
where not a soul of you dare dwell
for you, who had thy stripes endured
to bleed afresh with sharper scorn.

till they in fraud have lost the way;
but with the just their names enrol
thy strong salvation shall restore
and celebrate with thanks thy Name.

than herds of oxen or sacrifice,
and hope for his redeemer will come.
sets prisoners free from the pit
and all the world resound his praise.

and Judah's cities shall be rebuilt,
to unfortunate possessors there.
to their religious heirs bequeath
of such as his dear Name adore.

PSALM LXX.

O Lord, to my relief draw near,
For my deliverance, Lord, appear,
2 Confusion on their heads return,
Let them, defeated, blush and mourn.

3 Their doom let dismay on be,
Who mock'd my confidence in thee,
4 While those, who humbly seek thy face,
And all who prize thy saving grace,

5 Thus wretched though I am and poor,
Thou, God, who only canst restore,

for never was more pressing need;
and add to that deliverance speed.
who to destroy me so much mind
ensnar'd to their own wicked design.

with shame their malice be repaid,
and sport of my afflictions made.
to joy, triumph shall be raised,
with me shall sing, The Lord be praised.

the mighty Lord of me takes care,
to my relief with speed repair.

PSALM LXXI.

1 In thee I put my steadfast trust,
Incline thine ear, and save my soul,
2 Be thou a strong and ready place,
To thy decree that keeps me safe,

3 From cruel and ungodly men
From my earliest youth till now

defend me, Lord, from shame
for righteous is thy Name
to which I may resort
thou art my rock and fort.

protect and set me free
my hope has been in thee.

[illegible] care did safely guard
[illegible] me from my mother's womb
[illegible] song [illegible] with wonder place,
[illegible], therefore, and thy praise

[illegible] not them [illegible] servant, Lord,
[illegible] me [illegible] with years,
[illegible]
[illegible] my [illegible] thy [illegible],

[illegible] God, say they, forsakes him now,
[illegible] and take [illegible] no [illegible]
But thou, [illegible] God, [illegible] not far,
To shame and ruin bring my foes,
6 But as for me, my steadfast hope
And I in grateful songs of praise

my tender infant days,
to sing thy [illegible] praise.
[illegible]
[illegible]

when I with age decay,
my vigour fade [illegible]
[illegible]
[illegible]

on [illegible]
of [illegible] high.
for [illegible] help I call,
that seek to work my fall.
shall on thy pow'r depend,
my time to come will spend.

The Second Part.

15 Thy righteous acts and saving health
Unable yet to [illegible]
16 While God vouchsafes me his support,
All other righteousness [illegible],

17 Thou, Lord, hast taught me from my youth
And ever since [illegible]
18 Thou [illegible] not when I
Till I to these [illegible],

19 How high [illegible] just [illegible], O God
The [illegible] which thou hast done!
20 [illegible] hast [illegible] pressed,
And [illegible]

21 Thy [illegible] shall be
And me, who [illegible] years [illegible] passed,
22 Then [illegible] harp
To thee [illegible]

23 Thy [illegible] mouth, and songs
My grateful soul [illegible] redeemed,
24 My tongue [illegible] just and righteous acts
Because thou dost confound my foes,

my mouth shall still declare;
though [illegible] with [illegible]
[illegible] strength grown,
and [illegible] alone.

to praise thy glorious Name;
have [illegible] [illegible] them.
[illegible] feeble grown,
[illegible] have shown.

how great and wonderous are
who [illegible] compare?
thy grace [illegible] renew,
[illegible] care [illegible].

with pow'r and greatness crown'd
[illegible]
thy truth, O God, [illegible]
thy [illegible] raise.

[illegible] heavenly [illegible],
shall [illegible] injuries.
[illegible] day [illegible]
[illegible] them [illegible] to shame.

PSALM LXXII.

1 LORD, let thy just decrees the king
And let his son, [illegible] his sight,
2 So shall he [illegible] judge
Whilst [illegible] him

3 Then [illegible] forth
[illegible]
4 Whilst [illegible] poor
And from [illegible] shall take

5 In [illegible] fear
As long [illegible]
6 He [illegible] that cheers
Or like [illegible], whose gentle drops

7 In his [illegible] just and good
The ha[illegible]
8 He [illegible]
Height [illegible] dominions,

9 To [illegible] bound
His [illegible] the dust,
10 The [illegible] and [illegible]
From [illegible] come,

11 To [illegible] earth
And all [illegible] nations gladly join
12 For he shall set the [illegible] free,
[illegible] the helpless and the poor

In all his ways direct
[illegible] righteous and respect.
[illegible] upright mind,
the [illegible] of God.

the [illegible] fruits of peace,
[illegible]
[illegible] gentle away,
oppress [illegible] away.

[illegible] then be [illegible] fast,
or [illegible]
[illegible] meadows [illegible] and [illegible],
refresh [illegible] earth.

[illegible] favour crown'd;
[illegible] peace abound.
[illegible]
as [illegible] end.

[illegible] shall bow [illegible] before his;
[illegible] conquered [illegible]
shall [illegible] presents bring,
and [illegible] king.

[illegible]
[illegible] his [illegible] away.
when they [illegible]
and all [illegible]

The Second Part.

13 His providence for needy souls shall due supplies prepare;
And over their defenceless lives shall watch with tender care.
14 He shall preserve and keep their souls from fraud and rapine free,
And in his sight their guiltless blood of mighty price shall be.

15 Therefore shall God his life and reign to many years extend,
Whilst eastern princes tribute pay, and golden presents send.
For his continuance may be made through all his prosperous days;
His just dominion shall a land a lasting house of praise.

16 Of needful grain throughout the land, great plenty shall appear;
A handful sown on mountain tops a mighty crop shall bear.
Its fruit, like cedars shook by winds, a rattling noise shall yield,
The city too shall thrive, and vie for plenty with the field.

17 The memory of his glorious Name through endless years shall run;
His spotless fame shall shine as bright and lasting as the sun.
In him the nations of the world shall be [illegible] blessed,
And his unbounded happiness by every tongue [illegible].

18 Then blessed be God, the mighty Lord, the God who our fear fears,
Who only wonderous in his works beyond all parallel appears.
19 Let earth be with his glory filled, and ever bless his Name
Whilst to his praise the listning world their glad assent proclaim.

PSALM LXXIII

A T length, by certain proofs, 'tis plain
That all whose hearts are pure and clean
2, 3 T[illegible] sustain on truth I knew,
I grieved the sinner's [illegible] to view,

4, 5 Thus to the grave in peace descend,
No plague or troubles thee offend.
6, 7 Vain pride as a chain have [illegible] held,
Their eyes stand out, with fat [illegible] swelled,

8, 9 With hearts corrupt and lifts to [illegible],
Their tongue thro' [illegible] walk,
10 And yet adoring crowds are found,
Because [illegible] around,

11 Their fond opinions these pursue,
How shall the Lord our actions view,
12 Behold the wicked! these are they
And yet their wealth increased each day,

13, 14 Then have I [illegible] my heart, and [illegible], and washed [illegible]
If all the day oppressed I lie,
15 Thus did I once to speak intend,
Thy children, Lord, I must offend,

that God will to his saints be kind
shall be a protecting fence around.
my staggering feet [illegible]
[illegible]
and wh[illegible]
would [illegible]
and ra[illegible]
they grow [illegible]
oppre[illegible]
[illegible]
who [illegible]
of [illegible]
[illegible]
can be [illegible]
who [illegible]
and [illegible]
and [illegible]
but, [illegible]
and basely should their [illegible]

The Second Part.

16, 17 To fathom this my thoughts I bent,
Till to the house of God I went,
18 How [illegible] they all
Thence [illegible]
19, 20 [illegible] how quick their fa[illegible]
As wak[illegible]

21, 22 [illegible] was [illegible] grief oppressed,
[illegible]
23 [illegible]
Thou [illegible]
25 [illegible]
Throughout [illegible]
26 [illegible]
But God [illegible]
27 For [illegible] far from thee to move,
If after [illegible] gods they rove
28 But as for me, the good, and just
In him I always put my trust,

but found the case too hard for [illegible]
then [illegible]
on [illegible]
[illegible]
the [illegible]
[illegible]
[illegible]
[illegible]
that [illegible]
[illegible]
[illegible]
shall [illegible]
[illegible]
Due [illegible]
and still his wondrous works [illegible]

THE PSALMS.

PSALM LXXIV

Why cast us off, O God? wilt thou no more return?
Against thy chosen flock does thy fierce anger burn?
O ancient purchase, Lord, the land that is thy own,
Sion, and Sion's mount, where once thy glory shone.

O view our ruin'd state! how long our troubles last
O, with what rage, has and the people waste!
Extreme thy Name, where late thy [illegible] prayed;
There, with haughty pomp, the [illegible] have displayed.

Those carvings which did once adorn the [illegible] fame,
Hammer they destroy, like work of vulgar frame.
Temple they have burnt and what [illegible] flame
Rev'd, and quite defaced, though sacred to thy Name.

O, who [illegible] destroy ma[illegible] [illegible]
Sacred places burnt, where we thy praise proclaim'd.
Presence how withheld'st no tender signs to send,
Prophet now, that knows when this sad state shall end.

The Second Part

How long wilt thou permit th' insulting foe to boast?
Dishonour of thy Name for evermore be lost?
Withdraw thy strong right hand, and on [illegible] breast,
[illegible] forth, [illegible] rest?

Before, with long power, In our defence hast fought
Great [illegible] world, hast great so valor wrought,
O God, that dost the sea by thy own strength divide,
The waters monsters [illegible], the waves [illegible] their pride.

Yes, fierceness of their [illegible], that sev'ral the deep to sway,
Hast desti[illegible] made to savage beast a prey
Cut the [illegible] and mad'st the waters large to flow,
Hid'st the [illegible] streams thy wonders people go.

The cheerful day, and shine the black [illegible] of night;
Rear'd the glorious sun, and [illegible] feeble light.
The borders of the earth in perfect order stand
Summer, and winter's cold, attend on thy command.

The Third Part.

Lord, how mournful lies have daily urg'd our shame;
Foolish people have blasphemed by holy Name.
Pleasure [illegible] turtle-dove, by [illegible] is beset,
Only of [illegible] poor forever [illegible] get

Put [illegible] Lord regard, And make thy promise good,
Darker of [illegible] blood. [illegible] of blood.
The oppress'd return with sorrow [illegible] and shame;
Opens [illegible] poor forever praise thy Name

God, in our defence, thy cause [illegible] taking
Our [illegible] foes earth dare thy Name profane
The boastings of thy foes forever more to cease,
Sion, if unchastis'd, will more and more increase.

PSALM LXXV

God, we render praise, to thee with thanks repair;
Thy Name to us is nigh, thy wondrous works declare.
When my [illegible] shall [illegible] reign
With [illegible] laws, but I [illegible] [illegible]

Reaches I [illegible] their [illegible] [illegible],
Bad sinners, [illegible] their should Their [illegible] [illegible] [illegible]
Wicked [illegible] high, as of no power [illegible] restrain;
Stubborn [illegible] and learn to speak with [illegible] and up

Exaltation, which is to gain your [illegible] and [illegible] strives,
Great, not west, not yet from southern climes arrives.
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]

8 His hand holds forth a dreadful cup, with potent wine the crown'd;
The deadly mixture, which his wrath dealt out to nations round.
Of this his saints sometimes may taste; but wicked men shall squeeze
The bitter lees, and be condemn'd to drink the very ness.

9 His prophet, I to all the world this message will relate;
The justice then of Jacob's God my song shall celebrate.
10 The wicked's pride I will reduce, their cruelty I will
Exalt the just, and seat him high, above the reach of harm.

PSALM LXXVI.

1 In Judah the Almighty's known, Almighty there by wonders shown;
His name in Jacob does reign.
2 His sanctuary in Salem stands The Majesty that heav'n commands
In Sion condescends to dwell.

3 He broke the bow and arrows there, the shield the temper'd sword, and spear
There slain the mighty army lay.
4 Whence Sion's fame through earth [illegible], of greater glory greater claim,
[illegible] were robbers rob'd, [illegible] prey

5 Their valiant chiefs, who came for spoil, [illegible] there a shameful [illegible]
Secure in [illegible] sleep they lay.
But wak'd no more, their mightiest hand never lifted one resisting hand
'Gainst him, that did their legions slay.

6 When Jacob's God begins to frown, both horse and charioteers, o'ertho[illegible]
Fage [illegible] sleep [illegible] night.
7 When thou, when earth and heav'n [illegible], dost on [illegible] with wrathful look appear
What mortal pow'r can stand thy sight?

8 Pronounc'd from heav'n, earth heard [illegible] grew hush'd with fear, when [illegible]
9 [illegible] justice [illegible] to save [illegible]
10 The wrath of man shall [illegible] attempts but serve to raise
The triumphs of Almighty pow'r.

11 Vow to the Lord, ye nations [illegible] your presents to the eternal King;
Thus [illegible] Name due reverence pay.
12 Who proudest potentates can quell, to earthly kings more terrible,
Than to their trembling subjects they.

PSALM LXXVII

1 To God I cried, who to my help did graciously repair,
[illegible] trouble's doleful day I sought my God [illegible] stay't
All night was festring wound'd a run, no med[illegible] [illegible],
My soul no comfort would [illegible], my soul [illegible] her grief.

2 I thought on God and former days, but [illegible] [illegible],
I found my spirit [illegible] pressed, the [illegible]
4 Through every watch of tedious night thou [illegible] wake,
My grief [illegible] [illegible], I sigh [illegible] speak.

5 I [illegible] the days of old, [illegible] wonders [illegible],
Thy [illegible] years [illegible] times, for [illegible]
6 By night [illegible] songs, on former [illegible] made
Then search, [illegible], and ask my heart, Where now [illegible] wonders [illegible]?

7 Has God for ever [illegible] [illegible]? withdrawn [illegible] mercy quite?
8 Are his [illegible] [illegible] his truth retired [illegible]?
9 Can [illegible] God forgot to wonder [illegible] spring?
Has he in wrath shut up his bowels? his mercies [illegible] spring?

10 I said, My weakness hence [illegible] fears, but I [illegible] dear [illegible]
I'll [illegible] [illegible] and years of [illegible] right hand
11 [illegible] wonders of old, [illegible] wonders of [illegible]
12 On them [illegible] heart [illegible], my tongue [illegible] [illegible].

13 Sate [illegible] [illegible] on high, [illegible]
Who is [illegible] God [illegible] [illegible]?
14 Long [illegible] [illegible] [illegible]
15 Long [illegible] [illegible] the [illegible] [illegible] with strong [illegible] [illegible].

16 When [illegible] the waters saw the [illegible] [illegible]
The troubled depths [illegible] [illegible], for fear, [illegible]
17 The [illegible], poured down, while rending skies did with their noise [illegible]
Thy arrows all abroad were sent wing'd with avenging fire.

18 Hear'n with thy thunder's voice was torn, whilst all the lower world
With lightnings shak'd, earth shook, and seem'd from her foundations hurl'd.
19 Thro' yielding streams thou God'st thy way, Thy paths in waters lie,
Thy wondrous passage, where no sight thy footsteps can descry

20 Thou led'st thy people like a flock, safe through the desert land,
By Moses, their meek skilful guide, and Aaron's sacred hand.

PSALM LXXVIII.

HEAR, O my people, to my law
Let the instruction of my mouth
2 My tongue, by inspiration taught,
Dark oracles, but understood
devout attention lend
deep in your hearts descend.
shall parables unfold,
and ow'd for truths of old

3 Which we from sacred registers
And our forefathers' pious care
4 We will not hide from their sons;
The praises of the Lord, whose strength
of ancient times have known,
to us have handed down
our offspring shall be taught
his works of wonder wrought.

5 For Jacob he his law ordain'd,
With charge to be from age to age,
6 That generations yet to come
Religiously observed the same,
this league with Israel made
from race to race conveyed,
thence to their children hence
and they again to theirs.

7 To teach them that in God alone
That they should never forget his works,
8 Lest, like their fathers, they might prove
False-hearted, fickle to their God,
their hope securely stands,
but keep his just commands.
a stiff rebellious race,
unstedfast in his grace

9 Such were revolting Ephraim's sons
And skilful archers, arm'd with bows,
10, 11 They falsified their league with God,
Forgot his works and wonders
who, though to warfare bred,
from field ignoble fled.
his orders disobey'd,
before their eyes display'd.

12 Nor wonders which their fathers saw
Prodigious things in Egypt done,
13 He cut the seas to let them pass,
While, piled on heaps, on either side
did they in mind retain,
and Zoan's fertile plain.
restrain'd the pressing flood,
the sound waters stood

14 A wondrous pillar led them on,
A shelt'ring cloud protect'd by day,
15 When drought oppressed them, where no streams
He cleft the rock, whose flinty breast
composed of shade and light
a leading fire by night.
the wilderness supplied,
dissolv'd into a tide.

16 Streams from the solid rock he brought,
That, trickling with their racing, each day
17 Yet there they sinn'd against him more,
In that same desert, where he did
which down in rivers fell,
renew'd the miracle
provoking the Most High,
their fainting souls supply

18 They first incensed him in their hearts,
And long'd for meat, not urg'd by want,
19 Then uttered their blaspheming doubts,
A table in the wilderness,
that did his power distrust,
but to indulge their lust.
Can God, say they, prepare
set out with various fare?

20 He smote the flinty rock, tis true,
But can he corn and flesh provide
21 The Lord with indignation heard;
On Jacob's fell, consuming wrath
and gushing streams ensued,
for such a multitude?
from heav'n avenging flame
on thankless Israel came.

22 Because their unbelieving hearts
Nor trust his care, who had from heav'n
23 Tho' he had made his clouds discharge
And, when earth fail'd, relieved their needs
in God would not confide,
their wants so oft supplied
provisions down to show'rs,
from his celestial stores

24 Tho' tasteful manna was rain'd down,
Though from the stores of heav'n they did
25 Thus man, with angels sacred food,
Not sparingly, for and they found
their hunger to relieve,
sustaining corn receive
ungrateful man, was fed,
a plenteous table spread.

26 From heav'n he made an east wind blow,
27 To rain down flesh, like dust, and fowls
28 Within their trenches he let fall
And all around their spreading camp
then due the south command,
the seas unnumber'd sand.
one fowls easy prey,
the ready booty lay

29 They fed, were full, he gave them leave
30, 31 Yet still their wanton lust ran'd on,
But while in their luxurious mouths
The wrath of God smote down their chiefs,
their appetites to feast,
nor with their hunger ceas'd,
they did their dainties chew,
and Israel's chosen slaw

NEW VERSION OF

The second Part.

32 Yet still they sinned, nor would afford his miracles belief,
33 Therefore through fruitless travels he consumed their lives in grief.
34 When some were slain, the rest returned to God with hearty cry,
35 Owned unto the rock of their defence, their Saviour God most high.
36 But it was feigned all unto him, all, their heart not unto him belong,
37 Their heart was not perverse, nor would from his covenant abide
38 Yet, full of pity, he forgave, nor did with them destroy;
But turn'd his wrath, and with full force, or would not stir his.
39 For he remembered they were flesh that come and going remains;
A wind that blows and then is gone, and never returns again.
40 How oft did they provoke him there, how oft in grief, alas!
In that same desert where he did their [illegible] recover.
41 The tempted him, returning back, and wished required,
When God was fitted with the by their desires [illegible]
42 Nor call'd to mind the hand and day that the [illegible] brought
43 His signs, his wonders, his wondrous works in Zoan [illegible] wrought.
44 He turn'd their rivers into blood, that man [illegible] drink for [illegible],
And rather [illegible] than drink the pure and pure.
45 He sent divers [illegible] among them, [illegible] bear [illegible]
46 Locusts and [illegible] are reap'd the harvest of their [illegible]
47 Their vines with hailstones were broke, with frost the fig tree dead;
48 Log [illegible] and [illegible] made flocks and herds one [illegible]
49 He [illegible] anger [illegible], and set [illegible]
And, with [illegible] angels sent their [illegible] to [illegible].
50 He [illegible] a [illegible] for his wrath to ravage [illegible],
The mountain [illegible] in [illegible] fold.
51 The [illegible] from the [illegible] man, from [illegible] above
It slew [illegible] their eldest [illegible], through [illegible] of Ham.
52 But [illegible] like sheep, he brought from the [illegible]
And them [illegible] through [illegible] no [illegible] of fear they found,
But [illegible] deep in which [illegible] were [illegible]
54 [illegible] he brought safe to his [illegible] land,
And to his [illegible] mount the [illegible] of his [illegible] hand
55 [illegible] heathen land he did by [illegible]
And in their [illegible] tents made [illegible] tribes [illegible].

The Third Part

56 Yet still they tempted and provoked the wrath of God most high,
Nor would [illegible] statutes their [illegible] apply.
57 But in their faithless fathers steps perversely [illegible] to go,
They turned aside, like a [illegible] shot by [illegible] bow.
58 For [illegible] they provoked with [illegible] high
And with [illegible] images [illegible]
59 When God [illegible] on Israel's tribes [illegible]
60 [illegible] and his tents where [illegible] dwell.
61 [illegible] his glory [illegible]
62 His [illegible] the world he gave, nor would [illegible] restrain.
63 Destroyed by war [illegible] youth nor [illegible]
No virgin [illegible] married with [illegible] mournful
64 Priests the [illegible] fell [illegible]
And [illegible] widows should mourn, [illegible] of age were [illegible]
65 Then [illegible] sleep, when [illegible] and [illegible]
Shouts of [illegible] awake, and [illegible]
66 He smote his [illegible] from the field [illegible]
With [illegible] as the [illegible] of [illegible]
67 With [illegible] Joseph's tents and [illegible]
68 But Judah [illegible] mount for [illegible]
69 His temple [illegible] there, [illegible] high,
Which [illegible] that of earth, the [illegible]
70 He [illegible] too he [illegible],
And from [illegible] sheepfolds [illegible] to [illegible]
71 From [illegible] he brought to feed of Israel [illegible]
His own inheritance, the tribes [illegible]
72 Exalted thus the monarch [illegible] a faithful shepherd all
He fed them with an upright heart, and guided those which fell.

THE PSALMS.

PSALM LXXIX.

[illegible] heathen hosts have thy possession seiz'd;
[illegible] they have defil'd, thy holy city ras'd.
[illegible] of thy saints abroad unburied lay,
[illegible] savage beasts, and ravenous birds of prey.

[illegible] was their blood like common water shed;
[illegible] to pay last duties to the dead.
[illegible] our small remains with scornful reproaches wound;
[illegible] are made to all the nations round.

[illegible] be angry, Lord? must we for ever mourn?
[illegible] rage, like fire, for ever burn?
[illegible] know not thee, thy heavy vengeance show'r;
[illegible] let it crush, that have not own'd thy pow'r.

[illegible] Jews have pray'd on Jacob's chosen race,
[illegible] turn'd their fruitful dwelling-place.
[illegible] sins, but speedily prevent
[illegible] saints, almost wid sorrow spent.

[illegible] salvation, help, and free our souls from blame
[illegible] defence sent by glorious Name.
[illegible] say, Where is the God they boast?
[illegible] slaughter'd saints, perceive thee in their host.

[illegible] prisoner's moan, thy saving pow'r extend,
[illegible], doom'd to die, from that dreadful end
[illegible] our suffrings be repaid, than what in us they laid.
[illegible] seven times more
[illegible] and thy flock, shall ever praise thy Name;
[illegible] our grateful thanks from age to age proclaim.

PSALM LXXX.

[illegible], Joseph's Guide, our pray'rs to thee vouchsafe to hear;
[illegible] on the cherubs ride, again in solemn state appear
[illegible] aspects, with Ephraim and Manasseh join'd,
[illegible] effects of thy resistless strength to find.

[illegible], Lord, do thou the lustre of thy face display,
[illegible] now, like scatter'd clouds, shall pass away.
[illegible] hosts obey, how long shall thy fierce anger burn?
[illegible] people pray, and to their pray'rs have no return?

[illegible] are forc'd to drench our scanty food in floods of woe,
[illegible] thirst we quench with streams of tears that largely flow.
[illegible] nations round, as for a common prey, contest,
[illegible] joy around, and at our cost rejoicing jest.

[illegible], Lord, do thou the lustre of thy face display,
[illegible] now, like scatter'd clouds, shall pass away.

The Second Part.

[illegible] from Egypt's land, and, casting out the heathen race,
[illegible] own right hand, and firmly fix'd to their place.
[illegible] the way, and made it take a lasting root,
[illegible] indulgent ray, over all the land its wide extent.

[illegible] covered with its shade, its goodly boughs did cedars seem,
[illegible] were spread, and reach'd to Euphrates stream.
[illegible] its hedge o'erthrown, which thou said made so strong and
[illegible] grown, are duck'd by those that pass along, strange?

[illegible] forest boar with dreadful fury as it wave
[illegible] monsters roar, and to their peaceless prey make haste.

The Third Part.

[illegible] hosts, we pray, thy wonted goodness, Lord, renew;
[illegible], this vine survey, and her sad state with pity view
[illegible] made by thee, which thy right hand bid grow so straight
[illegible] from danger free, which [illegible]

[illegible] 'tis made a prey, and all its spreading boughs its dwelling
[illegible] decay, and perish at thy dreadful frown.
[illegible] with good success, by thy right hand [illegible]

18 So shall we still continue free — from whatsoe'er deserves thy blame;
And, if once more revive'd by thee, — will always praise thy holy Name.
19 Do thou convert us, Lord, do thou — the lustre of thy face display
And all the ills we suffer now, — like scatter'd clouds, shall pass away.

PSALM LXXXI.

TO God, our never-failing strength, — with loud applauses sing,
And jointly make a cheerful noise — to Jacob's awful King.
2 Compose a hymn of praise, and touch — your instruments of joy,
Let psalteries and pleasant harps — your graceful skill employ.
3 Let trumpets at the great new moon — their joyful voices raise,
To celebrate thy appointed time, — the solemn day of [illegible].
4 For this a statute was of old, — which parable God decreed,
To be with pious care observ'd — by Israel's chosen seed.
5 This he for a memorial ord'd, — when, freed from Egypt's land,
Strange nations hard to us speech we heard, — but could not understand.
6 Your burden'd shoulders I relieve'd, — (thus speaks our God to say,)
Your servile hands by me were freed — from toiling in the clay.
7 Your ancestors, with wrongs oppress'd, — to me for aid did call
With pity I their sufferings saw, — and set them free from all.
They sought for me, and from the cloud — in thunder I replied
At Meribah's contentious stream — their faith and duty tried.

The Second Part.

8 While I my solemn will declare, — my chosen people, hear
If thou, O Israel, to my words — will lend the listning ear,
9 Then shall no god besides myself — with [illegible] be found,
Nor shalt thou worship any god — of all the nations round.
10 The Lord thy God am I, who thee — brought forth out of Egypt's land;
Tis I that all thy just desires — supply with liberal hand.
11 But they, my own dear people, refus'd — to hearke[illegible] to my voice
Nor would a single [illegible] — make use of their happy choice.
12 So I [illegible] — to every [illegible] a prey
And to their own perverse designs — permitted them to stray.
13 O that my people would — my just commandments heed
And Israel in my righteous ways — with pious care proceed!
14 Then should my heavy judgments fall — on all that do oppose,
And my avenging hand be [illegible] — against the [illegible] foes.
15 Their envious [illegible] should all — before my footstool bend,
But as for them, their happy state — should never know an end.
16 All parts with plenty should abound, — with meat wheat their field
The barren rocks, to please their taste, — shou'd richest honey yield.

PSALM LXXXII.

GOD in the great assembly stands, — where no impartial eye
In state surveys the earthly gods, — and does their judgments try
2, 3 How dare ye thus [illegible] judge, — or be to sinners kind?
Defend the [illegible] — let [illegible] find.
4 Protect the [illegible] — redeem [illegible] from stress,
And [illegible] — to [illegible] oppress.
5 They [illegible] know, [illegible] — but [illegible] and [illegible]
Justice and truth, the [illegible] support, — through [illegible] decay.
6 We then [illegible] — [illegible] Name,
[illegible] — to the [illegible] fame.
7 But [illegible] — to [illegible]
You [illegible] — like other [illegible]
8 Arise, and by just judgments, Lord, — throughout the earth display,
And all the nations of the world — shall own thy righteous sway.

PSALM LXXXIII.

HOLD not thy peace, O Lord our God, — no longer silent be,
Nor with consenting quiet looks — our ruin calmly see.
2 For lo! the tumults of thy foes — and all the land are spread,
And those who hate thy saints and thee — lift up their threatning head.

[illegible] people, Lord, they craftily combine;
[illegible] saints have laid their close design.
[illegible] off, say they, their nation quite deface,
[illegible] may remain of Israel's hated race.
[illegible] thy people's peace consult with one consent,
[illegible] jointly leagu'd, their common malice vent.
[illegible] dwell in tents, with warlike Edom join'd,
[illegible] vow, with Hagar's race combin'd.
[illegible] offspring, Gebal too, with Amalek conspire,
[illegible], and all the wealthy sons of Tyre.
[illegible] Assyrian king their firm ally have got,
[illegible] aids th' incestuous race of Lot.

The Second Part.

[illegible] come to them, as once to Midian came,
[illegible] Kishon's fatal stream.
[illegible] their num'rous hosts near Endor did confound;
[illegible] for dung to feed the [illegible] ground.
[illegible] men the fate of Zeeb and Oreb share,
[illegible] so let all their princes fare
[illegible] design inspir'd, thus vain boasting spake,
[illegible] God's houses take.
[illegible] wheels which downwards swiftly move,
[illegible] all their scattered forces prove
[illegible] dry wood or heath that on parch'd mountains grows,
[illegible] wrath with terror strike thy foes.
[illegible] with disgrace, that foes may own thy Name,
[illegible] hardened hearts thy greater praises dare [illegible]
[illegible] confess, that thou, who art most alone
[illegible] all the earth hast rais'd thy lofty throne.

PSALM LXXXIV.

[illegible] Lord, how lovely is the place,
[illegible] in glory, shew'st the brightness of thy face!
[illegible] with desire to view thy blest abode,
[illegible] flesh cry out for thee, the living God.
[illegible] happy for than I, around thy temple throng!
[illegible], and there securely hatch their young,
[illegible] King and God, how happy guest are they,
[illegible] dwell, and there by praise display!
[illegible] whose choice has thee their sure protection made,
[illegible] sacred ways that to thy dwelling lead!
[illegible] Baca's thirsty vale, yet to relieve honest want
[illegible] with rain, which thou at their request dost grant.
[illegible] strength to strength, and still approach more near,
[illegible] mount [illegible] their God appear.
[illegible] God of hosts, my just request regard
[illegible] my prayer be still with favour heard.
[illegible] thou alone [illegible] and defence,
[illegible] look, be thou his strong defence
[illegible] single day 'tis better to attend,
[illegible] besides a thousand days to spend.
[illegible] God's house will I the meanest office take,
[illegible] tents of sin my pompous dwelling make.
[illegible] sun and shield, we grace and glory give;
[illegible] will he withhold from them that justly live.
[illegible] hosts obey, how highly blest is he,
[illegible] securely pac'd, last I repose on thee!

PSALM LXXXV.

[illegible] to thy land the favours we implor'd,
[illegible] captive race hast graciously restor'd
[illegible] hast absolved, and all their guilt defaced,
[illegible] wrath flame on, not thy fierce anger last.

4 O God our Saviour, all our hearts to thy obedience turn,
That, quench'd with our repenting tears, thy wrath no more may burn.
5, 6 For why should'st thou be angry still, and wrath so long retain?
Revive us, Lord, and let thy saints thy wonted comfort gain.
7 Thy gracious favour, Lord, display, which we have long impor'd;
And, for thy wondrous mercy's sake, thy wonted aid afford.
8 God's answer patiently I'll wait; for he will grant us peace,
If they no more to folly turn, his mourning saints to bless.
9 To all that fear his holy name his sure salvation is near;
And in his form'er happy state our nation shall appear.
10 For mercy now with truth is join'd, and righteousness with peace,
Like kind companions absent long, with friendly arms embrace.
11, 12 Truth from the earth shall spring, whilst heaven shall stretch its arms of justice
And God, from whom all goodness flows, shall endless plenty show'r
13 Before him righteousness shall march, and his just paths prepare;
Whilst we his holy steps pursue, with constant zeal and care.

PSALM LXXXVI.

TO my complaint, O Lord my God, thy gracious ear incline;
Hear me, distress'd, and destitute of all relief but thine
2 Do thou, O God, preserve my soul, that does thy Name adore,
Thy servant seen, and him, whose trust relies on thee, re-torn.
3 To me, who daily thee invoke, thy mercy, Lord, extend,
4 Refresh thy servant's soul, whose hopes in thee alone depend.
5 Thou, Lord, art good, our only good, thou prompt to pardon too,
Of plenteous mercy to all those who for thy mercy sue.
6 To my repeated humble pray'r, O Lord, attentive be,
7 When troubled I on thee will call, for thou wilt answer me.
8 Among the gods there's none like thee, O Lord, alone divine!
To thee as much inferior they, as are their works to shine.
9 Therefore I our great Creator thee the nations shall adore,
The ransom'd, pay vows and praise to thy most Name restore.
10 All shall confess thee great, and great the wonders thou hast done:
Confess thee God, the God supreme, confess thee God alone.

The Second Part.

11 Teach me thy way, O Lord, and I from truth shall ne'er depart;
In reverence to thy sacred Name devoutly fix my heart
12 Then will I praise, O Lord my God, praise thee with heart sincere;
And to thy everlasting Name eternal trophies rear.
13 Thy boundless mercy shown to me transcend my pow'r to tell,
For thou hast oft redeemed my soul from lowest depths of hell.
14 O God, the sons of pride and strife have my destruction sought,
Regardless of thy pow'r, set off has my distress wrought.
15 But thou thy constancy, kindness dost in my assistance bring,
Of patience, mercy, and of truth O everlasting spring.
16 O gracious Lord, thy grace and strength to me thy servant show,
Thy kind protection, Lord, to me, the son of thy handmaid's son, vouchsafe.
17 Some signal grace, which to my proud foes may see with shame and rage,
When thou, O Lord, for my relief and comfort dost engage.

PSALM LXXXVII

GOD's temple crowns the holy mount, the Lord there condescends to dwell
2 His blest gates, which all our dwellings far, our Israel's fairest tents excel.
3 Fame glorious things of thee shall sing, O city of the Almighty King.
4 [illegible] Rahab with due praise, in his [illegible] shall,
The fame of Ethiopia raise, with [illegible] of Tyre and Palestine
And great that [illegible] born there age and [illegible] shall [illegible]
5, 6 [illegible] Lord, [illegible]
[illegible] shall [illegible] [illegible]
That such a person there was born, and [illegible] such a [illegible] worth,
7 He'll [illegible] and with ministers [illegible] of such as were high renown,
[illegible] hand and voice mountains [illegible] and, lest trans[illegible] this waters from a living [illegible]
[illegible] shall successors bring.

THE PSALMS.

PSALM LXXXVIII.

God and Saviour, I by day and night address my cry
pity mournful voice to hear, to my distress incline thine ear!
trouble on trouble, my soul drawn nigh to death's cold shade;
strength and hopes are fled, they number me among the dead.

Lo, shrouded in the grave, from thee no more remembrance have;
thy stupendous care down to the confines of despair
so hard a case remain, afflicted as I with rest restrain
pain waves have prest, too weak also to bear the rest.

Friends, far gone alone in a sad dungeon, where none
remain to me, confine; past hopes of liberty
weeping never cease, they waste; for my grief's increase.
I to thee I pray'd, without one kind hand to aid thy aid.

Wilt thou reserve the dead, where thou forsaken's gone?
there, thy praise to sing, where the from [illegible] being?
into grave by love confess? a mouldering tomb [illegible] fabrics?
and pow'r renown obtain, where darkness and [illegible] reign?

Lord, I cry forlorn my prayer prevents the early morn.
here, Lord, my soul forsook, nor one reach at'd a gracious look?
Crosses bear me down, which from my youth with me have grown,
distract my mind, and fear [illegible] shrinked shy behind.

Fierce burst upon my head, the terrors fill my soul in dread;
waves combin'd, and for a [illegible] judge joined
friends, fam'liars, all remov'd from sight, and out of call;
all retir'd, dead, or at least to me expir'd.

PSALM LXXXIX.

My Lord, shall be my song, my song on them shall ever dwell;
unlock my tongue thy never failing truth shall tell
rid, and all mountain, thy mercy's [illegible] for ever last
fixed the heavens sustain, like these shall stand for ever fast.

Thus by the prophet's voice, With David I a league have made;
chosen and my choice, I swore, said, thy great mercy d
and seas, and heaven's vault, thy seed [illegible] shall remain
stone I will secure, thee shall [illegible] and as a throne.

Wondrous truth and love both heaven and earth in praises owe,
sing above, and be [illegible] praise
(of celest'al birth) to [illegible] dare?
the gods of earth with our Almighty Lord compare?

Awe and reverend dread his saints should to heaven pay [illegible],
if their hearts should spread, who his Almighty Name confess.
[illegible], who an boast of strength [illegible] pow'r [illegible]?
[illegible] faithful host, as [illegible] command.

Fearless sway controul, and change the prospect of the deep,
to deeping billows roll, thou rock'st the roaring billows sleep.
in pieces Rahab's pride, and [illegible] pow'r of earth
to have dearly tried the force of [illegible] resistless arm

Foreign right remains of earth and heaven, their Lord, alone,
all that [illegible] name, their maker and preserver own.
which the globe doth rest were formed by thy creating voice,
north, east and west, in thy sustaining power rejoice.

Mighty [illegible] strong the hand, yet, Lord, our lot with justice reign,
[illegible] command, thou truth and mercy not maintain.
happy [illegible] who hear the sacred [illegible] joyful sound
[illegible] appear with thy most [illegible] presence crown'd.

[illegible] always be rejoyed, who on thy sacred Name [illegible]
[illegible] employ'd, above their foes be raised high
[illegible] shall advance, whose [illegible] from thy favour spring;
[illegible] our defence, and Israel's God, our Israel's King.

Thus by the prophet's voice A mighty champion I [illegible] found
[illegible] have I made choice of one who shall the rest defend.
[illegible] I have found, with holy oil anointed him,
[illegible] support that crown'd, and guard that gave the diadem.

22 No prince from him shall tribute force, no son of strife shall him annoy;
23 His spiteful foes I will disperse, and them before his face destroy.
24 My truth and grace shall him sustain, his armies, in well-order'd ranks,
25 Shall conquer from the Tyrian main, to Tigris and Euphrates banks.

26 He for his father he shall take, his God and rock of safety call
27 Him I my first born son will make, and earthly kings his subjects all.
28 To him my mercy I'll secure, my covenant make for ever fast
29 His seed for ever shall endure, his throne, till heav'n dissolves, shall last.

The Second Part.

30 But if his heirs my law forsake, and from my sacred precepts stray;
31 If they my righteous statutes break, nor strictly my commands obey
32 Their sins I'll visit with a rod, and for their folly make them smart;
33 Yet will not cease to be their God, nor from my truth, like them, depart.

34 My covenant I will ne'er revoke, but in remembrance shall retain.
The thing that once my lips have spoke shall in eternal force remain.
35 Once have I sworn, but once for all, and made in holiness the tie,
That I my grant will never recall, nor to my servant David lie.

36 Whose throne and race the constant sun shall like his course, establish'd see;
37 Of th'is my witness, thou conscious moon, in heav'n my faithful witness be
38 Such was thy gracious promise, Lord, but now our hopes forsook;
Thy own anointed hast abhorr'd, and turn'd on him thy wrathful look.

39 Thou seemest to have rendered void the covenant with thy servant made;
Thou hast his dignity destroy'd, and in the dust his honours laid
40 Of strong holds thou hast him bereft, and his sought to what works to decay;
41 His frontier coasts defenceless left, a publick scorn and common prey.

42 His ruin does glad triumphs yield to foes advanc'd by thee to might;
43 Thou hast his conquering sword repeal'd, his warlike arm to counteract flight.
44 His glory is to darkness fled, his throne is evel'd with the ground, drown'd
45 His youth to wretched bondage led, with shame overwhelm'd and sorrow

46 How long shall we thy absence mourn? wilt thou for ever, Lord, return?
Shall thy consuming anger burn, till thou and we at one encounter?
47 Consider, Lord, how short a space thou hast for mortals to ordain,
No method to prolong the race, but loading it with grief and pain.

48 What man is he that can control death's strict or a sensible doom?
Or rescue from the grave to soul, the grave this man, or him entombed
49 Lord, where's thy love, thy boundless grace, the oath to which thy truth did bind,
Consign'd to David and his race, the grant, which thou shouldst never repeal?

50 See how my servants treated are with infamy, reproach, and spite,
Which in my breast I bear from nations of numerous might
51 How they, reproaching thy great Name, have made thy servant a hope their jest,
52 Yet thy just praises we'll proclaim, and ever sing, The Lord be blest.

Amen, Amen.

PSALM XC.

O Lord, the harbour and defence of us thy chosen race,
From age to age thou art, I have been our sure abiding place.
2 Before the mountains birth, or the earth and world didst frame,
Thou always wert the mighty God, and ever art the same.

3 Thou turnest man, O Lord, to dust, of which he first was made,
And when thou speak'st the word, Return, 'tis instant to the dead
4 For in thy sight a thousand years are like a day that is past,
Or like a watch in time of night, whose hours are soonest waste.

5 Thou overwhelm'st us as with a flood, we vanish hence like dreams,
At first we grow like grass that feels the sun's reviving beams
6 But however fresh and fair its morning beauty showed,
'Tis ere the evening down and wither'd quite before the sun shines close.

7, 8 We by thine anger are consum'd, and by thy wrath dismay'd;
Our publick crimes and secret sins before thy eyes are laid.
9 Beneath thy anger's sad effects our drooping days we spend,
Our unregarded years break off like tales that quickly end.

10 Our term of time is seventy years, an age that few survive;
But if, with more than common strength, to eighty we arrive;
Yet then our boasted strength decays, to sorrow turn'd, and pain:
So soon the slender thread is cut, and we no more remain.

The Second Part.

11 But who thy anger's dread effects does, as he ought, revere?
And yet thy wrath does fall or rise, as more or less we fear.
12 So teach us, Lord, th' uncertain sum of our short days to mind,
That to true wisdom all our hearts may ever be inclin'd.
13 O to thy servants, Lord, return, and speedily relent!
As we of our misdeeds, do thou of our just doom repent.
14 To satisfy and cheer our souls thy early mercy send;
That we may all our days to come in joy and comfort spend.
15 Let happy times, with large amends, dry up our former tears,
Or equal at the least the term of our afflicted years.
16 To all thy servants, Lord, let this thy wondrous work be known,
And to our offspring yet unborn thy glorious pow'r be shown.
17 Let thy bright rays upon us shine; give thou our work success:
The glorious work we have in hand do thou vouchsafe to bless.

PSALM XCI.

HE that has God his guardian made, shall under th' Almighty's shade
Secure and undisturb'd abide.
2 Thus to my soul of him I'll say, He is my fortress and my stay,
My God, in whom I will confide.
3 His tender love and watchful care shall free thee from the fowler's sna
And from the noisome pestilence:
4 He over thee his wings shall spread, and cover thy unguarded head;
His truth shall be thy strong defence.
5 No terrors that surprise by night shall thy undaunted courage fright
Nor deadly shafts that fly by day;
6 Nor plague of unknown rise, that kills in darkness, nor infectious ills
That in the hottest season slay.
7 A thousand at thy side shall die, at thy right hand ten thousand lie,
While thy firm health untouch'd remains;
8 Thou only shalt look on and see the wicked's dismal tragedy,
And count the sinner's mournful gains.
9 Because, with well-plac'd confidence, thou mak'st the Lord thy sure defen
And on the Highest dost rely;
10 Therefore no ill shall thee befall, nor to thy healthful dwelling shall
Any infectious plague draw nigh.
11 For he, throughout thy happy days, to keep thee safe in all thy ways
Shall give his angels strict commands; [thy fe
12 And they, lest thou should'st chance to meet with some rough stone to wou
Shall bear thee safely in their hands.
13 Dragons and asps, that thirst for blood, and lions roaring for their food,
Beneath his conqu'ring feet shall lie;
14 Because he lov'd and honour'd me, therefore, says God, I'll set him fre
And fix his glorious throne on high.
15 He'll call; I'll answer, when he calls, and rescue him when ill befalls;
Increase his honour and his wealth.
16 And when with undisturb'd content his long and happy life is spent,
His end I'll crown with saving health.

PSALM XCII.

HOW good and pleasant must it be to thank the Lord most high;
And with repeated hymns of praise his Name to magnify!
2 With every morning's early dawn his goodness to relate;
And of his constant truth each night the glad effects repeat!
3 To ten-string'd instruments we'll sing, with tuneful psalt'ries join'd;
And to the harp with solemn sounds, for sacred use design'd.
4 *For thro' thy wondrous works, O Lord,* thou mak'st my heart rejoice;
The thoughts of them shall make me glad, and shout with cheerful voice

5, 6 How wondrous are thy works, O Lord! how deep are thy decrees!
Whose winding tracks, in secret laid, no stupid sinner sees.
7 He little thinks, when wicked men, like grass, look fresh and gay,
How soon their short-liv'd splendour must for ever pass away.

8, 9 But Lord, thy God, art still most high, and all thy foes, shall be overwhelm'd with woe;
Who thoughtless they might secure sin, shall be overwhelm'd with woe;
10 Wh[illegible] thou exalt[illegible] thy sovereign pow'r, and make it to a large extent spread,
And w[illegible]h refreshing oil anoint'st my consecrated head.

11 I soon shall see my stubborn foes to utter ruin brought,
And hear the disappointment of those who have against me fought.
12 But righteous men, like fruitful palms, shall make a glorious show,
As cedars that on Lebanon in state's order grow.

13, 14 These plant[illegible]d in the house of God, within his courts shall thrive;
Their vigour and their fature both shall in old age revive.
15 Thus will the Lord his justice show, and God, my strong defence,
Shall due rewards to all the world impartially dispense.

PSALM XCIII.

WITH glory clad, with strength array'd, the Lord, that o'er all nature rules,
The world's foundations strongly laid, and the vast fabrick firm [illegible]
2 How surely stablish'd is thy throne, which shall no change or period know,
For thou, O Lord, and thou alone, art God from all eternity.

3, 4 The floods, O Lord, lift up their voice, and toss the troubled waves on high,
But God above [illegible] their noise, and make the angry sea comply.
5 Thy promise, Lord, is ever sure; and they that in thy house would dwell
That happy station to secure, must still in holiness excel.

PSALM XCIV

O God, to whom revenge belongs, thy vengeance now disclose,
Arise, thou Judge of all the earth, and crush thy haughty foes.
3, 4 How long, O Lord, shall sinful men their solemn triumphs make?
How long their wicked [illegible] boast, and insolently speak?

5, 6 See how they thy saints oppress, but unpitied they spill,
The widow's and the stranger's blood, and helpless orphans kill;
7 And yet the Lord shall never perceive, profanely they say,
Nor any notice of our deeds the God of Jacob take.

8 Attend, ye stupid fools, your wants endeavour to discern
In folly [illegible] proceed, and wisdom never learn?
9, 10 Can he be deaf, who form'd the ear? or blind, who fram'd the eye?
Shall earth's great Judge not punish those who his known will defy?

11 He fathoms all the thoughts of men, to him their hearts be bare
His eye surveys them all, and sees how vain their counsels are.

The Second Part

12 Bless'd is the man, whom thou, O Lord, in kindness dost chastise,
And by thy sacred rules to walk dost lovingly advise.
13 This man shall rest and safety find in seasons of distress,
Whilst God prepares a pit for those that stubbornly transgress.

14 For God will never from his saints his favour wholly take,
His own possession and his [illegible] he will not quite forsake.
15 The world shall then confess thee just in all that thou hast done
And those that choose thy upright ways shall in those paths go on.

16 Who will appear in my behalf against wicked men to vindicate?
Or who, when sinners [illegible] oppress, my righteous cause shall plead?
17, 18 Had not [illegible] and I an [illegible] kept, but that the Lord was near,
To stay me when I slipt [illegible] my troubled heart [illegible] fear.

19 W[illegible] thou, who art a God most just, their souls [illegible] vain,
Who make the law a fair protector their wickedness [illegible] to gain?
20 Against the [illegible] of righteous men they form their [illegible] designs,
And, blood of innocents to spill, in secret league combine.

21 But [illegible] defence [illegible] firmly plac'd in God the Lord most high
He is my rock, to whom I fly for refuge [illegible] ly.
22 The Lord shall cause their ill designs on their own heads to fall,
He in their sins shall cut them off, our God shall slay them all.

PSALM XCV

O Come, loud anthems let us sing,
For we our voices high should raise
2 Into his presence let us haste,
To him address in joyful songs,
3 For God, the Lord, enthron'd in state
A King, superior far to all,
4 The depths of earth are in his hand,
The strength of hills that reach the skies
5 The roll'ing ocean's vast abyss
'Tis mov'd as his Almighty hand,
6 O let us to his courts repair,
Down on our knees devoutly fall
7 For he's our God, our Shepherd he,
If then you'd, like his flock, draw near,
8 Let not your harden'd hearts renew
Nor here provoke my wrath, as they
9 When through the wilderness they mov'd, and me with frail temptations prov'd,
They still through unbelief rebell'd,
10, They forty years my patience grieved,
Then,— 'Tis a faithless race, I said,
11 They ne'er will tread my righteous path
Since they despis'd my rest, I swore

loud thanks to our Almighty King;
when our salvation's rock we praise,
to thank him for his favours past;
the praise that to his Name belongs,
is with unrival'd glory great
whom gods the heathen falsely call,
her secret wealth at his command;
subjected to his empire sea,
by the same sov'reign right is his;
that form'd and fixt the solid land,
and bow with adoration there,
before the Lord our Maker fall
his flock and pasture sheep are we;
to-day if ye his voice will hear,
your fathers crimes and judgments too
in desert plains of Meribah.
while they my wonderous works beheld,
though long I their wants relieved,
whose heart from me has always strayed,
therefore to them, in settled wrath,
that they should never enter there.

PSALM XCVI

SING to the Lord a new-made song,
Her common Patron's praise resound
2 Sing to the Lord, and bless his Name,
Who us has with salvation crown'd.
3 To heathen lands his fame rehearse,
4 He's great, and greatly to be prais'd
Above all other deities
5 For pageantry and idols all
He only rules who made the skies
6 With majesty and honour crown'd,
7 Be therefore both to him restor'd,
Ascribe due honour to his Name
8 Peace offerings on his altar lay,
Which he, and he alone, can share
9 To worship at his sacred court
10 Proclaim aloud, Jehovah reigns,
And banish'd justice will restore.
11 Let therefore heav'n new joys confess,
Its loud applause the ocean roar
His mute inhabitants rejoice,
12 For joy let fertile vallies sing,
The sweetful choir of birds awake,
13 The Lord's approach to celebrate;
His circuit through the earth to take.
From heav'n to judge the world he's come,

let earth, in one assembled throng,
his common Patron's praise resound
from day to day his praise proclaim,
Who us has with salvation crown'd.
his wonders to the universe.
in majesty and glory rais'd
are they whom gods the heathen call;
beauty and strength his throne surround
ye who have false gods ador'd;
before his throne your homage pay,
let all the trembling world resort.
whose power the universe sustains,
and heav'ly mirth let earth express
the ocean roar
and for this triumph find a voice.
the cheerful groves their tribute bring;
who now sets out with awful state,
with justice to reward and doom.

PSALM XCVII.

JEHOVAH reigns, let all the earth
Let all the isles with sacred mirth,
2 Darkness and clouds of awful shade
Justice and truth his guards are made,
3 Devouring fire before his face
4 His lightnings set the world on blaze,
5 The proudest hills his presence felt,
The proudest hills he was did melt
6 The heav'ns, his righteousness to show,
And all the trembling world below
7 Confounded be their impious boast,
All who of pageant idols boast,
8 Glad Sion of thy triumph heard,
Because thy righteous judgments, Lord,

in his just government rejoice;
in his applause unite their voice.
his encircling glory shroud in state;
and, tho' by his justice, wait
his foes around with vengeance struck;
earth awe'd and with terror shook.
their high mountain strength could help afford
in presence of th' Almighty Lord.
with storms of fire our foes alarm'd;
have his descending glory view'd.
who make the gods to whom they pray
to him, ye gods, your worship pay.
and Judah's daughters were glad
have Pagan pride and power [illegible]

9 For thou, O God, art seated high,
Thou, Lord, unrival'd in the sky,
10 You, who to serve this Lord aspire,
He'll keep his servants' souls secure,
11 For seeds are sown of glorious light,
And gladness for the heart that's right,
12 Rejoice, ye righteous, in the Lord
Deep in your faithful breasts record,

above earth's potentates enthron'd
supreme by all the gods art own'd
abhor what's ill and truth embrace
and them from wicked hands release
a future harvest for the just;
to recompense his pious trust.
memorials of his holiness
and with your thankful tongues express.

PSALM XCVIII

SING to the Lord a new-made song,
With his right hand and holy arm
2 The Lord has thro' th astonish'd world
And made his righteous acts appear
3 Of Israel's house his love and truth
Wide earth's remotest parts the pow'r
4 Let therefore earth's inhabitants
And all with universal joy
5 With harp and hymns soft melody,
6 The trumpet and shrill cornet's sound,
7 Let the loud ocean roar her joy
The earth and her inhabitants
8 With joy let rivulets swell to streams,
And echoing vales from hill to hill
9 To welcome down the world's great Judge,
And with impartial equity

who wondrous things has done;
the conquest he has won
display'd his saving might,
In all the heathen's sight.
have ever manifest been;
of Israel's God have seen
their cheerful voices raise,
resound their Maker's praise.
into the concert bring
before the Almighty King
with all that was contain,
join concert with the main.
to spreading torrents they;
redoubled shouts convey,
who does with justice come,
both to reward and doom.

PSALM XCIX

JEHOVAH reigns, let therefore all
On cherubs wings he sits enthron'd,
2 On Sion's hill he keeps his court,
Yet thence his sovereignty extends
3 Let therefore all with praise address
And with his unresisted might
4 For truth and justice in his reign
His judgments are with rightcousness
5 Therefore exalt the Lord our God,
And with his unresisted might
6 Moses and Aaron chiefs of old
Among his prophets Samuel thus
Distress'd, upon the Lord they call'd,
But, as with reverence they implor'd,
7 For when their cause to guide their march,
They kept his laws, and to his will
8 He answer'd their forgiving oft
And those, who rashly them opposed,
9 With worship at his sacred courts
For he, who only holy is,

the guilty nations quake
let earth's foundations shake.
his palace makes her tow'rs;
supreme o'er earthly pow'rs,
his great and dreadful Name;
his holiness proclaim
of strength and pow'r take place
dispensed to Jacob's race.
before his footstool fall,
his holiness extol
among his intercessors ador'd,
his sacred Name implor'd
who never their suit denied,
he graciously replied.
the cloudy pillar mov'd
obedient serv'd and prov'd.
his people for their sake,
did and exam'ns make.
exalt our God and Lord,
name should be ador'd.

PSALM C.

WITH one consent let all the earth
Glad homage pay with awful mirth,
2 Convinc'd that he is God alone,
We, whom he chooses for his own,
3 O enter then his temple gate,
And still your grateful hymns repeat,
4 For he's the Lord, supremely good,
His truth, which always firmly stood,

to God their cheerful voices raise
and sing before him songs of praise
from whom both we and all
the flock which he coursheals to
thence to his courts of [illegible]
and at his Name with praise
his mercy is for ever sure
to endless ages shall endure.

PSALM CI.

OF mercy's never failing spring,
And alone they both to thee belong,
2 When, Lord, thou shalt with me reside,
With harmless life I'll [illegible]
3 No [illegible] design will I pursue,
4 Who to rapacious bears no regard,
5 The private slanderer shall be
From haughty looks I'll turn aside

and merciful judgment I will
to thee, O Lord, address my
who direct [illegible]
a pattern for [illegible]
nor [illegible] make
him with [illegible]
in publick justice [illegible]
and mortify the heart of [illegible]

6 But honesty, call'd from her cell, in splendour at my court shall dwel
Who virtue's practice make their care, shall have the first preferments the
7 No politicks shall recommend his country's foe to be my friend:
None e'er shall to my favour rise by flatt'ring or malicious lies.
8 All those who wicked courses take an early sacrifice I'll make;
Cut off, destroy, till none remain God's holy city to profane.

PSALM CII.

WHEN I pour out my soul in pray'r, do thou, O Lord, attend;
To thy eternal throne of grace let my sad cry ascend.
2 O hide not thou thy glorious face in times of deep distress;
Incline thine ear, and, when I call, my sorrows soon redress.
3 Each cloudy portion of my life like scatter'd smoke expires;
My shrivell'd bones are like a hearth parch'd with continual fires.
4 My heart, like grass that feels the blast of some infectious wind,
Does languish so with grief, that scarce my needful food I mind.
5 By reason of my sad estate I spend my breath in groans;
My flesh is worn away, my skin scarce hides my starting bones.
6 I'm like a pelican become, that does in deserts mourn;
Or like an owl, that sits all day on barren trees forlorn.
7 In watchings or in restless dreams the night by me is spent,
As by those solitary birds that lonesome roofs frequent.
8 All day by railing foes I'm made the subject of their scorn;
Who all, possess'd with furious rage, have my destruction sworn.
9 When grov'ling on the ground I lie, oppress'd with grief and fears,
My bread is strew'd with ashes o'er, my drink is mix'd with tears.
10 Because on me with double weight thy heavy wrath doth lie;
For thou, to make my fall more great, didst lift me up on high.
11 My days, just hast'ning to their end, are like an ev'ning shade;
My beauty does, like wither'd grass, with waning lustre fade.
12 But thy eternal state, O Lord, no length of time shall waste;
The mem'ry of thy wondrous works from age to age shall last.
13 Thou shalt arise, and Sion view with an unclouded face;
For now her time is come, thy own appointed day of grace.
14 Her scatter'd ruins by thy saints with pity are survey'd;
They grieve to see her lofty spires in dust and rubbish laid.
15, 16 The Name and glory of the Lord all heathen kings shall fear;
When he shall Sion build again; and in full state appear.
17, 18 When he regards the poor's request, nor slights their earnest pray'r;
Our sons, for this recorded grace, shall his just praise declare.
19 For God, from his abode on high, his gracious beams display'd:
The Lord from heav'n, his lofty throne, has all the earth survey'd.
20 He listen'd to the captives' moans, he heard their mournful cry,
And freed by his resistless pow'r the wretches doom'd to die.
21 That they in Sion, where he dwells, might celebrate his fame,
And through the holy city sing loud praises to his Name.
22 When all the tribes assembling there their solemn vows address,
And neighb'ring lands, with glad consent, the Lord their God confess.
23 But, ere my race is run, my strength through his fierce wrath decays;
He has, when all my wishes bloom'd, cut short my hopeful days.
24 Lord, end not thou my life, said I, when half is scarcely past:
Thy years, from worldly changes free, to endless ages last.
25 The strong foundations of the earth of old by thee were laid;
Thy hands the beauteous arch of heaven with wondrous skill have made.
26, 27 Whilst thou for ever shalt endure, they soon shall pass away;
And, like a garment often worn, shall tarnish and decay.
Like that, when thou ordain'st their change, to thy command they bend:
But thou continu'st still the same, nor have thy years an end.
28 Thou to the children of thy saints shalt lasting quiet give;
Whose happy race, securely fix'd, shall in thy presence live.

PSALM CIII.

MY soul, inspir'd with sacred love, God's holy Name for ever bless;
Of all his favours mindful prove and still thy grateful thanks ex
3, 4 *'Tis he that all thy sins forgives,* and after sickness makes thee
From danger he thy life retrieves, by him with grace and mercy

6, 8 He with good things thy mouth supplies, thy vigour, eagle-like, renews;
He, when the guiltless suffer cries, his foe with just revenge pursues.
7 God made of old his righteous ways to Moses and our fathers known;
His works, to his eternal praise, were to the sons of Jacob shown.

8 The Lord abounds with tender love, and unexampled acts of grace;
His wakeful wrath does slowly move, his willing mercy flows apace.
9, 10 God will not always harshly chide, but with his anger quickly part;
And loves his punishments to guide more by his love than our desert.

11 As high as heaven the earth extends above this little spot of clay,
So much his boundless love transcends the small respects that we can pay.
12, 13 As far as 'tis from east to west, so far has he our sins removed,
Who with a father's tender breast has such as fear him always loved.

14, 15 For God, who all our frame surveys, considers that we are but clay,
How fresh soever we seem, our days like grass or flowers must fade away.
16, 17 Why as they are nipped with sudden blasts, nor can we find their former place;
God's faithful mercy ever lasts to those that fear him, and their race.

18 This shall attend on such as still proceed in his appointed way,
And who not only know his will, but to it yield obedience pay.
19, 20 The Lord, the universal King, in heaven has fixed his mighty throne;
To him we angels praises sing, in whose great strength his power is shown.

Ye that his just commands obey, and hear and do his sacred will,
21 Ye hosts of his, this tribute pay, who still what he ordains fulfill.
22 Let every creature jointly bless the mighty Lord; and thou, my heart,
With grateful joy thy thanks express, and in this concert bear thy part.

PSALM CIV.

BLESS God, my soul; thou, Lord, alone possessest empire without bounds!
With honour thou art crowned, thy throne eternal majesty surrounds.
2 With light thou dost thy self enrobe, and glory for a garment take,
Heaven's curtains stretch beyond the globe, thy canopy of state to make.

3 God builds on liquid air and forms his palace-chambers in the skies;
The clouds his chariot are, and storms the swift winged steeds on which he flies.
4 As bright as flame, and swift as wind, his ministers, near as palace-tile,
To have their sundry tasks assigned, all proud to serve their Sovereign's will.

5, 6 Earth on her centre fixed he set, her face with waters overspread,
Nor proudest mountains dared, as yet, to lift above the waves their head.
7 But, when thy awful face appeared, the insulting waves dispersed; they fled
When once thy thunder's voice they heard, and by their haste confessed their dread.

8 Thence underground by secret tracts they creep, and, gushing from the mountain's side,
Through valleys travel to the deep, appointed to receive their tide.
9 There hast thou fixed the ocean's bounds, the threatening surges to repress;
That they no more o'erpass their mounds, nor to a second deluge swell.

The Second Part.

10 Yet thence, in smaller parties drawn, the sea recovers her lost halves,
And starting springs from every lawn surprise the vales with pleasant rills.
11 The fields, tame beasts and fisher's lead, weary with labour, faint with drought,
And asses, on wild mountains bred, have set to mind their wonted food.

12 Their shady trees, from scorching beams, yield shelter to the fearful herd;
They drink, and on the pleasant streams return the tribute of their song.
13 He, rain's from heaven, parched hills refresh, that soon the earth, thus watered, shows
The earth's burdened with her fruit, and nature's up again to bud no more.

14 Grass for our cattle to devour, he makes the growth of every field;
Herbs for man's use, of various power, that either food or physic yield, [illegible]
15 With clustered grapes he crowns the vine, to cheer man's heart, inspirit wit
Gives oil that makes his face to shine, and corn that wasted strength repair.

The Third Part.

16 The trees of God, without the care of art of man, with sap are fed;
The mountain cedar looks as fair as those in royal gardens bred.
17 [illegible] cedar [illegible] the stork [illegible] nest;
The [illegible] protection [illegible] ground.

18 [illegible] ascend, [illegible]
Whose [illegible] retreat, [illegible]
19 The moon's [illegible] aspect shows [illegible]
Instructed sun his duty knows. [illegible]

20, 21 Darkness he makes the earth to shroud, when forest beasts securely stray;
Young lions roar their wants aloud to Providence, that sends them prey.
22 They range all night, on slaughter bent, till summoned by the rising morn,
To seek their dens, with one consent, the conscious ravagers return.
23 Forth to the place of his soil the husbandman securely goes,
Commencing with the sun his toil, with him returns to his repose.
24 How various, Lord, thy works are found, for which thy wisdom we adore!
The earth is with thy treasure crown'd, did nature's hand can grasp no more.

The Fourth Part.

25 But still the vast unfathom'd main of wonders a new scene supplies;
Whose depths inhabitants contain of every form and every size.
26 Full freighted ships from every port there cut their unmolested way;
Leviathan, whom there to sport thou made'st, nor can he there to play.
27 These various troops of sea and land in sense of want in want agree
All wait on thy dispensing hand, and have their constant supplies from thee.
28 They gather what thy stores disperse, without the trouble to provide
Thou open'st thy hand, the universe, the craving world, is all supplied.
29 Thou for a moment hide thy face, the numerous ranks of creatures mourn;
Thou take st their breath, and nature's race forthwith to their earth return.
30 Again thou send'st thy Spirit forth, they are the mass with vital seed;
Nature's restor'd, and paint the earth goes on her new created breed.
31 Thus through successive ages stands, firm fixed thy providential care;
Pleas'd with the work of thy own hands, thou dost the wastes of time repair.
32 One look of thine, one wrathful look, earth's pillars tremble with terror filling
One touch from thee, with clouds of smoke in darkness shrouds the proudest hills.
33 In praising God, while he prolongs my breath, I will, but breath employs
34 And join devotion to my songs, sincere as is to him my joy
35 While sinners from earth's face are hurl'd, my soul, praise thou his holy Name,
Till with my song the listening world join concert, and his praise proclaim.

PSALM CV.

O Render thanks, and bless the Lord, invoke his sacred Name,
Acquaint the nations with his deeds, his matchless deeds proclaim.
2 Sing to his praise in lofty hymns his wondrous works rehearse;
Make them the theme of your discourse, and subject of your verse.
3 Rejoice in his adorable Name, come to be ador'd,
And let their hearts overflow with joy that humbly seek the Lord.
4 Seek ye the Lord, his saving strength devout seek ye anyone,
And, where he's ever present, seek his face for evermore.
5 The wonders that his hands have wrought keep ye in firm remembrance,
The righteous statutes of his mouth, and laws he has assign'd.
6 Know ye, his servant Abraham's seed, and Jacob's chosen race,
7 He's still our God, his judgments shall throughout the earth take place.
8 His covenant he hath kept in mind for numerous ages past,
Which yet for thousand ages more in equal force shall last.
9 First sign'd to Abraham, next by oath to Isaac made secure,
10 To Jacob and his children now for ever to endure.
11 Thus Canaan's land shall be their lot, when yet but few they were;
12 But few in number and those few as friendless strangers there.
13 In pilgrimage from realm to realm securely they remov'd,
14 Whilst priceless monarchs for their sakes severely he reprov'd.
15 These, mine anointed are, said he, let none my servants wrong,
Nor treat the poorest prophet ill, that does to me belong.
16 A dearth at last by his command, did through the land prevail;
Till corn, the chief support of life, sustaining grown did fail.
17 But his indulgent providence had plous Joseph sent,
Sold into Egypt, but their death who sold him to prevent.
18 His feet with heavy chains were crush'd, with pale cold was his face,
19 Till God's appointed time and word to his deliverance came.
20 The king his sovereign order sent, and released him with speed;
Whom private malice had confin'd, the people's ruler freed.
21 *His court, revenues, realm, were all* subjected to his will;
22 *His greatest princes to control,* and teach his statesmen skill.

The Second Part.

23 To Egypt then, invited guests,
And Jacob held, by royal grant,
24 Th' Almighty there with such increase
Till [illegible] oppressors they

25 Their [illegible] increase [illegible] Egyptians' hearts
Tl' they his servants [illegible] destroy
26 He [illegible] sent,
27 Empowered [illegible] and miracles

28 He [illegible] darkness, darkness came
29 Each stream and lake, transform'd to blood,
30 In pained floods, throughout the land.
From noisome fens [illegible] took

31 He gave [illegible] swarms of flies
Whilst earth's [illegible] w
32 He sent them pattering [illegible] for rain,
33 He [illegible] vines and forest plants,

34 He spake the word, and locusts came,
They preyed upon the poor remains
35 From trees [illegible] age they descended,
But, like the [illegible] fallow field

36 From [illegible] stages and towns
One [illegible] stroke the [illegible] blows
37 He [illegible] servants forth, enrich'd
And [illegible] treasures rise,

38 Egypt rejoiced [illegible] to find
Tough [illegible] to fear worse ills
39 [illegible] by day
A fiery pillar [illegible] the night.

40 They [illegible] flesh [illegible] they sing quails
From heaven [illegible] grateful morn,
41 He [illegible] the rock, whose flinty breast
Whose flowing stream [illegible] they marched,

42 For [illegible] on Abraham's faith
43 He brought his people forth with joy,
44 [illegible] out their heathen foes
To them [illegible] cheap possession gave

45 That they his statutes might observe,
For benefits so vast let us

half-famish'd Israel came;
the fertile soil of Ham
his people [illegible] spoiled,
in strength and number vast.

with jealous anger fir'd,
by treachery [illegible] conquer'd.
his power Aaron too
to prove the [illegible] true.

nature's summons knew,
The worshiping fishes slew,
the pest of frogs was bred,
at Pharaoh's court and bed.

came down in [illegible] hails,
bred [illegible] through a [illegible] their [illegible]
and fire for [illegible] dew
and gardens prime o'erthrew.

with caterpillars fouled,
the storm hail [illegible] and.
no verdant [illegible] they spared
lease all the pastures [illegible].

commission [illegible] vengeance flew
and strength [illegible] of Egypt's crew,
with Egypt's [illegible] wealth
enriched with sight in health.

her plagues with them remove
by [illegible] a ready proof.
a journeying [illegible] was spread
their desert [illegible] led.

he furnished every tent.
the bread of angels sent
poured forth a gushing lake
the desert [illegible] brought supplies

and ancient vague reflecting
with [illegible] elect
from Canaan's fertile soil,
the fruit of others toil.

his sacred laws obey;
our songs of praise repay.

PSALM CVI.

O Render thanks to God above,
Whose mercy first through ages past
2 Who can his mighty [illegible] express,
What mortal [illegible] can raise

3 Happy are those [illegible] they,
Who know what right [illegible] can do,
4 [illegible] Lord,
When thou return'st [illegible] free,

5 O may I with [illegible] prove
That I [illegible] may [illegible]
6 But [illegible] and grace,
Who [illegible] have acted vile,

7 [illegible] thought
[illegible]
8 [illegible] name
To make [illegible] known,

9 To [illegible] and [illegible] vanish,
Where [illegible] passed [illegible]
10 [illegible] they were.
11 Whose rage pursued them [illegible] waves,

12 The watry mountains sudden fall
This proof did stupid Israel move

the fountain of eternal love
has stood, and shall for ever
[illegible] vast [illegible]
his [illegible] praise

who from [illegible]
but always practise what [illegible]
[illegible] affect
let thy salvation [illegible]

thy [illegible] prosper [illegible]
[illegible] people [illegible]
of parent [illegible]
and with new [illegible]

[illegible] kept
[illegible]
[illegible]
that he [illegible]

the passing [illegible]
[illegible]
[illegible]
[illegible] that [illegible]

o'er hoist'd proud Pharaoh, [illegible]
to own God's truth, and pr[illegible]

The Second Part.

13 But soon these wonders they forgot, and for his counsel waited not;
14 But, lusting in the wilderness, did him with fresh temptations p
15 Strong food at their request he sent, but made their sin their punishm
16 Yet still his saints they did oppose, the priest and prophet whom he ch
17 But earth, the quarrel to decide, her vengeful jaws extending wide,
Rash Dathan to her centre drew, with proud Abiram's factious cre
18 The rest of those who did conspire to kindle wild sedition's fire,
With all their impious train, became a prey to heav'n's devouring flam
19 Near Horeb's mount a calf they made, and to the molten image pray'd;
20 Adoring what their hands did frame, they chang'd their glory to their sha
21 Their God and Saviour they forgot, and all his works in Egypt wrougl
22 His signs in Ham's astonish'd coast, and where proud Pharaoh's troops were
23 Thus urg'd, his vengeful hand he rear'd, but Moses in the breach appear'd;
The saint did for the rebels pray, and turn'd Heav'n's kindled wrath a
24 Yet they his pleasant land despis'd, nor his repeated promise priz'd;
25 Nor did th' Almighty's voice obey, but when God said, Go up, would s
26 This seal'd their doom without redress, to perish in the wilderness;
27 Or else to be by heathen hands o'erthrown, and scatter'd thro' the la

The Third Part.

28 Yet, unreclaim'd, this stubborn race Baal-peor's worship did embrace;
Became his impious guests, and fed on sacrifices to the dead.
29 Thus they persisted to provoke God's vengeance to the final strok
'Tis come;---the deadly pest is come, to execute their gen'ral doom.
30 But Phinehas, fir'd with holy rage, th' Almighty vengeance to asswag
Did, by two bold offenders' fall, th atonement make that ransom'd
31 As him a heav'nly zeal had mov'd, so Heav'n the zealous act approv'd
To him confirming, and his race, the priesthood he so well did grac
32 At Meribah God's wrath they mov'd, who Moses for their sakes reprov'd
33 Whose patient soul they did provoke, till rashly the meek prophet spoke
34 Nor, when possess'd of Canaan's land, did they perform their Lord's comma
Nor his commission'd sword employ the guilty nations to destroy.
35 Nor only spar'd the Pagan crew, but, mingling, learnt their vices t
36 And worship to those idols paid, which them to fatal snares betray'
37, 38 To devils they did sacrifice their children with relentless eyes
Approach'd their altars through a flood of their own sons' and daughters' bl
No cheaper victims would appease Canaan's remorseless deities;
No blood her idols reconcile, but that which did the land defile

The Fourth Part.

39 Nor did these savage cruelties the harden'd reprobates suffice;
For after their hearts' lust they went, and daily did new crimes invent.
40 But sins of such infernal hue God's wrath against his people dr
Till he, their once indulgent Lord, his own inheritance abhorr'd.
41 He them, defenceless, did expose to their insulting heathen foes;
And made them on the triumphs wait of those who bore them greatest h
42 Nor thus his indignation ceas'd: their list of tyrants he increas'd,
Till they, who God's mild sway declin'd, were made the vassals of mankin
43 Yet when distress'd they did repent, his anger did as oft relent;
But freed, they did his wrath provoke, renew'd their sins, and he their y
44 Nor yet implacable he prov'd, nor heard their wretched cries unmo
45 But did to mind his promise bring, and mercy's inexhausted spring.
46 Compassion too he did impart e'en to their foes' obdurate heart,
And pity for their suff'rings bred in those, who them to bondage le
47 Still save us, Lord, and Israel's bands together bring from heathen lands
So to thy Name our thanks we'll raise, and ever triumph in thy praise.
48 Let Israel's God be ever bless'd, his Name eternally confess'd:
Let all his saints, with full accord, sing loud Amens---Praise ye the L

PSALM CVII.

No God your grateful voices raise, who does your daily patron pro
And let your never-ceasing praise attend on his eternal love.
Let those give thanks whom he from bands of proud oppressing foes rel
Brought them back from distant lands, from north and south, and we

4, 5 Through lonely desert ways they went, nor could a peopled [illegible]
Till, quite with thirst and hunger spent, their fainting soul wi[illegible]
6 Then soon to God's indulgent ear did they their mourn[illegible]
Who graciously inclined to hear, and freed them from the[illegible]

7 From crooked paths he led them forth, and [illegible] the certain way [illegible]
To wearied towns of great resort, where [illegible] to wer[illegible]
8 O then that all the earth with me would God for th[illegible] his [illegible]
And for the mighty works which he throughout the wond'ring [illegible]

9 For he from heav'n the sad estate of longing souls [illegible] with [illegible]
To hungry souls that pant for meat, his goodness daily food [illegible]

The Second Part

10 Some lie, with darkness compass'd round, in death's uncomfortable [illegible]
And with unwieldy fetters bound, by pressing cares more [illegible]
11, 12 Because God's counsels they defied, and [illegible] [illegible]
With these afflictions they were tried they fo[illegible] [illegible]

13 Then pour to God's indulgent ear did they the [illegible]
Who graciously inclined to hear, and freed them [illegible]
14 From distinct dungeons dark as night, and [illegible]
He brought [illegible] forth to liberty's light, and [illegible]

15 O then that all the earth with me would God for this his [illegible]
And for the mighty works which he throughout the wond'ring [illegible]
16 For he with his Almighty hand the gates of brass [illegible]
Nor could the massy bars withstand, or temper'd steel [illegible]

The Third Part

17 Remorseless wretches, void of sense, with bold transgressions [illegible]
And, for their misapplied offence, opposed [illegible] were [illegible]
18 Their souls, a prey [illegible] pain and fear, allows to taste the [illegible]
And dies [illegible] angrier raw near to death [illegible]

19 Then pour to God's indulgent ear do they the [illegible]
Who graciously inclined to hear, and free [illegible]
20 He sends his word distinct upon his [illegible], his word [illegible]
And, when [illegible] from near destruction [illegible]

21 O then that all the earth with me would [illegible]
And for the mighty works which he throughout the wond'ring [illegible]
22 With offerings let his altar flame, which then their grateful [illegible]
And with loud joy his holy Name for all his acts of wonder [illegible]

The Fourth Part

23, 24 They that in ships, with courage bold, over swelling waves [illegible]
Do God's amazing works behold and to the deep, his wo[illegible]
25 No sooner he commands [illegible], but forth [illegible]
Which sweep the sea with rapid haste, and make the stormy [illegible]

26 Sometimes the ships [illegible] up to heav'n, on tops of [illegible]
Then sown [illegible] are driven, which [illegible]
27 Then reel and stagger to and fro, the men [illegible]
Nor do the skilful seamen know which [illegible]

28 Then pour to God's indulgent ear they do the [illegible]
Who graciously inclined to hear, and free[illegible]
29, 30 He [illegible] the raging storm appease, and make [illegible]
With joy [illegible] safe [illegible] and [illegible]

31 O then that all the earth with me would [illegible]
And for the mighty works which he throughout the wond'ring [illegible]
32 Let them where all the people resort, advance to bless his [illegible]
And in the elders' rough court, with one consent his [illegible]

The Fifth Part

33, 34 A fruitful land, where streams abound, God's just revenge, if [illegible]
Will turn to dry and barren ground, to punish those that dwell [illegible]
35, 36 The parch'd and desert wilds he makes [illegible] with springs [illegible]
Which for his [illegible] the hungry takes, and [illegible]

37, 38 He sows the [illegible] fruitful fields, which [illegible]
Nor [illegible] [illegible] grains [illegible] [illegible]
39 But when [illegible] he [illegible] [illegible]
He finds the oppressed [illegible] and of grief the wretched [illegible]

40 The prince who slights what God commands, [illegible]
And over wild and desert lands, [illegible] path [illegible]

[illegible] all afflicting cares,
[illegible] his numerous heirs
[illegible] shall have sought to see,
[illegible] strange events shall weight,

sets up the humble man on high,
with his increasing flocks to vie.
the just a decent joy shall show,
and dance God's goodness fully know.

PSALM CVIII

[illegible] my heart is fix'd bent
[illegible] with cheerful songs of praise
[illegible] my lute, not thou, my harp,
[illegible] I with [illegible] of joy
[illegible] the [illegible] rises, O Lord,
[illegible] thee in [illegible] sing the praise
[illegible] the mercy's boundless height
[illegible] beyond th' aspiring [illegible]
[illegible] Gods, O God, exalted high
[illegible] the w[illegible] consent,
[illegible] on people there
[illegible] right hand protect me still,

[illegible] God hath said the word,
[illegible] Ephraim's side,
[illegible] Manasseh too,
[illegible] strength, my legal power supports,

9 Moab [illegible] make my servant drudge,
And through the proud Philistine lands
10 By whose [illegible] and [illegible] shall I
Who [illegible] my [illegible] secure lead

11 Lord, wilt not thou assist our arms,
And w[illegible] not thou, if these our hosts
12 O [illegible] to thy servants [illegible] distress
For vain is [illegible] human aid

13 Then valiant acts shall we perform,
For God [illegible], and God alone,

to magnify thy Name,
shall celebrate thy fame.
thy wand'ring notes delay,
prevent the [illegible] day
thy wonders [illegible]
that [illegible]
the [illegible] heavens,
thy fa[illegible] extends.

above the starry frame
confess thy glorious Name
their [illegible] share,
and [illegible] prevail

whose promise [illegible] fail,
[illegible]
and [illegible] cause
and [illegible]

on [illegible] I tread,
my foes, [illegible] tread.
their [illegible]
through [illegible] I praise?

which [illegible] forsake?
once more [illegible] guidance take?
thy spirit [illegible] send
for safe [illegible]

if thou [illegible] prove,
that treads [illegible] our foes.

PSALM CIX

O God, whose former mercies make
Hold not thy peace, but thy sad state
2 For sinful men with lying lips,
And with the [illegible] slanders seek

3 Their [illegible] hatred [illegible] them still
And [illegible] against my life [illegible] frame,
4 Those [illegible] with tenderest [illegible] I used,
While I, of [illegible] friends bereft

5 Since [illegible] the good I had
And [illegible] they take
6 Their [illegible] made
And, [illegible] fog

7 His [illegible] shall be pronounced,
Whilst [illegible] prayer [illegible]
8 He [illegible] fate,
And [illegible]

9 [illegible] be, his wife
His [illegible] their bread,
11 His [illegible] made
The first [illegible]

12 None [illegible] his wants
[illegible]
13 A [illegible] seize
And [illegible]

14 The vengeance [illegible] father's sins
God on his mother's [illegible] think,
15 All these [illegible] order rank'd,
Till his [illegible] quite cut off

my constant praise thy due,
with [illegible] favour view
[illegible] frame,
[illegible] potent fame.

[illegible] to spread
by [illegible] lies
my [illegible]
result [illegible] pray I

their strange [illegible] prove
for [illegible]
to [illegible]
for [illegible]

shall [illegible] fate,
[illegible]
shall [illegible] days,
shall [illegible]

a [illegible] grief
where [illegible] relief
to [illegible]
by strangers [illegible] away

the [illegible] end,
the [illegible] end.
on [illegible]
shall [illegible]

upon [illegible] fall,
and punish him for a.
before the Lord shall stand,
the memory from the land.

The Second Part

16 Because he never thought show'd,
And sought to slay the helpless man,
17 Therefore the curse he wish'd to rent
And blessing, which he still abhorr'd,

but [illegible] poor oppress'd,
with heavy woes distress'd
shall his own portion prove,
shall far from him remove.

18 Since he in cursing took such pride, like water it shall spread
Through all his veins, and stuck like oil, with which his bones are fed.
19 This, like a poisonous robe, shall stail his constant covering be,
Or an inveterate belt, from which he never shall be free.

20 Thus hath the Lord rewarded those that do to me design,
That with malicious false reports against my life combine.
21 But, O for thy glorious name, O God, do thou deliver me;
And for thy gracious mercy's sake preserve and set me free.

22 For I to poverty am reduc'd, am void of all relief;
My heart is wounded with distress, and quite pierc'd through with grief.
23 I, like an evening shade declining, which vanishes apace
Like locust, tossed to and fro, and have no certain place.

24, 25 My knees with fasting are grown weak, my body sunk and lean;
All that behold me shake their heads, and treat me with disdain.
26, 27 But for thy mercy's sake, O Lord, do thou my foes wipe out;
That all may see it is thy own act, the work of thy right hand.

28 Then let them curse, so thou but bless; let shame the portion be
Of all that my destruction seek while I rejoice in thee.
29 My foes shall with dishonor be clothed, and, spite of all his pride,
His own confusion, like a cloke, the grave wretch shall hide.

30 But I to God in grateful thanks, my cheerful voice will raise,
And, where the great assemblies meet, set forth his praise.
31 For he on the poor still always find their sure and constant friend;
And he shall from unrighteous doome their guiltless souls defend.

PSALM CX

THE Lord unto my Lord thus spake, Till I thy foes thy footstool make,
Sit thou in state at my right hand
2 Supreme in Sion thou shalt be, and all thy proud opposers see
Subjected to thy just command.
3 Thee, in thy power's great day, the willing nations shall obey
And when thy rising beams they view
Shall all (redeem'd from error's night) appear as innocentless and bright
As crystal drops of morning dew.
4 The Lord hath sworn, nor sworn in vain, that thou Melchisedech's, thy sire
And priesthood shalt no period know
5 No proud conquest can withstand at thy Lord's hand will he permit,
But in his wrath crown'd heads overthrow
6 The sentenc'd heathen he shall smite, and to such heap cast his way,
He hath struck earth's tyrants dead
7 But in the high way brook shall drink, like a poor pilgrim, shake his head
And then in triumph raise his head.

PSALM CXI

PRAISE ye the Lord, our God to praise, my soul her utmost powers shall raise
With private friends and in the throng of saints, my praise shall be my song.
2 His works, for great and high renown'd, to be sought out, works with pleasure crown'd
By those who seek for pleasure or gain, and in the pious search delight.
3 His work are all of great and fame, and unto every generation,
His truth, constant as his high name, shall continue ever and
4 By precepts he has us enjoined to keep his wonderous works in mind
And to protect his servants, that great and gracious is our Lord.
5 He ever has kept his covenant side, has all his servants with supplied
And he will ever keep his word, his covenant of which our fathers
6 At once astonish'd in every land, they saw the mighty power
Where in the heathen were overpow'd, and where the sage powers
7 Just are the deeds of his hands, his mandates are
8 By truth and equity stand, and for eternal ages stand
9 He sent his saints from bondage free, and their redemption
For ever to remain in his sense holy and terrible is his name.
10 Who wisdom's sacred power would win, must in the fear of God begin
Immortal praise and heavenly skill have they, who have and do his

PSALM CXII

HALLELUJAH

THAT man is blessed, who stands in awe of God, and loves his sacred law;
2 His seed on earth shall be powerful, and with successive honours crown'd
3 His house, the seat of wealth, shall be as inexhaustible treasury.
His justice, free from all decay, shall through us his heirs survey.

4 The soul that's fill'd with virtue's light shines brightest in affliction's night
To pity the distress'd inclin'd, as well as just to all mankind.
5 His ill'ral favours he extends, to some he gives, to others lends;
Yet what his charity impears, he saves in prudence our affairs.

6 Beset with threat'ning dangers round, entrow'd sha l he maintain his ground;
The sweet reversibrance of the just shall flourish when he sleeps in dust.
7 Ill tidings never can surprise his heart, if fix'd on God relies:
8 On safety's rock he lies, and sees the shipwreck of his enemies.

9 His hands, while they his alms bestow'd, his glory shall a harvest sow d;
Whence he shall reap wealth, fame, renown, a temporal and eternal crown.
10 The wicked shall his triumph see, and gnash their teeth in agony;
While their unrighteous hopes decay, and vanish with themselves away.

PSALM CXIII.

YE saints and servants of the Lord, the triumphs of his Name record;
2 His sacred Name for ever bless.
3 Where'er the circling sun displays his rising beams or setting rays,
Due praise to his great Name address.

4 God through the world extends his sway, the regions of eternal day
But as shows of his glories are
5 With him, whose majesty excess, who make the heav'n in which he dwells,
Let no created pow'r compare.

6 Though 'tis beneath his state to view in highest heav'n what angels do,
Yet he to earth vouchsafes his care
He takes the needy from his cell, advancing him in courts to dwell,
Companion to the greatest there.

7 When childless families despair, he sends the blessing of an heir,
To rescue their expiring name,
Makes her that barren was to bear, and joyfully her fruit to rear:
O then extol his matchless fame

PSALM CXIV

WHEN Israel, by th' Almighty led, enrich'd with their oppressors' spoil,
From Egypt marchi'd, and Jacob's seed from bondage in a foreign soil,
2 Jehovah, for his residence, chose out imperial Judah's tent,
His mansion royal, and from thence through Israel's camp his orders sent.

3 The distant sea with terror saw, and from th' Almighty's presence fled;
Old Jordan's stream surpris'd with awe, retreated to their fountain's head.
4 The tower mountains skipp'd like rams, when danger near the fold they hear;
The hills skipp'd after them like lambs, affrighted by their leader's fear.

5 O sea, what made your tide withdraw, and naked leave your ooze bed?
Why, Jordan, against nature's law, recoil'st thou to thy fountain's head?
6 Why, mountains, did ye skip like rams, when danger does approach the fold?
Why after you the hills, the lambs, when they their leader's flight behold?

7 Earth, tremble on — well may'st thou fear thy Lord and Maker's face to see,
When Jacob's awful God draws near, 'tis there for ever and aye to flee.
8 To flee from God, who nature's law confirms and cancels at his will;
Who springs from flinty rocks can draw, and thirsty vales with water fill.

PSALM CXV.

LORD, not to us, we claim no share, but to thy sacred Name
Give glory for thy mercy's sake, and truth's eternal fame.
2 Why should the heathen cry Where's now the God whom we adore?
3 Convince them that in heaven thou art, and uncontrol'd thy pow'r.

4 Their gods our gold and silver are, the works of mortal hands;
5 With speechless mouth and sightless eyes the mutter'd idol stands.
6 The pageant has both ears and nose, but neither hears nor smells;
7 Its hands and feet nor feel nor move, no life within dwells.

8 Such senseless stocks they are, that we can nothing in them find,
But those who on their help rely, and trust for gods design'd.
9 O Israel, make the Lord your trust, who is your help and shield:
10 Priests, Levites, trust in him alone, who only help can yield.

11 [illegible] trust the Lord, [illegible]
[illegible]

14 On you, and on your heirs, he will — increase of blessings bring:
15 Thrice happy you, who favorites are — of this almighty King!
16 Heav'n's highest orb of glory he — his empire's seat design'd;
And gave this lower globe of earth — a portion to mankind.
17 They who in death and silence sleep — to him no praise afford,
18 But we will bless for evermore — our ever-living Lord.

PSALM CXVI.

MY soul with grateful thoughts of love — entirely is possest,
Because the Lord vouchsaf'd to hear — the voice of my request.
2 Since he has now his ear inclin'd, — I never will despair
But still, in all the strains of life — to him address my pray'r.
3 When death's sorrows compass'd round, — with pains I then opprest,
When troubles wrung my aching heart, — and anguish rack'd my breast;
4 On God's Almighty Name I call'd, — and thus to him I pray'd
Lord, I beseech thee, save my soul, — with sorrow I am dismay'd.
5, 6 How just and merciful is God — how gracious is the Lord
Who saves the harmless, and to me — does timely help afford
7 Then free from pensive cares, my soul, — resume thy wonted rest,
For God has wonrous ly to thee — his loving-kindness express'd.
8 When death's arm'd force, he rescu'd — my dangers and my fears
My feet from falling, preserv'd, — and dries my eyes from tears.
9 Therefore my days remain my years, — while God to me shall lend,
With thankfulness to his Name, — and in his service spend.
10, 11 To God I cry'd, and to him — in greatest straits did boast
(For in my flight in hopes of aid — from fix'd, these words were lost:)
12, 13 Then what return to him shall I — for all his goodness make?
I'll praise his Name, and with glad zeal — the cup of blessing take.
14, 15 I'll pay my vows amongst his saints, — whose mourn however despis'd
By wicked men in God's sad mind — is always highly prais'd.
16 By ev'ry one I, O Lord, am — to thy dominion low,
Thy bounteous hand made me before, — thy ransom'd captive now
17, 18 To thee I offer'd bring of praise, — and, while I bless thy Name,
The just performance of my vows — to all thy saints proclaim.
19 They in Jerusalem shall meet, — and in thy house shall join,
To bless thy Name with one consent, — and mix their songs with mine.

PSALM CXVII.

WITH cheerful notes let all the earth — to heav'n their voices raise
Let all, inspir'd with godly mirth, — sing solemn hymns of praise.
2 God's tender mercy knows no bound, — his truth shall ne'er decay
Then let the wilding nations round — their grateful tribute pay.

PSALM CXVIII

O Praise the Lord, for he is good, — his mercies ever decay
That his kind favours ever last, — let thankful Israel say
3, 4 Their sense of his eternal love — let Aaron's house express
And, that it never fails, let all — that fear the Lord confess.
5 To God I made my humble moan, — with tears distrest imploring;
And he relieved me in my straits, — and gran'd my request
6 Since God, with those that aid my cause, — no great man appear,
Why should we vain [illegible] of them — [illegible]
7 Since God, with those that aid my cause, — [illegible] pain to take,
To [illegible] I need not dread — a just revenge to make
8, 9 [illegible] trust in God, — and have the Lord our friend,
Than on the greatest human pow'r — for safety [illegible] depend
10, 11 Th[illegible] nations, [illegible] leagu'd, — did oft beset me round
Yet, by his boundless pow'r sustain'd, — I [illegible] confound.
12 Thus surrounded, he less, [illegible] their rage was [illegible]
For [illegible] I was [illegible], — I vanquish'd [illegible]
13 When [illegible] press'd me hard, — in hopes [illegible]
The Lord vouchsaf'd to take my part, — and sav'd me from them all.
14 The honour of my strange escape — to him alone belongs
He is my Saviour and my strength, — he only claims my songs.

4 The soul that's fill'd with virtue's light shines brightest in affliction's night:
To pity the distress'd inclin'd, as well as just to all mankind.
5 His moral favours he extends, to some he gives, to others lends;
Yet what his charity imparts, he shows by prudence in adhibiting.
6 Beset with threatning dangers round, unmov'd shall maintain his ground;
The sweet remembrance of the just shall flourish when he sleeps in dust.
7 Ill tidings never can surprise his heart, [illegible] on God relies:
8 On safety's rock he lies, and sees the shipwreck of his enemies.
9 His hands, while they his alms bestow'd, his glory shall a future harvest sow'd;
Whence he shall reap wealth, fame, renown, a temporal and eternal crown.
10 The wicked shall his triumph see, and gnash their teeth in agony
While their unrighteous hopes decay, and vanish with themselves away.

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Y' His sacred Name for ever bless.
3 Where'er the circling sun displays his rising beams or setting rays,
Due praise to his great Name address.
4 God through the world extends his sway, the regions of eternal day
But shadows of his glory are.
5 With him, whose majesty excels, who dwells in heav'n in which he dwells,
Let no created pow'r compare.
6 Though 'tis beneath his state to view in highest heav'n what angels do,
Yet he to earth vouchsafes his care
He takes the needy from his cell, advancing him in courts to dwell,
Companion to the greatest there.
7 When childless families despair, he sends the blessing of an heir,
To rescue their expiring name,
Makes her that barren was to bear, and joyfully her fruit to rear:
O then extol his matchless fame!

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2 Jehovah, for his residence, chose out imperial Judah's tent,
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Old Jordan's stream, surprised with awe, retreated to their fountain's head.
4 The lofty mountains skipp'd like rams, when danger near the fold they heard;
The hills skipp'd after them like lambs, affrighted by their leader's fear.
5 O sea, what mean your tow'ring withdraw, and naked leave your ocky bed?
Why, Jordan, against nature's law, recoilest thou to thy fountain's head?
6 Why, mountains, did ye skip like rams, when danger does approach the fold?
Why after you the hills, like lambs, when they their leader's flight beheld?
7 Earth tremble on — wet may'st thou fear thy Lord and Maker's face to see,
When Jacob's awful God draws near, 'tis there for earth and man to see.
8 To flee from God, who nature's law confirms and cancels at his will;
Who springs from flinty rocks can draw, and thirsty vales with water fill.

PSALM CXV.

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Give glory for thy mercy's sake, and truth's eternal fame.
Why should the heathen cry, Where's now the God whom we adore?
Convince them that in heav'n thou art, and uncontrol'd thy pow'r.
Their gods but gold and silver are, the works of mortal hands;
With speech, no mouth and sightless eyes the motion dos stands.
The pagan has both ears and nose, but neither hears nor smells;
Its hands and feet not feel nor move, no life within it dwells.
Such senseless stocks they are, that we can nod as like them find,
Not those who on their help rely, and them for gods design'd.
O Israel, make the Lord your trust, who is your help and shield
O Priests, Levites, trust in him alone, who only help can yield.
Ye saints, who truly fear the Lord, on him alone fear they
Whom in danger can defend, and all their wants supply.
Of us he oft has mindful been, and Israel's house will bless,
Priests, Levites, Proselytes, men all who his great Name confess.

19 Though like a stranger in the land, from
Thy righteous judgments from my sight remov
20 My fainting soul is almost pin'd, with
Whilst always on the eager search of thy

21 Thy sharp rebuke shall crush the proud, whom
Since they to walk in thy right ways presum
22 But far from me do thou, O Lord, contem
For I thy sacred laws affect with

23 Though princes oft, in counsel met, against
Yet I thy statutes to observe my
24 For thy commands have always been my
By them I learn, with prudent care, to guid

DALETH.

25 My soul, oppress'd with deadly care, close to
Revive me, Lord, and let me now thy
26 To thee I did declar'd my ways, who
O teach me then my future ide by thy

27 If thou wilt make me know thy laws, and by
The wondrous works which thou hast done shall be
28 But see my soul within me sinks, press'd
Do thou, according to thy word, my wan

29 Far, far from me be all false ways and lying
But kindly grant I may keep the path
30 Thy faithful ways, O thou God of truth, my
Thy judgments, as my rule of life, before

31 My care has been to make my life with thy
O then preserve thy servant, Lord, from
32 So in the way of thy commands shall I
And, with a heart enlarg'd with joy, succeed

HE.

33 Instruct me in thy statutes, Lord, thy righ
And I from them, through all my life, will never
34 If thou true wisdom from above wilt grac
To keep thy perfect laws I will devote my

35 Direct me in the sacred ways to which
Because my chief delight has been thy right
36 Do thou to thy most just commands incline my
Let no desire of worldly wealth from the

37 From those vain objects turn my eyes, which th
But give me lively power and strength to keep th
38 Confirm the promise which thou mad'st, and give
Who to transgressors in sacred laws is awfully

39 The foul reproach a justly fear, in mercy
For all thy judgments thou ordain'st are full
40 Thou know'st how after thy commands my longing
O then make haste to raise me up, and pre

VAU

41 Thy constant blessing, Lord, bestow, to cheer
To me, according to thy word, thy saving
42 So shall I when my foes upbraid, this reply
In God I trust, who never will his faithf

43 Then let not quite the word of truth be from
Since still I my grounds of steadfast hope thy just
44 So I do keep thy righteous laws with all
From age to age to all time to come on heav

45 Free long I shall at liberty to walk at large, from all
Since I have set to make my life with thy
46 Thy awful laws I will in princes' talk and pri
While I to them do bow with con

47 My longing heart and ravish'd soul shall hear
When in thy lord commandments I my hea
48 Then will I to thy just decrees lift up
My care and pleasure then shall be to study

ZAIN

ound'd grace, thy favour, Lord, extend:
word, on which thy servant's hopes depend.
his distress did all my griefs control,
hen hemm'd me round, revi'd my fainting soul.
proudly mock, and all my hopes deride,
all their scoffs could make me turn aside.
of ancient date I quickly call'd to mind,
thoughts, my soul did speedy comfort find.
amaz'd, like one with deadly horror struck,
sinful foes have thy just laws forsook
decrees my cheerful anthems made;
lands and desert wilds I like a pilgrim stray'd
ep'd my heart by day, has fill'd my thoughts by night:
just laws to guide my steps aright.
which has my soul In deep distress sustain'd,
thy will I happily obtain'd.

CHETH

my portion thou and sure possession art;
my resolve to treasure in my heart.
ith of warm desires I did thy grace implore;
thy word, thy mercy's boundless store.
and strict care on all my ways I thought,
thy just paths, my wand'ring steps I brought.
made great haste, resolv'd without delay
never more from thy commandments stray.
troops of sinful men to rob me have combin'd,
ghteous laws have ever kept in mind.
will arise to sing thy solemn praise,
I always ought to love thy righteous ways.
holy Name myself I lovely join;
least wills to thy commands resign.
thy mercy, Lord, abundantly is shed,
thy learn thy sacred paths to tread!

TETH.

ant, thou hast dealt most graciously, O Lord;
ow'd, according to thy word.
d skill, by which right judgment is attain'd,
commands have steadfastly remain'd.
p'd my course, my footsteps went astray,
disciplin'd thy precepts to obey.
supremely good, and all thou dost is so,
discern, thy saving skill bestow.
d malicious lies, my spotless fame to stain;
heart reserve, thy precepts shall retain.
with prosp'rous life, in sensual pleasures live,
delight but what thy precepts give.
I have felt afflictions chast'ning rod,
and keep the statutes of my God.
mouth proceeds of more esteem I hold
than thousand mines of silver and of gold.

JOD.

workmanship of thy Almighty hands,
ding give to learn thy just commands.
thy saints strong comfort will afford,
hopes, who trusted in thy word.
ments are, I now by sure experience see,
, O Lord, thou hast afflicted me.
now afford me needful aid
, Lord, to me, thy servant, made!
restore, that I again may live,
delight but what thy precepts give.
, unprovok'd, to ruin me have sought,
laws employ my harmless thought.

79 Let those that fear thy Name espouse my cause, and those alone,
Who have by strict and pious search thy sacred precepts known
80 In thy blest statutes let my heart continue always sound,
That guilt and shame, the sinner's lot, may never me confound.

CAPH

81 My soul with long expectance faints to see thy saving grace;
Yet still on thy unerring word my confidence I place.
82 My very eyes consume and fail with waiting for thy word,
O when wilt thou thy kind relief and promis'd aid afford?
83 My skin like scorched parchment shows, that long in smoke is set,
Yet no affliction can me force thy statutes to forget
84 How many days must I endure of sorrow and distress?
When wilt thou judgment execute on them who me oppress?
85 The proud have digg'd a pit for me, that have no other foes,
But such as are averse to thee, and thy just laws opposes.
86 With sacred truth's eternal laws all thy commands agree
Men persecute me without cause, thou, Lord, my helper be.
87 With false designs against my life they had almost prevail'd,
But in obedience to thy will my duty never fail'd.
88 Thy wonted kindness, Lord, restore, my drooping heart to cheer;
That, by thy righteous statutes, I my life's whole course may steer.

LAMED.

89 For ever, and for ever, Lord, unchang'd thou dost remain;
Thy word establish'd in the heav'ns does all their orbs sustain.
90 Through circling ages, Lord, thy truth immoveable shall stand,
As doth the earth which thou uphold'st by thy Almighty hand.
91 According to the course by thee ordain'd even to this day fulfill
They are in fair obedience still, and servants of thy will.
92 Unless thy statutes, as had been my comfort and delight,
I must have fainted and expir'd in dark affliction's night.
93 Thy precepts therefore from my thoughts shall never, Lord, depart,
For thou in them hast to new life restor'd my drooping heart.
94 As I am thine, entirely thine, protect me, save from harm;
Who have thy precepts sought to know, and carefully perform.
95 The wicked have their ambush laid my guilty life to take,
But in the midst of danger I thy word my study make.
96 I've seen an end of what we call perfection here below
But thy commandments, like thyself, no change or period know.

MEM.

97 The love that to thy laws I bear no language can display
They with fresh wonders entertain my ravished thoughts all day.
98 Through thy commands I wiser grow than all my subtle foes,
For thy sure word do me direct, and all my ways dispose.
99 From me my former teachers now may abler [illegible] take,
Because [illegible] my [illegible] make.
100 I understand [illegible] the [illegible] ways,
Because by thy unerring rules I order all my ways.
101 My feet within a [illegible] have refrain'd from every evil way,
That to thy sacred word I [illegible] [illegible] way
102 I have not from thy judgments strayed, by vain [illegible] misled,
For, Lord, thou hast instructed me thy [illegible] to tread.
103 How sweet are to thy words to me O [illegible] relish!
How much more grateful to my soul than honey [illegible] taste
104 Taught by thy sacred precepts, I with hate my sight and blind
Through which the treacherous ways of sin I utterly detest.

NUN

105 Thy word is to my foot a lamp, the way of truth to show
A watch-light to point out the path to which I ought to go.
106 I swear, (and from my solemn oath will never start aside,)
That to thy righteous judgments I will steadfastly abide.

I grieve am so oppress, that I can bear no more,
word do thou my fainting soul restore.
sacrifice of praise with thee acceptance find;
thy judgments, Lord, instruct my willing mind.
Tho' dangers me surround, my soul they cannot awe;
yet terrors keep from thinking on thy law
and inveterate foes for me the snares have laid,
the upright path, not from thy precepts stray'd.
vows I have made my heritage and choice;
other comforts fail, my drooping heart rejoice.
so early zeal began thy statutes to obey
the of life is done, shall keep thy upright way.

SAMECH.

thoughts and practices I utterly detest,
affection bear too great to be express.
thou, my refuge-tow'r, and shield art thou, O Lord;
and my hopes on thy unerring word.
that trade in wickedness, approach not my abode;
live to keep the precepts of my God.
to thy gracious word from danger set me free,
those hopes asham'd that I repose on thee.
so shall I be safe, and rescu'd from distress;
continually my just respect address.
thou hast trod to earth, who from thy statutes stray'd;
the just reward of their own falsehood made.
them thy holy land thou dost like dross remove;
such justice charm'd, thy testimonies love
above they make me dread, lest I should so offend,
thoughts I behold thy judgments thus descend.

AIN.

and justice I have lov'd, O therefore, Lord, engage
nor give me up to my oppressors rage
mercy, Lord, for me, and so shall this distress
joy nor shall the proud my guiltless soul oppress.
and begin to fail, in long expectance held,
they behold, and righteous word fulfill'd.
servant in distress, thy wonted grace display,
my willing heart thy statutes to obey
and to thy fear, thy sacred skill bestow,
statutes I the full extent may know
the time, for thee, O Lord, thy vengeance to employ,
open violence thy sacred law destroy
contempt of thy commands but makes their value rise
the purest gold compar'd with them despise.
therefore I account in all respects divine,
discern the right, and all false ways decline.

PE

which thy laws contain, no words can represent;
and practise them my zealous heart is bent.
dance to thy word celestial light displays,
true happiness to simplest minds conveys.
hopes I wasting stood, and fainted with desire,
commands I might the sacred skill acquire.
Lord, look down on me, who thy relief implore,
to visit those who thy blest Name adore.
thy heav'nly word let all my footsteps be;
any kind dominion have o'er me.
only set me free from oppressing hands,
I may learn and practise thy commands.
and to thy fear, Lord, make thy face to shine;
to know and keep my heart with zeal incline.
weeping fountains turn whence briny rivers flow,
against thy laws in bold defiance go.

NEW VERSION OF

TSADDI

137 Thou art the righteous Judge, in whom wrong'd innocence may trust;
And, like thyself, thy judgments, Lord, in all respects are just.
138 Most just and true those statutes were, which thou dost hast decreed;
And all with faithfulness performed succeeding times shall see.

139 With zeal my flesh consumes away, my soul with anguish frets,
To see my foes contemn at once thy promises and threats.
140 Yet each neglected word of thine (however by them despised)
Is pure, and for eternal truth by me, thy servant, prized.

141 Brought, for thy sake, to low estate, contemned from age to youth,
Yet no affronts or wrongs can divert thy precepts from my mind.
142 Thy righteousness shall then endure, when time itself is past;
Thy law is truth itself, this truth which has no end at last.

143 Though troubles, anguish, doubts, and dread, to compass me do strive
Beset with danger, still I make thy precepts my delight.
144 Eternal and unerring rules thy testimonies give,
Teach me the wisdom that will make my soul for ever live.

KOPH

145 With my whole heart to God I called, Lord, hear my earnest cry;
And I thy statutes to perform will all my care apply.
146 Again more fervently I prayed, O save me, that I may
Thy testimonies thoroughly know, and steadfastly obey.

147 My earlier prayer the dawning day prevented, while I cried
To him, on whose enlarging word my hope I ever rested.
148 With zeal have I watched before the twilight watch was set,
That I of thy mysterious word might perfect knowledge get.

149 Lord, hear my supplicating voice, and wonted favour show;
O quicken me, and as thy grace thy judgments ever true
150 My persecuting foes advance, and how I more draw nigh
What treachery can I hope from them who violate thy law?

151 Tho' they draw nigh, to comfort me, thou, Lord, art yet more near;
Thou, whose commands are righteous all, thy promises sincere.
152 Concerning thy divine decrees my soul has known of old,
That they were true, and shall their truth to endless ages hold.

RESCH

153 Consider my affliction, Lord, and me from bondage draw;
Think on thy servant in distress, who ne'er forgets thy law.
154 Plead thou my cause, redeem and me thy family and afford
With tokens of mercy quicken me according to thy word.

155 From hard'ned sinners thou remov'st salvation far away
Tho' just, but should'st withdraw from them who from thy statutes stray.
156 But great thy tender mercies are to all who love adore
According to thy judgments, Lord, my fainting hopes restore.

157 A numerous host of spiteful foes against me [illegible],
But a firm [illegible] for [illegible] thy statutes [illegible] me.
158 Those vain transgressors I beheld, and was with grief oppressed,
To see in what amazing pride thy commands they [illegible].

159 Yet while I [illegible], consider, Lord, how I [illegible] compassionate
O therefore quicken me with beams of mercy from above
160 As from the birth of time thy truth has held through ages past,
So shall thy righteous judgments first to endless ages last.

SCHIN

161 Though mighty tyrants, without cause, conspire my blood to shed,
Thy sacred word has pow'r alone to fill my heart with dread.
162 And yet [illegible] with joyful breast with [illegible] tortures wounding
Nor conquest, nor the [illegible] of war, have such a [illegible] charming.

163 Perfidious practices and lies I utterly detest
But to thy law affection bear, the law to be respected.
164 Seven times a day, with grateful voice, thy praises I resound,
Because I find thy judgments all with truth and justice crowned.

[illegible]al peace have they — who truly love thy law;
[illegible] them can tempt, — nor frowning danger awe.
[illegible] I have hop'd, — and, though so long delay'd,
[illegible] and strict care — all thy commands obey'd.

[illegible]ies I have kept, — and constantly obey'd;
[illegible] I bore to them — the service easy made.
[illegible] observance of thy laws — I never yet withdrew;
[illegible] thy most secret ways — are open to thy view.

TAU.

[illegible] request and earnest cry — attend, O gracious Lord;
[illegible] heart with heav'nly skill, — according to thy word.
[illegible] my repeated pray'r at last — before thy throne appear,
[illegible] to thy glorious word, — for my relief draw near.

[illegible] shall [illegible] to return — the tribute of [illegible] praise,
[illegible] thou thy counsels hast revealed, — and taught me [illegible] just ways.
[illegible] tongue the praises of thy word — shall [illegible] resound,
[illegible] thy commands are all — with truth and justice crown'd.

Let thy [illegible] arm appear, — and bring me time [illegible] aid,
[illegible] the laws thou hast ordain'd — my heart a free choice have made.
[illegible] My soul [illegible] wasted long to see — thy saving grace restor'd,
[illegible] comfort know, but what thy laws, — thy decrees, thy laws, afford.

[illegible] Prolong my life, that I may sing — my grateful Restorer's praise;
[illegible] justice from the depth of woes — my fainting soul shall raise.
[illegible] Like some lost sheep I've strayed, till I — despair my way to find,
Thou, therefore, Lord, thy servant seek, — who keeps thy laws in mind.

PSALM CXX.

IN deep distress I oft have cried — to God, who never yet denied
To rescue me, oppress'd with wrongs.
2 Once more, O Lord, deliverance send, — from lying lips my soul defend,
And from the rage of slanderous tongues.
3 What little profit can accrue, — and yet what heavy wrath is due,
O thou perfidious tongue, to thee
4 Thy sting upon thyself shall turn, — of lasting flames that fiercely burn,
The constant fuel thou shalt be.
5 But O how wretched is my doom, — who am a sojourner become
In barren Mesech's subject state,
With Kedar's wicked tents inured, — of law less savages expos'd,
Who live on nought but theft and spoil.
6 My hapless dwelling I well know — with peace and amity oppose,
And desire to take in others' arms
7 Sweet peace is all I crave and seek — but when to them of peace I speak,
They straight cry out, To arms, to arms.

PSALM CXXI.

TO Sion's hill I lift my eyes, — from thence expecting aid,
2 From Sion's hill, and Sion's God, — who heav'n and earth has made.
3 Then thou, my soul, in safety rest, — thy Guard and God sleep;
4 His watchful care, that Israel guards, — will Israel's tribe keep.
5 Sheltered beneath the Almighty's wings — then shalt thou safely rest,
6 Where no [illegible] shall thee — by day or night molest.
7 From [illegible] and [illegible] life — his care shall guard thee still;
8 From the blind strokes of chance, and foes — that lie in wait to kill.
9 At home, abroad, in peace, in war, — the God shall thee defend,
Conduct thee through life's pilgrimage — safe to thy journey's end.

PSALM CXXII.

O 'TWAS a joyful sound to hear — our tribes devoutly say,
Up, Israel, to the temple haste, — and keep your festal day.
2 At Sacred Courts we must appear — with our assembled powers,
3 In strong and beauteous order rang'd, — like her united towers.
4 The tribes, by a divine command, — the tribes of God repair,
Before his ark to celebrate — his Name with praise and prayer.
5 Tribunals stand erected there, — where equity takes place,
There stand the courts and palaces — of royal David's race.

6 O pray we then for Salem's peace, for they shall prosperous be,
(Thou holy city of our God!) who bear true love to thee.
7 May peace within thy sacred walls a constant guest be found,
With plenty and prosperity thy palaces be crown'd.
8 For my dear brethren's sake, and friends no less than brethren dear,
I'll pray, — May peace on Salem's towers a constant guest appear
9 But most of all I'll seek thy good, and ever wish thee well,
For Sion and the temple's sake where God vouchsafes to dwell.

PSALM CXXIII

ON thee, who dwell'st above the skies, for mercy wait my longing eyes.
1 As servants watch their masters' hands, and maids their mistresses' commands,
3, 4 O then have mercy on us, Lord, thy gracious aid to us afford,
To us, whom cruel foes oppress, grown rich and proud by our distress.

PSALM CXXIV

HAD not the Lord, may Israel say, been pleas'd to interpose,
Had he not then espous'd our cause, when men against us rose
3, 4, 5 Their wrath had swallow'd us alive, and rag'd without control;
Their spite and pride's untrod floods had quite o'erwhelm'd our souls.
6 But praised be our eternal Lord, who rescued us that day,
Nor to their savage jaws gave up our threatened lives a prey.
7 Our soul is like a bird escap'd from out the fowler's net,
The snare is broke, their hopes are cross'd, and we at freedom set
8 Secure in his almighty name our confidence remains,
Who, as he made both heav'n and earth, of both sole monarch reigns.

PSALM CXXV

WHO place on Sion's God their trust, like Sion's rock shall stand;
Like her immoveable he dwell by his Almighty hand.
2 Look how the hills on every side Jerusalem encloses
So stands the Lord around his saints, to guard them from their foes.
3 The wicked may afflict the just, but never so long oppress,
Nor force them to despair to seek base courses for his redress.
4 Be good, O righteous God, to those who righteous deeds affect;
The heart that innocence retains let innocence protect.
5 As those who walk in crooked paths the Lord shall soon destroy,
Out off th' unjust, but crown the saints with lasting peace and joy

PSALM CXXVI

WHEN Sion's God her sons recall'd from long captivity,
It seem'd at first a pleasing dream of what we wish'd to see.
2 But soon (as astonished earth we did our voice employ,
And sung our great Restorer's praise in that blest time of joy
Our hearts began rejoicing stand yet were we not aware,
That great and wondrous was the work our God for us has done
3 'Twas great, say they, — 'twas wondrous great, which more should we confess?
The Lord has done great things, whereof we great joy express.
4 To us bring back the remnant, Lord, of Israel's scattered bands,
More welcome than refreshing showers to parched thirsty lands.
5 That we, who sow with mournful tears, may see our sorrows cease,
Thus vanish'd wishes, to make our drooping hearts revive
6 Though he deposed that sows his grain, yet doubt not he shall come
To bind his full-ear'd sheaves, and bring the joyful harvest home.

PSALM CXXVII

WE build with fruitless cost, unless Unless the Lord the city keep
1 In vain we rise before the day, the watchman wakes in vain,
Allow no respite to our toil, and late — rest regain
Supplies of life, with care to earn, he on — [illegible]
He crowns their labour with success, their nights with sound repose
2 Children, those comforts of our life are presents from the Lord,
He gives a num'rous race of heirs as plenty's real stay.

hand, when marching forth to war,
ly youth their pagans' safeguard are.
quiver's fill'd with these prevailing arms;
not his foe at law, or war's alarms.

PSALM CXXVIII.

fears the Lord, not only worship pays,
ntin'd with care to his appointed ways.
not returns of his own labour feed;
ve, and see his wishes all succeed.
ittle vine, her lovely fruit shall bring;
ve plants, about his table spring.
shall prosper thus, him from God shall bless,
days to see Jerusalem's success.
blessings from him descend with vast increase
prosp'rous state, and more to Israel's peace.

PSALM CXXIX.

, may Israel say, they oft have me assail'd;
heavy straits, but never quite prevail'd.
gay patient back with furrows deep and long;
broke their chains, and rescu'd me from wrong.
ameful rout be all the doom of those,
who Sion hate, and Sion's God oppose.
tower' tops, untimely yet them fade,
and want of root, has blasted in the blade;
reaper takes, but unregarded leaves,
with his pains to fold it into sheaves.
pass by vouchsafes a minute's stop,
, or crave Heav'n's blessing on the crop.

PSALM CXXX.

of woe to God I sent my cry,
supplicating voice, and graciously reply.
ty judge who can the trial bear?
if we despond, and quite renounce thy fear.
o waits for thee, the living Lord,
cause built, thy never failing word.
ent for thy sub'ming ray,
ging watch to spy the dawning day.
d, no bounds his mercy knows,
springing from whence eternal succour flows.
his to us supplies in want convey,
ing to cleanse, and wash our guilt away.

PSALM CXXXI.

d of heart, nor cast a scornful eye,
thoughts employ in things for me too high.
o thou know'st I have myself demean'd,
a babe that from the breast is wean'd.
e in God, his aid alone implore
in him, who lives for evermore.

PSALM CXXXII.

mentary place in thy remembrance first,
he swear'd be ever in thy mind
mon oath to thee, his Lord, he sworn;
he vow'd, whom Jacob's sons adore.
my house, nor to my bed ascend,
to my eyes, nor sleep my eyelids lend:
ng'd abode I mark the destin'd ground;
rest for Jacob's God have found.
with shouts of joy at Ephrata we found,
neighb'ring fields our glad applause resound.
let us then to his abode repair,
stool fall'n, pour out our humble prayers.

5 O Salem, our most happy seat,
Let then my trembling hand forget
6 If I to mention thee forbear,
Or if I sing one cheerful air,

when I of thee forgetful prove,
the speaking strings with art to
eternal silence seize my tongue
till thy deliverance is my song!

7 Remember, Lord, how Edom's race,
Cried out, Raze utterly wans reface,
8 Proud Babel's daughter, doom'd to be
Bless'd is the man who shall to thee

in thy own day fatal day,
and w the ground quite level
of grief and woe the wretched p
the wrongs thou ay'st no as re

9 Thrice blest, who with just rage possest,
Shall snatch thy infants from the breast,

and deaf to all the parents
and dash their heads against the

PSALM CXXXVIII.

WITH my whole heart, my God and King, thy praise I will proclaim,
Before the gods with joy I'll sing, and bless thy holy Name
2 I'll worship at thy sacred seat, and, with thy love inspir'd,
The praises of thy truth repeat, o'er all thy works admir'd.

3 Thou graciously inclin'd that time ear, when I to heaven did cry,
And, when my soul was press'd with fear, didst new strength supply.
4 Therefore shall every earthly prince thy Name with praise resound,
Whom these admir'd events convince that all thy works are true.

5 They sing thy wondrous ways, O Lord, with cheerful songs shall bless
And all thy glorious acts record, thy awful power and goodness.
6 For God, although enthron'd on high, does humble the poor respects
The proud far off his scornful eye beholds with just neglect.

7 Though I with troubles am oppress'd, he shall my foes disarm,
Relieve my soul when most distress'd, and keep me safe from harm.
8 The Lord, whose mercies ever last, shall fix my happy state
And, mindful of his favours past, shall his own work complete.

PSALM CXXXIX.

THOU, Lord, by strictest search hast known my rising up and lying down,
2 My secret thoughts are known to thee, known long before conceiv'd by
3 Thine eye my bed and path surveys, my paths haunts and prevail
4 Thou know'st what in my lips would vent, my yet unutter'd words

5 Surrounded by thy power I stand, on every side I find thy hand
6 O strange! for human reach too high too dazzling bright for mortal
7 O could I so perfidious be, to thy [illegible] deserting thee,
Where, Lord, could I thy influence shun? or whether from thy presence

8 If up to heav'n I take my flight, 'tis there thou dwell'st enthron'd in
Or dive to hell infernal plains, 'tis there Almighty vengeance
9 If I the morning's wings could gain, and fly beyond the eastern main,
10 Thy swifter hand would first arrive, and there arrest the fugitive.

11 Or should I try to shun thy sight beneath the sable wings of night,
One glance from thee, one darting ray, would turn [illegible] into day.
12 The rest of night is mid-day use. no secret from thy searching
Thou midnight shadow thou pierc'st thy way, as the bright noon of day

13 Thou know'st the texture of my heart, my reins, and every [illegible] part;
Each magic [illegible] thou art known by thee was [illegible] in the
14 I'll praise thee, from whose hands I came, a work of [illegible] frame;
The wonders thou in me have shown, my soul with grateful [illegible]

15 Thine eyes my substance did survey, while [illegible] fell in [illegible]
In secret how exactly wrought, are from [illegible] dark [illegible]
16 Thou bid'st the shapeless embryo rise, its parts were [illegible]
Thou saw'st the [illegible] they took, formed [illegible]

17 Let me acknowledge, O God, that, since [illegible]
Thy thoughts direct to the surveyant the [illegible]
18 Far sooner [illegible] reckon [illegible] the sands up [illegible]
Each morn [illegible] what I've done, I find [illegible]

19 The wicked thou shalt slay, O God depart [illegible]
20 Whose tongues [illegible] majesty profane, and take th' Almighty name in
21 Lord, hate not I thine impious crew, who thee will [illegible] pursue?
And does not grief my heart oppress, when reprobates thy laws [illegible]

[illegible]mnity to thee	shall utmost hatred have from me;
[illegible]ly detest,	as if they were my foes profest
[illegible], O God, my thoughts and heart,	If mischief lurks in any part,
[illegible] I go astray,	and guide me in thy perfect way

PSALM CXL.

[illegible]ve, Lord, from crafty foes	of treacherous intent,
[illegible] the sons of violence,	on open mischief bent.
[illegible] tongue the serpent's sting	in sharpness does exceed,
[illegible] the gulf of asps	and adders' venom breed.
[illegible] Lord, from wicked hands,	nor save my soul forlorn,
[illegible] violence,	who have my ruin sworn,
[illegible] me have laid their snare,	and spread their wily net,
[illegible]gins, where'er I move,	[illegible] my steps beset.
[illegible]n'd with distress,	thou art my God, I said,
[illegible] supplicating voice,	the [illegible] calls to thee for aid
[illegible], whose saving strength	kind succour [illegible] recovery,
[illegible] advent [illegible]	in battle's dreadful day.
[illegible] unjust designs	to answer their desire,
[illegible]ng'd by success,	to bolder crimes aspire.
[illegible] chiefs the sad effects	of their injustice mourns:
[illegible] envenom'd breath	upon themselves return.
[illegible] kindled first the flame	its sacrifice become,
[illegible]'d for me be made	their own untimely tomb.
[illegible]'s breath may raise a storm,	it quickly will decay,
[illegible] but the torrent swell	that bears themselves away.
[illegible]ert the poor man's cause,	and speedy succour give;
[illegible]ebrate his praise,	and in his presence live.

PSALM CXLI.

[illegible]ord, my cries ascend,	O haste to my relief,
[illegible] accustom'd pity hear	the accents of my grief.
[illegible]ings, let my prayer	like morning incense rise;
[illegible] supply the place	of ev'ning sacrifice.
[illegible]guage curb my tongue,	and let a constant guard
[illegible]tal of my lips,	with watchful care be hard.
[illegible] unjust designs and deeds	my heart and [illegible] restrain,
[illegible] booty share	of their unrighteous gains.
[illegible] reprove my faults,	and I shall [illegible] them kind,
[illegible] a wounded head,	I their reproof shall find.
[illegible] my fervent pray'r	I shall for their address,
[illegible]mpted and reduc'd,	like me, to sore distress.
[illegible] in Engedi's rock	I to their chiefs appeal,
[illegible] words I spoke,	when I had power to kill,
[illegible] secure to death;	but scattered [illegible]
[illegible] the hewer's axe	the sever'd splinters lay.
[illegible] I shall direct	my supplicating eyes;
[illegible] to my soul,	whose trust on thee rests.
[illegible]ve me from the snares	that wicked hunts have laid
[illegible] own nets be caught,	while my escape is made.

PSALM CXLII.

[illegible] mournful voice,	in deep distress I pray'd
[illegible] the [illegible]pure of my cause,	my wrongs before him laid
[illegible] steps direct,	when my grieved soul despair'd,
[illegible]ught to walk secure,	they had their traps prepar'd.
[illegible]und no friend	to own me in distress
[illegible] no [illegible] vouchsaf'd	his pity or redress.
[illegible] I pray'd	thou [illegible] my refuge art,
[illegible] land of life,	till life [illegible] depart
[illegible]atest straits,	to thee I make my moan:
[illegible] oppressing foes,	for me too powerful grown?
[illegible] thy Name,	my soul from prison bring,
[illegible] regard to me	assembled saints shall sing

PSALM CXLIII.

LORD, hear my prayer, and to my cry thy wonted ear
In thy accustomed faith and truth a gracious answer
2 Nor as thy servant to my suit bring thy servant to be
For in thy sight no living man can ever be justified

3 The spiteful foe persues my life, whose cruelty
He drives me with his waves as dark as mansions of the
4 My spirit therefore is overwhelm'd, and sinks within me
My mournful heart grows desolate, with heavy wounds

5 I call to mind the days of old, and wonders that
My former hours and ev'ry one ev'ry prayer made
6 To thee my hands in humble prayer I fervently stretch
My soul for thy refreshment thirsts, like a long-parched

7 Hear me with speed, my spirit fails; thy face no longer
Lest I be as those that go down into that in the grave
8 Thy kindness early let me hear, whose trust is on thee
Teach me the way wherein I should go, my soul to thee

9 Do I run, O Lord, from my foes preserve me safe
A safe retreat against the rage in thee I place
10 Thou art my God, teach thy gracious will another way to go
Let thy good spirit my soul keep my soul to thy

11 O for thy name's sake, great Name, revive me
For thy truth's sake bring my soul out of trouble
12 In pity to my soul, O Lord, reduce my foes to
Slay them that persecute my soul devoted to thy

PSALM CXLIV

FOR ever blessed be God the Lord, who does his
At once both strength and skill afford to wield my
2 His power is my fort and tower my strong
In him I trust, whose power makes me strong

3 Lord, what is man that thou should'st love of him
What is his worth, poor creature, that such great
4 The sum of man's days quickly turns, his
He dies as the grass, of whose short
5 In heaven, Lord, thy state is fixed, whose
The mountains smoke and are rent, of
6 Discharge thy dreadful ire against and
Thus with thy pointed arrows wounded and
7, 8 Do thou, O God, from heaven engage
And stretch thine hand from thy high
Fight thou against those foreign foes, who
Who, though in oaths they close, be
9 So I to thee, O King of kings, a new
And instrument of ten strings
10 Thou art the God who to the kings and
To David, thy servant, from the sword
11 Fight thou, O God, against my foes, which
Who, though in oaths they close, be
12 That our young men, like trees, may grow
Our daughters, as the polished stone, design
13 Our garners, full of all kind of store, shall
Our sheep, for thousands and ten thousands,
14 Strong may our oxen be to plow, nor
Whilst we in our streets do know, and
15 Thrice happy is that people, sure, whom
Who God's true worship and his service, and

PSALM CXLV

THEE I extol, my God and King, thy
I a tribute daily will sing, may
2 Thou, Lord, for all conquests art great, and
Thy majesty is in unsearchable height, above our

lofty acts, thy fame to future times extends;
y glorious Name successively descends.
ory and renown, and wondrous works express'd
e thy might shall own, and thy great pow'r confess.
to thy love belongs, they shall with joy proclaim;
eir grateful songs shall be the constant theme.
y strong acts of grace his power and his empire,
ith slowest pace, his wrathful mercy flies.
earth extends its fame, to all thy works express'd
ion, whilst thy great Name is by thy servants blest'd.
glorious prospect fir'd, shall of thy kingdom speak,
ly, by all admir'd, their lofty subject make.
works of ancient date shall thus to all be known,
ing's royal state with pulchrick splendour shown.
nd, from changes free, shall stand for ever fast,
no end shall see, but time itself outlast.

The Second Part.

s them support that fall, and makes the prostrate rise;
Creatures call, who timely food supplies.
various wants require, with open hand he gives,
ent desire of every thing that lives.
the Lord how just, how righteous and his ways
who with firm trust for his assistance prays.
ll desires of those who him with fear adore,
ition soon compose, when they his aid implore.
ves all those with care whom grateful love employs;
he vengeance dare, with furious rage destroys.
ng, in praises spent, shall still advance his fame,
with one consent, for ever bless his Name.

PSALM CXLVI.

, and thou, my soul, for ever bless his Name;
ldren, while life shall last, my constant praise shall claim.
trust sons of men, let none for aid rely
dangerous times, nor merely help apply
th, to mother earth turn, and there neglected lie,
this and in vain designs together with them die.
who Jacob's God for his protector takes
happy! the Lord his constant refuge makes.
ake both heaven and earth, and all that they contain,
steadfast truth, to break his promise vain.
from all their wrongs are ease'd by our decree,
y needful food, and sets the captives free.
receive their sight, the weak and fainting he rears,
and tender love he for the righteous cares.
preserves from harm, the orphan kindly treats,
and the wiles of wicked men defeats.
ion in Sion dwell is our eternal King
ge endures; let all his praises sing.

PSALM CXLVII.

d with hymns of joy, and celebrate his fame
good, and comely the to praise his holy Name.
will build, though scattered with the ground,
ile, though dispers'd through all the nations round
ir the broken hearts, and with their wounds doth close;
e of the stars, their several names he knows.
ord, and great his pow'r his wisdom has no bound;
s, but throws down the wicked to the ground.
, a hymn of praise with grateful address sing,
tune the harp, and strike each warbling string.
with clouds, and thence refreshing rain bestows
ountain-tops, the grass with wondrous plenty grows.

9 He savage beasts, that loosely range,
He feeds the raven's tender brood,
10 He values not the warlike steed,
The nimble foot, that swiftly runs,
11 But he, to him that fears his Name,
To him that on his boundless grace
12, 13 Let Sion and Jerusalem
Who fenc'st their gates with massy bars,
14, 15 Thro' all their borders gives peace,
He speaks the word, and what he wills
16 Large flakes of snow, like lovely wool,
And hoary frost, like ashes spread,
17 When, join'd to these, he does as hail
Who can against his pierc'ing cold
18 He sends his word, which melts the ice,
And soon the streams, congeal'd before,
19 By him his statutes and decrees
And still to Israel's chosen seed
20 No other nation thus as yet
To heathen lands his oracles,

with timely food supplies
and stops their hungry cries.
but does his strength disdain;
no prize from him can gain
his tender love rewards
with steadfast hope depends.
to God their praise address,
and does the children bless.
with dreadful winds they're fed,
is done as soon as said
descend at his command,
is scatter'd over the land.
in fickle moments greate,
secure defences make?
he makes his wind to blow,
in pleasant currents flow
to Jacob's sons were shown,
his right, his laws are known.
nor did he ever afford
and knowledge of his word.

Hallelujah.

PSALM CXLVIII

YE boundless realms of joy,
His praise your song employ
Your voices raise,
And seraphim,
5, 6 Thou moon, that rul'st the night,
Ye glitt'ring stars of light,
His praise declare,
And clouds that move
5, 6 Let them adore the Lord,
By whose almighty word
And all shall last
His firm decree
7, 8 Let earth her tribute pay,
And fish, that through the sea
Fire, hail, and snow,
And winds that, where
9, 10 By hills and mountains, tall
By cedars stately tall,
By every beast,
And fowl of wing,
11, 12 Let all of royal birth,
And judges of the earth,
In this design
And hoary heads
13 United are, be shown
Whose glorious Name alone
Earth's utmost ends
His glorious day
14 His chosen saints to grace
And favours Israel's race,
O therefore raise
And star refuge

exalt your Maker's fame,
above the starry frame;
ye cherubim
to sing his praise
and sun, that guid'st the day;
to him your homage pay.
ye heavens above,
[illegible] and air
and praise his holy Name,
they all from nothing came
from changes free,
stands ever fast
praise him, ye dreadful whales,
glide swift with glitt'ring scales;
and [illegible] air
he bids them, blow
in grateful [illegible] join'd,
and trees for fruit design'd,
and creeping thing,
his Name be blest
with those of [illegible] frame,
his matchless praise proclaim.
set youths with maids,
with children join.
his wondrous fame to raise,
deserves our endless praise
his power [illegible]
the sky transcends.
he set the [illegible] on high,
who still his [illegible] are nigh.
your grateful voices,
the Lord to praise.

PSALM CXLIX

O Praise ye the Lord,
His praise in the great
In our great Creator
And children of Sion
3, 4 Let them his great Name
With tabrel and harp
Who always takes pleasure
And with his salvation

prepare your glad voice,
[illegible] to sing,
let Israel's offspring
be glad in their King.
extol to the dance,
his praises express.
his saints to adorn,
the humble to bless.

his people shall sing
with safety does shield;
of him their great King,
their right hand shall wield.

for injuries past,
for ruin designed,
to tie their kings fast,
their nobles to bind.

when them they destroy,
which God does proclaim
his saints shall enjoy,
exult his great Name.

PSALM CL.

at blest place, from whence his goodness largely flows;
where he his face unveil'd in perfect glory shows.
ighty acts which he in our behalf has done;
ness, with which our ... equal run.
warlike voice make corks and ... praise rebound;
dious noise, and gentle pipes a silver sound.
nbrels strong, and some with graceful motion dance,
strings, with organs joyn, his praise advance.
ymbals compose, to cymbals set their songs of praise,
and those that loudly sound on solemn days.
enjoy, the breath he does to them afford,
ploy let every creature praise the Lord.

LORIA PATRI.

Common Measure.

ly Ghost, the God whom we adore,
now, and shall be evermore.

As the 25th Psalm.

and Spirit, glory be,
be so to all eternity.

As the 100th Psalm.

Ghost, the God whom earth and heav'n adore,
is now, and shall be evermore.

As Psalm 37, and 143.

ithout, the God whom heav'n's triumphant host
suff'ring saints on earth adore,
as now it is, and so shall last,
hen time itself must be no more.

As the 148th Psalm.

and Spirit, ever blest,
all worship be addrest,
it was, is now,
for evermore.

As the 149th Psalm.

of ev'ry degree,
all praise be addrest
one God ever blest
and always our Love.

bring the tribute of your praise,
ighty King, but all that we can raise.
he One, the God whom we adore,
done, whom time shall be no more.

all blessings flow, praise him, all creatures, high above,
ulich host, praise Father, Son, and Holy Ghost.

HYMNS.

VENI CREATOR.

First Metre.

COME, Holy Ghost, Creator, come,
Thou hast inspir'd our hearts with life,
Thou art the Comforter, the gift
The everlasting spring of joy,

Thy gifts are manifold, thou wert
The promise of the Father, thou
Enlighten our dark souls, till they
And since we are by nature frail,

Drive far from us the mortal foe,
That, with thy light and guidance blest,
Teach us the Father to confess,
And, with the Father and the Son,

With thee, O Father, therefore may
And sacred Comforter, one God,

and visit all the souls of thine
inspire them now with life divine
of God most high, the fire of love,
and holy unction from above.

God's law in ev'ry faithful heart
dost heav'nly eloquence impart
thy love, thy heav'nly love embrace
assist us with thy saving grace

and grant us to have peace within
we may escape the snares of sin
and Son, who from the grave revived
thee, Holy Ghost, from both derived

the Son, who was from death restor'd
to endless ages be ador'd

Second Metre.

COME, Holy Ghost, Creator, come,
Till ev'ry heart which thou hast made
Thou art the Comforter, the gift
The everlasting spring of joy,

Thy gifts are manifold, thou wert
The promise of the Father, thou
Enlighten our dark souls, till they
Assist our minds, by nature frail,

Drive far from us the mortal foe,
That, by thy guidance bless'd, we may
Teach us the Father to confess,
And, with them both, thee, Holy Ghost,

With thee, O Father, therefore, may
And sacred Comforter, one God,
As in all ages heretofore
As now it is, and shall be so

inspire the souls of thine,
is filled with grace divine.
of God, and fire of love,
and unction from above.

God's law in each true heart,
dost heav'nly speech impart.
thy sacred love embrace,
with thy celestial grace.

and give us peace within,
escape the snares of sin
and Son from death revived,
who art from both derived.

the Son, from death restor'd,
devoutly be ador'd
has constantly been done,
when time his course has run.

TE DEUM LAUDAMUS.

The First Part

O God, we praise thee, and confess
And everlasting Father art,
To thee all Angels cry aloud,
Both Cherubim and Seraphim,

O holy, holy, holy Lord,
The world is with thy glory fill'd
The Apostles glorious company,
With all the Martyrs noble host,

The holy Church throughout the world,
That thou eternal Father art,
Thy honour'd, true, and only Son,
Of never ceasing joy, O Christ,

The Father's everlasting Son
To save mankind, and didst not then
And having overcome the sting
The gates of heav'n to all, who firm

that thou the only Lord
by all the earth ador'd.
to thee the Powers on high,
continually do cry,

whom heav'nly hosts obey
of thy majestick sway.
and Prophets crown'd with light,
thy constant praise recite.

O Lord, confesses thee;
of boundless majesty
and Heir whose the spring
of glory thou art King.

thou from on high didst come
disdain the Virgin's womb.
of death, thou open dst wide
in thy celestial abode.

The Second Part

Crown'd with the Father's glory, thou
Whence thou shalt come to be our Judge,
O therefore save thy servants, Lord,
Nor let the purchase of thy blood,

We magnify thee day by day,
Vouchsafe to keep us, Lord, this day
Have mercy, mercy on us, Lord,
According as for mercy we

at God's right hand dost sit,
to sentence of acquit.
whose souls so dearly cost;
thy purchased soul be lost,

and every we day
from sin and do just true.
to us thy grace extend,
on thee alone depend."

d my trust,	and ever shall do so;
in vain here,	and from eternal woe.

BENEDICTUS;

Or, The Song of *Zacharias*, Luke i. 68.

rael's Lord and God,	whose mercy at our need
people's grief,	and them from bondage freed,
David's house	salvation, which of old,
itself began,	his prophets had foretold
spiteful foes,	and keep his oath in mind,
heretofore,	and to our fathers sign'd,
nd danger freed,	his temple may frequent;
in his sight,	in holy life we spent.
hilst then be call'd	God's prophet, to declare
fore his face	his passage to prepare
who now in shades	of night and death abide;
leads to peace	our footsteps safety guide.

MAGNIFICAT.

The Song of the *Blessed Virgin*, Luke i. 46.

ul, fill'd with joy,	my God and Saviour praise,
he did from poor estate	his humble handmaid raise.
he God of pow'r,	all ages shall call me
y, and whose love	his saints shall ever bless.
hose vain designs,	he quickly did confound,
heir seat,	the meek and humble crown'd.
nd things were fill'd,	the rich with hunger pin'd,
Israel help,	and call'd his love to mind,
heretofore	by oath he did ensure,
Abram's seed	for ever to endure.

NUNC DIMITTIS

Or, The Song of *Simeon*, Luke ii. 29.

Lord now depart	unto thy promis'd rest,
ching eyes have seen	with thy salvation blest;
thy favour'd saints	and prophets only knew;
, but now set forth	in all the people's view
heathen world	the way to saving grace,
d glory both	of Israel's chosen race.

THE CREED.

ve in God,	the Father of all might;
ower world, and all	the glorious worlds of light
us Christ,	the everlasting Word;
s only Son,	and our most gracious Lord
y Ghost, and of	the Virgin Mary born;
ffer'd to bear	most bitter pains and scorn,
for a time,	both dead and buried lay,
, and rose	to life on the third day,
ven; and there	at God's right hand is plac'd;
will return to judge	the quick and dead at last.
believe,	O Holy Ghost, in thee,
Church,	and saints' community
and sins,	(through Christ, our sacrifice,)
the dead	and life that never dies.

THE LORD'S PRAYER.

First Metre.

in heaven art,	thy Name be hallow'd in each heart,
come may we fulfil,	who dwell on earth, thy heav'nly will,
hope and love,	as saints and angels do above.
daily bread	us into no temptation lead
forgive us still	from sin, and ev'ry thing that ill,
dom, and the pow'r,	and glory are for evermore.

HYMNS.

Second Hymn.

OUR Father, who in heaven art,
Thy kingdom come — thy will be done
As cheerfully as [illegible] thine
Lord [illegible] thy bounty day by day

As we forgive our enemies,
Into temptation lead us not,
For kingdom, pow'r, and glory, all
Thine from eternity they were,

[illegible] be hallow'd be thy Name throughout this earthly frame,
who dwell [illegible] with thee on high,
our daily food supply

thy pardon, Lord, we crave;
but us from evil save
belong, O Lord, to thee,
and thine shall ever be.

FOR CHRISTMAS DAY.

Morning Service.

HIGH let us swell our tuneful notes,
For angels no such love have known,
Good-will to sinful men is shown,
For, o[illegible] th incarnate Saviour comes

Justice and grace, w[illegible] h sweet accord,
Let heav[illegible] and earth [illegible] concert join,
Glory to God in highest strains,
His glory by our [illegible] proclaim'd,

When shall we reach those blissful realms
And [illegible] earn of the celestial choir

and join th' angelick throngs
t' awake a cheerful song.
and peace on earth is given;
with messages from heaven.

his rising beams adorn;
to [illegible]
in hiche[illegible] or [illegible],
and [illegible] our own display it.

where Christ exalted reigns,
their own immortal strains?

Evening Service.

HARK, the herald angels sing,
Peace on earth and mercy mild,
Joyful all ye nations rise,
With th angelick host proclaim,
Hark, the herald angels sing,

Glory to the new-born King.
God and sinners reconcil'd
join the triumph of the skies,
Glory to the new-born King.

Christ [illegible] h glorious heaven adorn'd,
Late in time behold [illegible] rise,
Veil'd [illegible] flesh the Godhead lie,
Pleas'd as man [illegible] with man appear,
Hark the herald angels, &c.

Christ the everlasting Lord,
offspring of a virgin's womb!
hail th incarnate Deity
Jesus our Immanuel here.

Hail the heav'n-born Prince of Peace
Light and life to all he brings,
Mild he lays his glory by
Born to raise the sons of earth,
Hark, the herald angels, &c.

hail the Sun of righteousness!
risen with healing in his wings,
born that man no more may die,
born to give them second birth.

SONG OF THE ANGELS,

At the Nativity of our Blessed Saviour, Luke ii. 8.

WHILE shepherds watch'd their flocks by night, [illegible] seated on the ground,
The angel of the Lord came down, and glory shone around.
Fear not, said he, for mighty dread hast troubled mortal mind;
Glad tidings of great joy I bring to you and all mankind.

To you, in David's town, this day is born of David's line,
The Saviour who is Christ the Lord — and this shall be the sign:
The heavenly babe you there shall find to human care [illegible],
A [illegible] wrapped in swaddling bands, and in a manger laid.

Thus spake the seraph, and forthwith appear'd a shining throng
Of angels, praising God, and thus address'd their joyful song:
All glory be to God on high, and to the earth be peace,
Good-will henceforth from heaven to men begin, and never cease.

FOR EASTER DAY.

First Hymn.

SINCE Christ, our passover, is slain
Let all with the [illegible] hearts agree
Not [illegible] as of old,
But with unleaven'd sincerity,

Christ, being raised from [illegible] dead,
Shall die no more; death shall no [illegible]
For that he died, 'twas for our sins
But that he lives, he lives to God

a sacrifice for all,
to keep the festival
of [illegible] and [illegible]
and [illegible] unleaven'd [illegible].

and raised from the grave,
no more shall [illegible] have
he once was bound to die,
for all eternity.

d to sin, but graciously restor'd,
to God, through Jesus Christ our Lord.

Second Hymn.

rain'd, and made the firstfruits of the tomb,
eath, by man did resurrection come.
d, did get it and death derive,
Christ shall a ce made alive.
hist, seek only how to get
where Christ at God's right hand doth sit.

Third Hymn.

day our triumphant holy day,
he cross, suffer to redeem our loss.
Hallelujah.
ing unto Christ our heavenly King,
glory, sinners to redeem and save.
Hallelujah.
d'd our salvation hath procur'd;
ng, where the angels ever sing.
Hallelujah.

VS FOR THE HOLY COMMUNION.

HYMN I.

he spread, and doth thy cup with love o'erflow?
children led, and let them all thy sweetness know.
Jesus makes, rich banquet of his flesh and blood
partakes that sacred stream, that heav'nly food.

wain before unw[illegible]g hearts d[illegible]y d?
slain? are you forbid the children's bread?
he, and furnish'd well with joyful guests,
see, that [illegible] sacred pledges tastes?

ners prepar'd, with hearts unsanctified attend;
father's board, the pleasure or the profit end
Lord, and his out drooping graces live,
ch a Saviour's blood alone can give.

HYMN II

ist of the Revelation of St. John.

power, pow'r, art worthy to receive,
pow'r were made, and by thy bounty live.
all pow'r, honour, and wealth to gain,
for our sins a sacrifice was slain.
redeem'd and ransom'd us to God,
ood, by thy most precious blood.
pow'r, by all in earth and heav'n,
glorious, and to the Lamb be giv'n.

HYMN III

Revelation, Chap. xix.

ments are of our Almighty King,
and small, and great, his praise devoutly sing!
thanks to his most holy Name,
come the marriage of the Lamb.
y made, how pure and white her dress!
ity, and spotless holiness
y one, who to the marriage feast,
ith, is made a welcome guest!

HYMN IV.

ing to the Church Communion Service.

s earth, to all mankind good-will;
worship thee, and glorify thine name.
thy give, that life our souls with light,
the God and Father of all might.

And thou, begotten Son of God,
O Jesu Christ! God, Lamb of God!
Have mercy, thou that takest the sins
Have mercy, Saviour of mankind,

O thou who sit'st at God's right hand,
Have mercy on us, Thou all Christ
Thou, Lord, with the Holy Ghost,
In glory of the Father art

before all time begun;
the Father's only Son!
of all the world away.
hell that us sinners pray!

upon the Father's throne,
who art the God One
whom earth and heaven adore,
most high for evermore.

FOR THE MORNING.

AWAKE, my soul, and with the sun
Shake off all sloth, and every vice
Redeem thy misspent moments past,
Thy time to improve take care.

Let all thy converse be sincere,
For God's all-seeing eye surveys
Wake, and [illegible] thyself in heart,
Who all night long unwearied sing

thy daily stage of duty run;
to pay the morning sacrifice
and [illegible] as if the last
for the great day thyself prepare.

thy conscience as in noon-day clear;
thy secret thoughts, the works and words
and with the angels bear thy part;
high praises to th' eternal King.

FOR THE EVENING.

GLORY to thee, my God, this night,
For all the blessings of the light
Keep me, O keep me, King of kings,
beneath thy own almighty wings.
Forgive me, Lord, for thy dear sake,
the ill that I this day have done,
That, with the world, myself, and thee,
I, ere I sleep, at peace may be.

Teach me to live, that I may dread
the grave as little as my bed.
Teach me to die, that so I may
rise glorious at the awful day.
O let my soul on thee repose
and may sweet sleep upon my eyelids close,
Sleep, that shall me more vigorous make,
to serve my God when I awake.

If in the night I sleepless lie,
my soul with heavenly thoughts supply;
Let no ill dreams disturb my rest,
no powers of darkness me molest.

THE LAMENTATION OF A SINNER.

O Lord, turn not thy face from me,
Lamenting all my evil life
A gate which opens wide to those
Shut not that gate against me, Lord,

And call me not to an account,
For then my guilty conscience knows
I need not to confess my life
What I have been and what I am,

Thy [illegible] crimes,
Thou know'st how heinous and more much more than I can tell
Therefore with tears, I come to beg
For pardon, like a child that dreads

So come I humbly to mercy-gate,
Imploring pardon for my sin,
O Lord, I seek not to repeat
Thou know'st, O Lord, before I ask,

Mercy, good Lord, mercy I ask,
For mercy, Lord, is all my suit;

who is in woeful state,
before thy mercy gate
that do to mercy call
but let me in.

how I have sinned here,
how I do repent
to thee, who art to all
I know thou know'st it well.

the [illegible] kind,
of thee [illegible]
[illegible] road
where mercy doth abound,
to heal my dreary wound
the [illegible] have
the blessing I do crave.

thus to the throne I bring
Lord, let thy mercy come

DIRECTIONS ABOUT THE TUNES AND MEASURES.

ALL Psalms of the Version in the Common Measure of eight and six, [illegible] is, where the first and third lines of the stanza [illegible] of eight syllables each, [illegible] and fourth lines of [illegible] may be sung [illegible] Tunes, namely, York Tune, Windsor Tune, St. Paul's Tune, Litch and Coventry Metres, St. Mary's [illegible] St. Anne's Tune.

As the Old [illegible] Psalms are to be sung the New [illegible], 34, 51, 67, 130, 144.
As the Old [illegible] 6, 16, 31, 118, 135, 136.
As the [illegible] 118.
As the [illegible] 118.

The Psalms in the Version of Four Lines in a single stanza, and eight syllables in each line, of Psalms of praise or cheerfulness, may be sung as the Old 100th Psalm or to the Tune of the old 104th Psalm, second Tune.

The Penitential or Mournful Psalms, in the same Measure, may be sung as the Old 51st Psalm.

TABLE OF THE PSALMS.

A	Psalm
[illegible] that strive	35
[illegible] heart for rooting	42
[illegible] proofs, tis plain	73
B	
[illegible] heathen hosts	79
[illegible] thou, Lord	104
[illegible] that attend	134
D	
[illegible] shame	31
[illegible] sentry help	56
[illegible] my God	59
E	
[illegible] constant praise	65
[illegible] may Israel say	129
[illegible] of woe	137
[illegible] God the Lord	144
G	
[illegible] in distress	46
[illegible] of all the earth	55
[illegible] stations	57
[illegible] the holy mount	67
H	
[illegible] who ne'er commits	1
[illegible] of late are grown	3
[illegible] forget me, Lord	3
[illegible] sins have pardon	32
[illegible] tender care	41
[illegible] on me	51
[illegible] to [illegible]	78
[illegible], O Lord our God	85
[illegible] guard an [illegible]	[illegible]
[illegible]	[illegible]
[illegible] who [illegible] keep	[illegible]
[illegible], may Israel say	124
[illegible] advantage be	133
I	
[illegible], for I the [illegible]	26
[illegible], Lord	30
[illegible] the Lord	40
[illegible], against my foes	43
[illegible] of lawless might	52
[illegible] steadfast trust	7[illegible]
[illegible] mighty known	76
[illegible] all the earth	97
[illegible] therefore all	99
[illegible] cried	120
L	
[illegible] of [illegible]	[illegible]
[illegible] that day	
[illegible] God with joy	33
[illegible]	4
[illegible] thy [illegible] Name	[illegible]
[illegible], sacred [illegible]	[illegible]
[illegible]	[illegible]
[illegible] with [illegible] joy	[illegible]
[illegible]	[illegible]
[illegible] discovers the king	72
[illegible] the Lord	85
[illegible] shall [illegible] share	115
[illegible] constant place	132
[illegible], and to my cry	143

M	Psalm
My God, my God, why leav'st thou	22
My crafty foe, with flatt'ring art	36
My soul for help on God relies	62
My soul, inspir'd with sacred fire	103
My soul with grateful thoughts	116
N	
Nor hangs of [illegible] that never shock	18
O	
O Lord, that art my righteous Judge	4
O Lord in God since I have plac'd	7
O thou, to whom all creatures bow	8
O Lord, my rock, to thee I cry	28
O Lord, our fathers oft have told	44
O all ye people, clap your hands	47
O God, who hast our troops dispers'd	60
O God, my gracious God to thee	63
O Lord, [illegible] draw near	70
O Lord, [illegible] Joseph's Guide	80
O God of hosts, [illegible] Lord	84
O Lord [illegible] and defence	90
O God, to whom revenge belongs	94
O come, and [illegible] song	95
O [illegible] never [illegible]	101
O render [illegible] Lord	105
O render thanks to God above	106
O [illegible] heart [illegible]	108
O God, whose [illegible] make	109
[illegible] good	118
O [illegible] hear	122
[illegible] hearts	123
O Lord, I am not proud of heart	131
[illegible] Lord [illegible]	135
O [illegible] Lord and thou	146
O praise the Lord with hymns	147
O praise ye the Lord	148
O praise the Lord [illegible] that blest place	150
P	
Protect me from my crue[illegible] foes	16
Praise ye the Lord [illegible] our God	111
Preserve me, Lord, from crafty foes	140
R	
Resolv'd to watch o'er all my ways	39
S	
Since I have plac'd my trust in God	11
[illegible] decay, O Lord	12
[illegible] suppose	14
[illegible] judges of the earth	58
[illegible] O God, from [illegible]	69
[illegible] Lord a new made song	96
Sing to the Lord a new made song	98
T	
Thy dreadful anger, Lord, restrain	6
[illegible] O Lord	9
[illegible] withdraw thou	10
[illegible]	17
[illegible] Lord	19
The Lord [illegible] attend	20
The King, O Lord, [illegible] of	21
The Lord himself, the mighty Lord	50
This spacious earth is all the Lord's	24

A TABLE OF THE PSALMS.

	Psalm
To God, in whom I trust	25
Thro' all the changing scenes of life	34
Tho' wicked men grow rich or great	37
Thy chast'ning wrath, O Lord	38
The Lord, the only God, is great	48
The Lord hath spoke, the mighty	50
The wicked fools must sure suppose	53
Thy mercy, Lord, to me extend	57
To bless thy chosen race	67
To thee, O God, we render praise	75
To God I cried, who to my help	77
To God, our never-failing strength	81
To my complaint, O Lord my God	86
To thee, my God and Saviour, I	88
Thy mercies, Lord, shall be my song	89
To God your grateful voices raise	107
The Lord unto my Lord thus spake	110
That man is blest, who stands in awe	112
To Sion's hill I lift my eyes	121
The man is blest who fears the Lord	128
To God, the mighty Lord	136
Thou, Lord, by strictest search	139
To thee, O Lord, my crim'nal	143
To God, with mournful voice	142
Thee I'll extol, my God and King	145
W	
With fruitless and ungovern'd rage	[illegible]
Whom should I fear, since God to me	[illegible]
While I the King's lord praise	[illegible]
Why hast thou cast us off, O God	[illegible]
With glory clad, with strength	[illegible]
With one consent let all the earth	[illegible]
When I pour out my soul in prayer	[illegible]
When Israel, by th' Almighty led	[illegible]
With cheerful notes let all the earth	[illegible]
Who place on Sion's God their trust	[illegible]
When Sion's God her sons recall'd	[illegible]
We bound with fruitless cost, unless	[illegible]
When we, our wearied limbs to rest	[illegible]
With my whole heart, my God	[illegible]
Y	
Ye princes that in night usual	[illegible]
Ye saints and servants of the Lord	[illegible]
Ye heavenly orders of joy	[illegible]

HYMNS AT THE END OF THE PSALMS.

GLORIA PATRI.
VENI CREATOR. (1st and 2d Metre.)
TE DEUM LAUDAMUS. (1st and 2d Parts.)
BENEDICTUS, or, *The Song of Zacharias.*
MAGNIFICAT, or, *The Song of the Blessed Virgin.*
NUNC DIMITTIS, or, *The Song of Simeon.*
THE CREED.
THE LORD'S PRAYER. (1st and 2d Metre.)
HYMN *for* CHRISTMAS DAY.
HYMN *for* EASTER DAY.
HYMN *for the* HOLY COMMUNION.
HYMN *for the* MORNING.
HYMN *for the* EVENING.
LAMENTATION *of a* SINNER.

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